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A NEW

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LITERAL TRANSLATION

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OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED, A

HISTORY OF THE LIFE OF THE APOSTLE PAUL.

In Four Volumes.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

THE FOURTH EDITION.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. III.

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A NEW

LITERAL TRANSLATION

OF

ST PAUL'S FIRST EPISTLE

TO THE

THESSALONIANS

PREFACE.

SECT. I. *Of the Introduction of the Gospel at Thessalonica; and of the Date of St Paul's first Epistle to the Thessalonians.*

FROM the history of the Acts of the apostles, it appears that St Paul first passed into Europe to preach the gospel, after he had delivered the decrees of the council of Jerusalem (Acts xvi. 4.) to the churches in the Lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that journey Paul having come to Troas, as was mentioned in the preface to the epistle to the Philippians, Sect. 1. there appeared to him in the night, a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle with his assistants Silas and Timothy, went first to Philippi, and laid the foundation of a very flourishing church there. After that, they went to Thessalonica, a great sea-port town of Macedonia, which being anciently called Therma gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Questor, who had the care of the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia (see 1 Thess. i. 7. note), and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive

commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was, likewise, to this city a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostle to display the light of the gospel in. He therefore went thither directly, after leaving Philippi. And, as there was a Jewish synagogue in Thessalonica, he entered into it, soon after his arrival, according to his custom, and three sabbath days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; whilst of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet, the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in which he speaks to that church in general, as having turned from idols to serve the living God.—The many converts which the apostle made in Thessalonica from among the idolatrous Gentiles, and his receiving money once and again from the Philippians while he preached in Thessalonica, Philip. iv. 16. shew that he abode in that city a considerable time, after he left off preaching in the synagogue. But his success among the proselytes and idolatrous Gentiles, exciting the indignation and envy of the unbelieving Jews, they gathered a company, and brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. But they happily escaping, the brethren by night sent Paul and Silas away to Berœa, a neighbouring city of note; where likewise they converted numbers of religious proselytes, and idolatrous Gentiles, and even many of the Berœan Jews. For the latter being of a better disposition than their brethren in Thessalonica, *they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.* But the Thessalonian Jews hearing of the success of the gospel in Berœa, came and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to the Jews, abode there still. In this flight the apostle was accompanied by some of the Berœan brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apostle immediately sent him back to Thessalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Thess. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the

the gospel in that celebrated mart of learning, by the force of reasoning alone, without the aid of miracles. The Athenian philosophers, however, not being convinced by his discourses, though he reasoned in the most forcible manner against the Polytheism to which they were addicted, he made but few disciples. Leaving Athens, therefore, before Timothy returned from Thessalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened soon after the Emperor Claudius banished the Jews from Rome. For, on his arrival at Corinth, the apostle found Aquila and Priscilla, lately come from Italy, in consequence of the Emperor's edict.

St Paul had not long been at Corinth when Timothy came to him from Thessalonica, Acts xviii. 5. and, no doubt, gave him such an account of affairs in Thessalonica, as made him sensible that his presence was greatly wanted in that city. But the success with which he was preaching the gospel in Achaia, rendered it improper for him to leave Corinth at that time. To supply therefore the want of his presence, he immediately wrote to the Thessalonian brethren this his first epistle, in which, as we shall see immediately, he treated of those matters, which he would have made the subjects of his discourses had he been present with them.

From these facts and circumstances, which are all related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as the interpolated postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews; which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

Sect. II. *Of the Occasion of writing the first Epistle to the Thessalonians.*

IT seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after their manner, examine it scientifically, and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine, by persecuting its preachers and adherents, it is not to be imagined, that the men of learning in Thessalonica would remain inactive. We may, therefore, believe that many of

of them reasoned, both against the doctrines of the gospel, and against its miracles; reprobating the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spake loudly against them as impostors, because they had not appeared, with Jason, and the rest, before the magistrates, but had fled by night to Berœa. For, with some shew of reason, they might pretend that this flight of the new teachers, proceeded from a consciousness of the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica, to bear the persecution alone, without giving them any aid, either by their counsel or their example, the philosophers might urge that circumstance as a proof that these pretended messengers of God were deficient in courage, and had no affection for their disciples; to the great discredit of Paul in particular, who had boasted of his fortitude in suffering for the gospel, and had professed the greatest love to the Thessalonians.

If the reader will, for a moment, suppose himself in the place of the learned Greeks, at the time the gospel was first preached in Thessalonica, he will be sensible how natural it was for them to oppose it by disputation; nay, he will acknowledge that their discourses, after the apostle's flight, might be such as we have represented. On this supposition, it can hardly be doubted, that these discourses were reported to Timothy in Berœa, by the brethren who came to him from Thessalonica, after Paul's departure; and that when Timothy followed the apostle to Athens, he informed him particularly of every thing he had heard. What else could have moved the apostle to send Timothy back to Thessalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Thess. iii. 2, 3. The truth is, the danger the Thessalonians were in, of being moved by the specious reasonings of the philosophers addressed to their prejudices, was great, and would have required the presence of the apostle himself to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged against him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Thessalonica, gave the brethren the necessary exhortations and encouragements, which no doubt proved of great use to many.

During this second visit to the Thessalonians, Timothy had an opportunity of hearing from the philosophers themselves, the objections which they urged against Paul's character and behaviour, together with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had

had stood firm hitherto, and had borne the persecution with admirable patience, 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain their cause against such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled from Thessalonica, was so sensible of this, that during his abode in Berœa, he had endeavoured once and again to return to Thessalonica, that he might strengthen his converts, by defending the gospel against the cavils of the men of learning; *but Satan hindered him*, 1 Thess. ii. 18. Wherefore to supply to the Thessalonian brethren the want of his presence and counsels, he wrote them from Corinth this his first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixed with answers to the objections, which we suppose the learned Greeks, who made the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct in fleeing from Thessalonica, when the Jews and the idolatrous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, and of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the essay on St Paul's manner of writing, I have shewed that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to consider it as a proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewed in the illustrations prefixed to the several chapters. Not to mention, that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty, and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in any other light, these particulars appear to be introduced for no purpose. Since, therefore, the things written in the first epistle to the Thessalonians, form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's

apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedonia were equally concerned with the Thessalonians, the apostle ordered it to be *read to all the holy brethren;* chap. v. 27. that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berœa, and in all the other cities in the province of Macedonia, where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every where, to the faith and worship of the true God.

Sect. III. *Of the subjects treated in the first Epistle to the Thessalonians; and of the Persons mentioned in the Inscription, as the Writers of this Epistle.*

IN the opinion of the best critics and chronologers, this being one of the first inspired writings which the apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the gospel.

The

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following. 1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world.—2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, every where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors, for gaining belief; but that their manner of preaching and acting, was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead: and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the gospel, the apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers: because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we will not be mistaken, if we suppose, that in describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the gospel revelation, little can be added, except what arises from the fulfilment of the prophecies of the Old Testament; and therefore, the very same arguments have often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul

and his assistants these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And, as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding, would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches, in which they ordered this epistle to be read, unless the things which they affirm were done in their presence, had really been true. And if they are true, there can be no doubt, that Paul and his assistants were commissioned of God; and that the gospel which they preached is of divine original, and of universal obligation.

The proofs of the divine original of the gospel above mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or station, of the persons who have asserted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witnesses, in whose presence they are said to have happened, and who are appealed to for the truth of them; together with the conviction which these facts wrought in the minds of the witnesses, and the alteration which the belief of them produced in their after-conduct. I call the reader's attention to this observation; because it shews the reason why Paul and his assistants, who have asserted these facts, and who have appealed to the Thessalonians as knowing the truth of them, have not, in the inscription of their letter, assumed to themselves the titles, either of *Apostles* or *Evangelists*, but have designed themselves simply by their names; *Paul, and Silvanus, and Timothy.*

Further, though it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtuous disinterested character with himself, and were equally faithful in preaching the gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apostles and inspired preachers of the gospel, without exception.

—In the next place, although the first epistle to the Thessalonians was

was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and, therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the Apostle's joining Sosthenes with himself, in the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. *If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.* Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because, by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy, to attest, that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the Apostle, by wholesome reproofs, corrected certain vices and irregularities, which the Thessalonians had not yet amended. —Now on this subject, let it be observed once for all, that notwithstanding a great change was wrought in the manners of the first Christians, by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour of many of them, which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore we ought not to be surprised, if, in most of the epistles which St Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the Apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner, those precepts against fornication in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he insinuated, at the conclusion of his exhortation, chap. iv. 9. *But concerning brotherly love, ye have no need that I write to you;* for this implied, that they needed to be written to concerning chastity, as he had done in what immediately goes before.—Farther, because the Apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers, when they admonished them concerning the irregularities of their behaviour, he besought them to obey those *who laboured among them in the Lord,—and to esteem them very highly with love, for their work's sake*, ch. v. 12. 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution, which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people shewed when rebuked for their vices, had, it seems, forborn to admonish them. The Apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every one who sinned; and particularly, those who went about meddling in other people's affairs, and neglecting their own, ch. v. 14. For notwithstanding St Paul, while in Thessalonica, had expressly forbidden these practices, there were some who still followed them, to the great scandal of the Christian name.

This plain dealing of the apostle towards all his disciples, seconded by the fidelity of their own pastors, had, no doubt, in time, the desired effect upon the first Christians. For, considering the honesty of disposition which they had shewed, in so readily forsaking the idolatrous practices in which they had been educated, and in embracing the gospel at the hazard of their fortunes and lives, it cannot be doubted, that most of them paid a proper regard to the earnest remonstrances of their spiritual father, delivered to them by the direction of the Holy Ghost, and to the admonitions which, from time to time, their several pastors gave

gave them, agreeably to the mind of Christ; correcting at length those irregularities, in which, after their conversion, they had continued through mistake, or inattention, or prejudice, or habit; and attaining to such a holy manner of living as was suitable to the gospel: insomuch that even the heathens, in process of time, regarded them with admiration, on account of their virtues.

CHAPTER I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle.

THE Apostle's design in this epistle, as was shewed in the preface, sect. 3. being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject, by declaring that he gave thanks to God *at all times*, or daily, for their *faith and love*, and *perseverance of hope*, which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 2, 3, 4.—Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel as the word of God.

The *first argument* which he mentions is, That the gospel had been offered to the Thessalonians, *not in word*, or preaching only, but in preaching accompanied with great and evident *miracles*, performed in their presence; and with the gifts of the *Holy Ghost*, communicated to them after they believed. And these miracles and supernatural gifts, he affirms, had wrought in them *much assurance*, that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the Apostle only mentions it here, referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith by imitating the Apostles, and the Lord Jesus, in suffering much affliction for the gospel with joy, ver. 6.—so that they were patterns of faith and fortitude, to all the brethren in the provinces of Macedonia and Achaia, ver. 7.—Farther, he affirms, *that from them* the fame of the gospel had *resounded, not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of* as a thing very extraordinary, ver. 8.—That their fellow-citizens, who had carried the news of their having changed their religion, into distant countries, had told at the same time, in what manner the preachers of the new religion had *entered*,

tered, and established themselves among the Thessalonians; that they had done it by great and evident miracles; and that the Thessalonians, struck with these miracles, had *turned* from idols, and were become the worshippers of *the living and true God*, ver. 9. —and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath, which is to come on idolaters and unbelievers at the day of judgment, ver 10. —Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fitly mentioned in this place, because their expectation of these things, shews what a strong impression the miracles wrought in confirmation of the gospel, had made on the minds of the Thessalonians. Moreover, the resurrection of Jesus from the dead, being a demonstration of his character as the Son of God, and of his power and authority as judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here then is the first argument, by which the gospel is proved to be a revelation from God. The apostles and evangelists wrought miracles, to shew that they were actually sent of God to publish those great discoveries, to which they have given the name of, το ευαγγελιον, *The gospel*, or *good news* from God.—Now on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expressly for the purpose, is so plain, that little reasoning is needed to shew it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2. *Rabbi, we know that thou art a teacher come from God: for no man can do those miracles which thou dost, unless God be with him.* Wherefore, this being a dictate of common sense, the apostle had no occasion to shew, that a teacher who works miracles in confirmation of his doctrine, is commissioned of God. All he had to do, was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however, this was not necessary. They had been eye-witnesses of his miracles, and had been converted by them: and after their conversion they had received from the Apostle the gifts of the Holy Ghost; and among the rest, the power of working miracles, and of speaking foreign languages: which power, such of them as possessed it, had no doubt often exercised. Nevertheless, to convince those who should live in after ages, that the first preaching of the gospel was accompanied with great and evident miracles, the writers of this epistle have taken the very best method that could be devised; a method which carries absolute conviction

tion with it. They spake plainly to the Thessalonians in this letter, concerning the miracles which they wrought in their presence, and the spiritual gifts which they conferred on them, and affirmed before them all, that these miracles and gifts produced in them the fullest assurance of the divine original of the gospel; and that the Thessalonians shewed the strength of their persuasion, by forsaking the established idolatry, and suffering with joy much affliction for the gospel. They farther affirmed, that the miracles which they wrought among them were so public, and so well known, that when the unbelieving inhabitants of their city went with their merchandize to foreign countries, they not only reported that the Thessalonians had forsaken the worship of the gods, but that they had been persuaded to do so by the miracles which the preachers of the new religion had wrought in their presence, and by the extraordinary faculties which these preachers conferred on their disciples. Now, who does not see, that open appeals of this kind, made to the Thessalonians concerning the miracles which were wrought in their presence, and concerning the impression which these miracles made on their minds, and the change produced in their religious sentiments through the influence of that impression, are undeniable proofs that miracles were really wrought at Thessalonica, and spiritual gifts conferred; and that by the power of these miracles and gifts, the Thessalonians were turned from worshipping idols, to serve the living and true God? For, three persons in their right senses, as Paul, Silvanus, and Timothy undoubtedly were, cannot be supposed to have made open appeals of this nature, to such numerous societies as the church of the Thessalonians, and the other churches in which this epistle was to be read, where every individual must have known whether the matters affirmed were true or false, unless they had been conscious to themselves that they were all strictly true. As little can it be supposed, that the Thessalonians and the rest, would have received and perused the letter in which these things are affirmed, unless they had known them to be all strictly true. Wherefore, that great and evident miracles were wrought at Thessalonica; that spiritual gifts were conferred on them who believed; and that these miracles and spiritual gifts produced among the Thessalonians such a firm persuasion of the truth of the new religion, that many of them forsook their idol gods, embraced the gospel, and worshipped the one true God only; and that this change of religion brought upon them much affliction; are all as certain, as that the Thessalonians embraced the gospel, and that this epistle was written by Paul, and sent to Thessalonica.

NEW TRANSLATION.

CHAP. I. 1 Paul and Silvanus, and *Timothy*,[1] *to* the church of the Thessalonians *WHICH IS* in[2] God the Father, and *IN* the Lord Jesus Christ: Grace BE *to* you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God *at all times* for you all,[1] making mention of you in our prayers.

3 *Without ceasing*[1] *remembering* your work[2] of faith, and labour[3] of love

COMMENTARY.

1 *PAUL and Silvanus and Timothy, to the church of the Thessalonians, which is in* subjection to *God the Father* of the universe, whereby it is distinguished from a society of idolatrous Gentiles; *and in* subjection to *the Lord Jesus Christ*, whereby it is distinguished from a synagogue of unbelieving Jews: May *virtuous dispositions come to you, with happiness from God our* common *Father, and* from *the Lord Jesus Christ*, by whom the Father dispenses these blessings to men.

2 Having great satisfaction in your conversion, *We give thanks to God at all times for you all; making mention of you in our prayers.* See Philip. i. 3,—5.

3 *Without ceasing remembering your work of faith* in Christ; *and those laborious offices which from love ye per-*

Ver. 1---1. *Paul and Silvanus and Timothy.* See Pref. p. 12, 13. for the reason why Paul, in the inscription of this epistle, omitted calling himself an apostle, and allowed Silas and Timothy to join him in writing it.—It appears from Acts xvi. 37. that Silas was a Roman as well as Paul. *Silvanus* therefore may have been his Roman name, as Saul's Roman name was *Paul.*

2. *Church of the Thessalonians which is* (ἐν) *in God the Father.* This is an expression of the same kind with that, 1 John v. 20. *We are in the true God, in his Son Jesus Christ.* We are in subjection to the true God, by being in subjection to his Son.

Ver. 2. *We give thanks to God at all times for you all.* From this, and from many other passages in St Paul's epistles, we learn that it is the duty of Christians, and especially of the ministers of the gospel, to pray for others, and to praise God for all that is excellent and valuable in them; and to pray that God may continue and increase their graces.

Ver. 3.---1. *Without ceasing.* In scripture, that which is done frequently, is said to be done *without ceasing*, and *always*. Thus chap. v. 16. *Rejoice always*, ver. 17. *Pray without ceasing.*

2. *Your work of faith.* In allusion to our Lord's words, John vi. 29. *This is the work of God, that ye believe.* The apostle uses the same praseology, Phil. i. 6. Faith therefore is truly a good work.

3. *Labour of love.* Some by this understand that labour in working with their hands, to which the Thessalonians submitted from love to their distressed brethren, that they might have wherewith to relieve them.

4. In

and *perseverance* (see Rom. ii. 7.) of *the* hope of our Lord Jesus Christ, in the sight of God[4] *even* our Father;

4 Knowing, brethren *beloved of God*,[1] *your election*.[2]

form to your brethren; *and* your perseverance in *the hope of our Lord Jesus Christ's* second coming (ver. 10.) All these virtues ye exercise *in the sight of God, even our Father;* who beholds them with pleasure.

4 By these things, *brethren beloved of God, we know your election* to be his people, although ye do not obey the law of Moses.

First Argument in Proof of the Divine Original of the Gospel, founded upon the Miracles by which it was confirmed.

5 For our gospel came not *to* you (εν) in word only, but also (εν) *with*

5 Your work of faith, by which I know your election, is well founded; *for our gospel was not offered to*

4. *In the sight of God, even our Father.* Some join this with the first clause, *Without ceasing remembering in the sight*, &c. But I prefer the sense which arises from the order of the words in the original, and which I have followed in the translation.

Ver. 4.---1. *Brethren beloved of God.* The order of the words in the Greek directs to this translation. Besides we have the same phrase, 2 Thess. ii. 13.

2. *Your election.* This being said to the whole church of the Thessalonians, cannot be understood of the *election* of every individual in that church *to eternal life.* For there were among them some who walked disorderly, 2 Thess. iii. 11. concerning whom the apostle doubted whether they would obey his precepts, chap. v. 14. Besides, *the election* of the Thessalonians was such as left the apostle room to fear, lest the tempter might have tempted them so effectually, as to make his labour among them fruitless, chap. iii. 5. but such a fear was not consistent with the apostle's knowledge of their election to eternal life. — *The election* here spoken of, is that which Moses has described, Deut. vii. 6. *The Lord thy God hath chosen* (elected) *thee to be a special people to himself, above all people that are upon the face of the earth.* But the Judaizing teachers denied the election of the Gentiles to be the people of God while they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians, that they were *elected*, or made the people of God, by faith in Christ alone.

The controversy, agitated in latter times, concerning particular *election*, was not known in the primitive church. Besides, whatever the secret purpose of God may be, it were extremely dangerous for any person to presume on his election, in such a manner as to neglect the working out of his own salvation with fear and trembling.—For more concerning *election*, see Rom. ix. 11. note 2. 1 Pet. i. 1. note 2.

Ver. 5.

power[1] and *with* the Holy Ghost,[2] and with much assurance;[3] as ye know what *sort* of men[4] we were among you for your sake.[5]

6 And ye became *imitators* of us, and of the Lord, having *embraced*[1]

you in word only, but also with great miracles performed in your presence, *and with* the gifts of *the Holy Ghost* imparted to you; *and* these produced in you *the fullest assurance* of its divine original, especially *as ye know what sort of men we were among you, effectually to persuade you.*

6 *And*, being exceedingly struck with our miracles and virtues, *ye became imitators of us, and of the Lord*

Ver. 5.—1. *But also with power.* In scripture, δυναμις commonly signifies that supernatural power, whereby Jesus and his apostles were enabled to work miracles for the confirmation of the gospel. Acts x. 38. *How God animated Jesus of Nazareth with the Holy Ghost, και δυναμει, and with power.*---Matt. vii. 22. *And in thy name done many, δυναμεις, wonderful works.*---Rom. xv. 19. εν δυναμει, *By the power of signs and miracles*, εν δυναμει, *by the power of the Spirit of God.*---2 Cor. xii. 12. *Truly, the signs of an apostle were fully wrought among you, with all patience, by signs and wonders, και δυναμεσι, and powers;* miracles in which the greatest power was displayed.

2. *And with the Holy Ghost.* The Holy Ghost here denotes those spiritual gifts of prophecy, healing diseases, speaking foreign languages, and the interpretation of languages, which the apostles communicated to the first believers, for the purpose of edifying each other, and for confirming the truth of the gospel.

3. *And with much assurance*, πληροφορια, denotes the carrying of a ship forward, with her sails spread and filled with the wind. It is elegantly used to express such an entire conviction, as carries men to act steadily and uniformly, in all matters which have any connection with that conviction. See 2 Tim. iv 17. Heb. vi. 11.

4. *As ye know what sort of men we were among you.* Ye know that we received no reward whatever from you, for preaching the gospel to you; but maintained ourselves by our own labour, all the time we were with you, chap. ii. 9. So that we were teachers of a very different character from any ye had ever been acquainted with. The truth is, the Christian preachers greatly excelled the Greek philosophers, whose custom was to teach for hire, and to live in all kinds of sensual pleasure, whereby they shewed themselves to be both covetous and profligate.

5. *For your sake.* This determines the meaning of the general expression, *What sort of men we were among you*, to the apostle's disinterestedness in preaching the gospel to the Thessalonians, without demanding maintenance from them, or any reward whatever: for he could not with so much propriety say, that he practised his other virtues among the Thessalonians, for their sake.

Ver. 6.---1. *Having embraced.* Δεξαμενοι, is properly translated, *embraced*, because the word imports something more than the bare receiving of the gospel, as is plain from chap. ii. 13. where, after telling them that *they received* the word, he adds, δεξασθε, ye *embraced* it, not

the word in much affliction,[2] with joy of the Holy Ghost.[3]

7 So that ye *are become* (τυπους, 1 Pet. iii. 21. note 2.) *patterns* to all *who* believe in Macedonia and Achaia.[4]

8 (Γαρ, 91.) *Besides, from you the word of the Lord hath resounded,*[5] not only in Macedonia and

Jesus in sufferings, *having embraced the gospel, although it brought on you much affliction,* mitigated *by the joy* which ye felt from the gifts *of the Holy Ghost.*

7 The patience and joy, with which ye suffer for the gospel, are *so* remarkable, *that ye are become patterns to all who believe in Macedonia and Achaia.*

8. *Besides,* your faith and sufferings have occasioned *the fame of the gospel of Christ to resound, not only through Macedonia and Achaia; but*

as the word of men, &c. ye received it, with the warmest affection, as the word of God.

2. *In much affliction.* The Thessalonians became imitators of the apostles, and of Christ, not only in suffering persecution for the gospel, but in suffering it from their own countrymen, as Christ and his apostles had suffered persecution from the Jews. See 1 Thess. ii. 14. Acts xvii. 1. 6.---9.

3. *With joy of the Holy Ghost.* The gifts of the Holy Ghost, bestowed on the Gentile believers, being an evidence of their election to be the people of God, and a seal of their title to a glorious immortality, provided they continued in faith and holiness, must have been a source of unspeakable joy to them, even in the midst of persecution and affliction for the word.

Ver. 7. *Macedonia and Achaia.* The Roman general Metellus having conquered Andriscus and Alexander, pretended sons of Perseus the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province, which was governed by a proconsul or prætor, sent from Rome, whose usual residence was in Thessalonica. Not long after this, the consul Mummius, having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called *the Province of Achaia,* because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe, were distributed into two great divisions, called *Macedonia* and *Achaia.*

Ver. 8.---1. *From you the word of the Lord hath resounded,* &c. The apostle does not mean, that the Thessalonian brethren preached the gospel in all the countries here mentioned; but that their relinquishing idolatry, had occasioned the preaching of the gospel in Thessalonica to be much talked of, through the provinces of Macedonia and Achaia, and in many other places. This fact, so expressly asserted in a letter addressed to persons who could not but know whether it was true or false, deserves attention, for the reason mentioned, Pref. to Rom. § 1.

Achaia; but also in every place, your faith to God-ward is spread abroad,[2] so that we *have no need* to speak any thing.

9 For they themselves *publish concerning us, what sort of entrance* we had[1] *to* you, and how ye turned to God from idols, (δουλευειν) to serve the living and true God;[2]

10 And to wait for his Son from heaven;[1] whom he raised from the dead, EVEN Jesus (ρυομενον) *who*

also in every place to which your fellow citizens resort for the sake of commerce, the news of *your faith in* the true *God is spread abroad* by them; *so that we have no need to speak any thing*, either in our own praise, or in yours.

9 *Four your fellow-citizens themselves*, who spread abroad the news of your conversion, *publish* every where *concerning us, in what manner we established ourselves among you*, as messengers from God; *and how*, convinced by the miracles we wrought, *ye turned to God from* dead *idols, to serve the living and true God* alone.

10 *And to expect*, not the appearing on earth of any of the gods formerly worshipped by you, but of *God's Son from heaven* to judge the world,

2. *In every place your faith to God-ward is spread abroad.* Grotius observes, that many of the Thessalonians being merchants who travelled into foreign countries for the sake of commerce, the news of their fellow citizens having renounced the worship of the gods, must have been spread widely abroad by their means, as the apostle affirms. And as this was a very extraordinary event, it would naturally occasion much discourse, among them to whom it was reported.

Ver. 9.---1. *What sort of entrance* (εχομεν) *we have*, for (ειχομεν) *we had, to you.* See Ess. iv. 12. The Alexandrian MS. reads here ειχομεν, answering to επιστρεψατε inthe following clause: The meaning is, these persons publish every where, that we entered and established ourselves among you, by great miracles.

2. *To serve the living and true God.* The epithet *living* is given to God to distinguish him from the heathen idols, which were destitute of life. He is likewise called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not *true Gods;* such as demons and the souls of men departed. By their worshipping the true God the Thessalonians were distinguished from the heathens; and by their waiting for God's Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

Ver. 10.-- 1. *And to wait for his Son from heaven.* Christ himself, on two different occasions, promised that he would return from heaven, Matt. xvi. 27. John xiv. 3. The angels, likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic, on which the apostles insisted in their discourses; consequently it was a principal article

delivers[2] us from the wrath *which is* to come.[3]

whom he raised from the dead; even Jesus, our master, *who*, as Judge, *will deliver us* who believe *from the wrath which is to come* upon them who *obey not the gospel.*

article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!

2. *Jesus who delivers.* Grotius thinks ρυομενον, the present participle, stands here for the future, ρυσομενον, *who will deliver.* But it is usual in scripture, to speak of things future in the present tense, to shew the certainty of their happening.

3. *From the wrath that is to come. Wrath*, the cause, is here put for *punishment*, the effect. The punishment which Christ, at the day of judgment, will inflict, and the persons on whom he will inflict it, are described, 2 Thess. i. 8. *Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment*, EVEN *everlasting destruction, from the presence of the Lord, and from the glory of his power.*---Lord Jesus, deliver us from this terrible wrath!

CHAPTER II.

View and Illustration of the Matters contained in this Chapter.

IN this chapter, the apostle proposes his *second argument* in proof of the truth of the gospel. It is taken from the character, the behaviour, and the views of the persons who first preached it. Now the importance of this argument will appear, if we consider, what the things were which the preachers of the gospel published, and required mankind to believe. They told every where, that Jesus their master is *the Son of God;* that he wrought many miracles in Judea; that he was crucified by the Jews, his countrymen, as a deceiver; but that God declared him to be his Son, by raising him from the dead, agreeably to what Jesus, before his death, had foretold; that after his resurrection, having spent sometime on earth among his disciples, he ascended into heaven, while they looked on; and that two angels, who were present on the occasion, assured them, that in like manner as they had seen Jesus go into heaven, so he would return.

But to induce mankind to believe matters so extraordinary, it was necessary that the persons who called themselves eye-witnesses of them, and who reported them to the world, should be men of sound judgment and known integrity, and free from all interested

terested views; that they should be fully persuaded themselves of the truth of the things which they told; that they should use no guile nor flattery, to procure themselves credit; and that, by their whole deportment, they should shew themselves to be pious and virtuous persons, whose only aim in this undertaking, was to promote the glory of God, and the good of mankind. Wherefore, although the apostle and his assistants had said in a general way, chap. i. 5. *Ye know what sort of men we were among you, for your sake*, they judged it necessary to employ the greatest part of this chapter, in setting forth distinctly, the facts and circumstances by which their sincerity, their integrity, and their disinterestedness in preaching the gospel, were evinced; together with those particulars by which their moral character was raised above all suspicion. Being in every respect, therefore, such men as missionaries from God ought to be, the evidences of the gospel, so far as they depend on human testimony, derive great lustre from the character and behaviour of its first preachers.

His illustration of these topics, the apostle begins with shewing, that he and his assistants were fully persuaded of the truth of all the matters which they preached. For he told the Thessalonians, that *their entrance* among them *was not false*. They did not come with a feigned story in their mouth, which they themselves did not believe, ver. 1.—Their persuasion of the things which they preached, they shewed at their entrance among the Thessalonians, by the persecution which they had suffered, and were suffering for the gospel. Say they, *Although we had before suffered, and were shamefully handled at Philippi*, (they had been scourged, and laid in the stocks) *as ye know, we were bold through our God, to speak to you the gospel of God, amidst a great combat:* that is, amidst a new and heavy persecution, raised against us in your city by the unbelieving Jews, ver. 2. Their preaching the gospel under persecution, is fitly mentioned by the apostle, as a proof of their firm persuasion of the things which they preached; because impostors, having nothing in view by their fictions, but to acquire fame, or power, or riches, or pleasures, they seldom endure a long continued course of heavy sufferings, in propagating these fictions; far less do they expose themselves to death for maintaining them. —Next the apostle affirms, that *their exhortation*, or gospel, did not proceed from *error;* that is, from an erroneous opinion, rashly taken up, without any foundation: nor from those *impure* worldly motives, which influence impostors: neither did they use any *guile* in contriving or in gaining credit to the gospel which they preached, ver. 3.

But the freedom of the apostles, and other ministers of the word, from error, impurity, and guile, being circumstances which rendered their testimony credible in the highest degree, it was proper to speak of these things at more length. And therefore, beginning

beginning with their freedom from *guile*, the apostle observes, that as persons *commissioned of God to preach the gospel*, they delivered its doctrines and precepts exactly as they received them from God; at no time preaching *so as to please men, but God who knew their hearts*. And this they did, notwithstanding they were sensible, that the doctrines of the gospel, as they delivered them, would be reckoned by the Greeks foolishness; and that its precepts would be condemned as unreasonable severities, because they were contrary to the maxims and practices of the world, ver. 4. Who does not see, that if the Christian preachers had been impostors, they never would have framed a gospel, or scheme of religion of this kind?—And as the Christian preachers used no guile in framing their *exhortation*, or gospel, so they used none of the base arts practised by impostors for procuring credit to it. They never accosted any person, with fawning *flattering speeches*, to win his affections, (Eph. ii. 1.—3.;) neither did they make hypocritical pretensions to extraordinary piety, *as a cloak to cover covetous designs*. From these well known arts of impostors, Paul and his assistants were entirely free; as the Thessalonians, who were thoroughly acquainted with their manner of preaching, well knew, ver. 5.—Next, with respect to *impurity*, the apostle and his assistants were not influenced by any of those corrupt motives which actuate impostors. Instead of seeking to make ourselves powerful, or rich, by the gospel, *we never demanded the honour* of obedience, nor of maintenance, *either from you or from others; although we could have been burdensome to you*, in both these respects, *as the apostles of Christ*, ver. 6.—The truth is, as apostles they had authority from their master to enjoin their disciples what was fit, (Philemon, ver. 8.;) and on that pretext, if their ruling passion had been the love of power, they might have exercised an absolute dominion over their disciples, as false teachers never fail to do. They had also a right to be maintained by those to whom they preached: and on that score, if they had loved money, they might have enriched themselves at their expence, after the example of all false teachers, 2 Pet. ii. 3.—But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an imperious insolent manner, that *they were gentle among them, as a nurse towards her own sucking children*, ver. 7. (see Acts xx. 29.)—*And took a most affectionate care of them; and were well pleased to impart to them, not only the gospel of God, but also their own lives:* which in fact they hazarded, by preaching it to them: and all this, from no motive, but *because the Thessalonians were become dear to them*, on account of their love of truth, ver. 8.—And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding any thing from them on that account, they *wrought night and day that none of the Thessalonians might be burdened, while they preached to them the gospel of God*,

God, ver. 9. These facts, well known to the Thessalonians, were there no other, are undeniable proofs of the sincerity, honesty, and disinterestedness, of the first preachers of the gospel; and add no small degree of credibility to the things which they have testified concerning their master.—Lastly, with respect to *error:* to show that in believing the gospel, the apostle and his associates were neither blinded by the fervours of enthusiasm, nor prejudiced by the influence of vicious inclinations, they appealed to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians. *Ye are witnesses, and God also, how holily, and justly, and unblameably, we lived among you who believe*, ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples. Such never fail to make themselves known, by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 18. Jude 4.—Farther, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness, with which they exhorted every one of them, *even as a father his children*, to follow all the branches of holiness, ver. 11.—And, how they solemnly *testified, that they should walk worthy of* the true *God*, whom they now worshipped; and suitably to the nature of that glorious dispensation, into which he had *called them*, ver. 12. Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestible proofs, both of the soundness of their understanding, and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their master, without any evidence to support it. To be the more convinced of this, we need only compare with them, the first disciples of such enthusiasts and impostors as have deluded the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the first preachers of the gospel are distinguished from enthusiasts and impostors in general by the qualities above mentioned; so, by the same qualities they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spake admirably concerning the moral virtues, yet followed the most dissolute courses in private; and in teaching had no regard to any thing, but to the hire which they received for their instructions.

The apostle and his assistants, having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which

which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the disinterestedness which they shewed in preaching the gospel; and by the holiness of their lives,—the more fully to convince after-ages, that what they have written concerning these things was strictly true, they tell us, *They gave thanks to God without ceasing, because when the Thessalonians received the preached word of God from them, they knew that they embraced not the word of men; but, as it is in truth, the word of God: which also wrought effectually in them who believed*, such an attachment to Christ and such fortitude, as enabled *them to suffer for the gospel*, ver. 13.—By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the first preachers of the gospel, with a solemn thanksgiving to God for the faith and sufferings of the Thessalonians, the apostle not only told them plainly, that their faith was founded in their own knowledge of the things he had written, but he appealed to God for the truth of them. There cannot, therefore, be the least doubt, that Paul and his coadjutors, were the sincere, sober, holy, disinterested, meek persons, he hath represented them to be; and that their virtuous behaviour added great weight to their testimony concerning their master.

Before the apostle proceeded to his third argument, he answered certain objections, which it is probable were much insisted on by the learned Greeks, for discrediting the gospel. And, because these objections were levelled against the miracles and character of the Christian preachers, they are introduced with great propriety, after finishing the arguments drawn from these topics.

Objection 1. The apostle, after thanking God, that the behaviour of the preachers of the gospel, as well as their miracles, had induced the Thessalonians to receive their word as the word of God, proceeds to observe, that they shewed the strength of their faith, by *becoming imitators of the churches of God in Judea*; having *suffered the same things from their own countrymen, as the others of the Jews*, ver. 14.—This manner of expressing the sufferings of the Thessalonians for the gospel, the apostle adopted, because it gave him an opportunity of answering a very plausible objection, which the philosophers raised against the gospel, from the unbelief of the Jews in Judea. Said they, the Christian preachers build the gospel upon the Jewish revelation; and tell us, that their master gave himself out in Judea, as the great personage foretold by the Jewish prophets: and that in confirmation of his pretensions he wrought many miracles in different parts of the country. But the rejection of the gospel by the Jews, their putting Jesus to death, and their persecuting his disciples, are strong presumptions, or rather clear proofs, that the gospel is inconsistent with the Jewish revelation; and that the Jews did not believe

believe the miracles which Jesus pretended to perform, but considered him as an impostor, and his miracles as feats of magic. This objection, it is true, the apostle has not stated: but, seeing what follows is a direct answer to it, and comes immediately after the Thessalonians are said to have suffered like things from their own countrymen, as the churches of God in Judea had suffered from the Jews, we cannot avoid supposing, that when he says of the Jews, *Who have both killed the Lord Jesus, and their own prophets, and have greatly persecuted us; and they please not God, and are contrary to all men*, &c. he intended to remove any suspicion that might arise to the prejudice of the gospel, from the unbelief of the Jews, their crucifying the Lord Jesus, and their persecuting his apostles. For it is the same as if he had said, the Jews indeed *have killed the Lord Jesus;* but they have also *killed their own prophets*, notwithstanding they wrought miracles among them, and were universally acknowledged to be true prophets. The same persons *have persecuted us*, the apostles of Jesus, in the persuasion that they please God. *But they do not please God:* for, in this, as in their whole conduct, *they are enemies to mankind*, ver. 15.—and in a little time God will shew his extreme displeasure with them, for crucifying his Son, and persecuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus, and their persecuting his apostles, afford not the smallest presumption, either that the gospel is inconsistent with the Jewish revelation, or that the miracles of Jesus and his apostles were false. In these things, the Jews behaved as their fathers did to the prophets, who brought the former revelations from God to them; and the punishment which soon fell on them, shewed how much God was displeased with them, for so doing.

Objection 2. The second objection was levelled against Paul and Silas in particular; being founded on their behaviour during the tumult at Thessalonica. These men, said the philosophers, though the chief preachers of the new doctrine, did not appear with Jason and the brethren before the magistrates, either to defend it, or to suffer for it. What could this be owing to, but to their consciousness that the whole was a fraud: or, to their timidity? Either of which was inexcusable in missionaries from God, who boasted in their sufferings, as adding weight to their testimony concerning their master. Something of this sort must have been said against Paul and Silas; otherwise their fleeing, which was advised by the Thessalonians themselves, Acts xvii. 10. needed no apology, at least to the Thessalonians; and far less so earnest an apology, as that which the apostle has offered in this chapter,

ter, where he assured the brethren, that when he fled to Berœa, he intended to be absent *during the time of an hour*, or for a few days only, till the rage of the Jews should subside: and that accordingly, while in Berœa, *he had endeavoured with great desire to see them*, ver. 17.—*and would have come to them once and again, but Satan hindered him*, by bringing the Jews from Thessalonica to Berœa, where they stirred up the people against him, and obliged him to flee to Athens, ver. 18.—Yet on neither of these occasions, did he flee from a consciousness of fraud, or from the fear of death; but from his wishing to have an opportunity of perfecting the faith of the Thessalonians, and of converting a greater number of the Gentiles. For he assured them, that he considered them, and the rest of his Gentile converts, as his hope, and joy, and crown of glorying, at the day of judgment, ver. 19. —And to convince them that he really believed his future happiness would be increased by their perseverance, and by the conversion of the Gentiles, he repeated the same assurance, ver. 20.

Second argument in Proof of the divine Original of the Gospel, taken from the Character, Behaviour, and Views of its first Preachers.

NEW TRANSLATION.

CHAP. II. 1 For yourselves know, brethren, our entrance (εἰσοδον 293.) *among* you, that it was not *false*.[1]

COMMENTARY.

1 Your faith in the gospel is well founded, *for* this second reason: *Yourselves know, brethren, our entrance among you; that it was not* by telling you *false* stories, which we ourselves did not believe. We firmly believed all the things we preached.

Ver. 1. *That it was not false:* ὁτι ἡ κενη γεγονεν Here κενη, signifies *false:* for the word is used in that sense, 1 Cor. xv. 14. *If Christ hath not been raised* κενον, *false, certainly, is our preaching*, and κενη, *false also is your faith.* Ver. 15. *We are found false witnesses.*---Ephes. v. 6. *Let no man deceive you*, κενοις λογοις, *with false speeches.*---The prophet Jeremiah speaking of idols, says, chap. x. 8. *The stock is a doctrine of vanities*, that is, *of falsehoods.* See Exod. v. 9.---Properly, κενος signifies an *empty* person or thing; consequently, *a thing destitute of truth.* The apostle's meaning is, that his entrance among the Thessalonians, was not the entrance of a deceiver, who with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them stories which he himself knew to be false. To this interpretation, the reason assigned in the following verse agrees: his sufferings for the gospel being the strongest proof that he himself believed it; whereas, of his not having preached in vain to the Thessalonians, his sufferings were no proof. Besides, if the apostle had meant to say, that his entrance was not *in vain*, the expression would have been, εἰς κενον, as in Philip. ii. 16. 1 Thess. iii. 5.---The interpretation which Oecumenius gives of this passage is: *Non fabulæ, non mendacia, non nugæ fuerunt nostræ predicationes.*

2 (Αλλα και, 78. 211.) *For although we had before suffered*, and were shamefully *handled*,[1] as ye know, at Philippi, we were bold[2] *through* our God to speak *to* you the gospel of God,[3] *amidst a great combat*.[4]

2 *For notwithstanding we had, before* our entrance, *suffered, and were shamefully handled at Philippi*, being dragged before the magistrates, scourged, and put in the stocks, *as ye know, we were bold, through* the assistance of *our God, to preach to you* of Thessalonica, *the same gospel of God, amidst a great combat* with the unbelieving Jews, who raised a violent persecution against us, in your city. Acts xvii. 1. —9.

3 (Γαρ, 91.) *Besides*, our exhortation was not (εκ πλανης) from error,[1] nor (εξ ακαθαρσιας) from

3 *Besides, our preaching did not proceed from an erroneous persuasion* groundlessly entertained by us, but from a conviction founded on the

Ver. 2.---1. *Shamefully handled.* Scourging with rods was a punishment so ignominious, that the Portian law forbade it to be inflicted on any Roman citizen.

2. *We were bold through our God.* Επαρρησιασαμεθα: This word signifies sometimes to *speak plainly*, and without ambiguity; sometimes to *speak publicly*, before multitudes; sometimes to *speak boldly*, from a full persuasion of the truth of what is spoken, and from a confidence of being supported in it. The word seems to be used in all these senses here: for when the apostle came to Thessalonica, he spake plainly, *that the Christ must needs suffer, and rise from the dead, and that Jesus, whom he preached, was the Christ*, Acts xvii. 3. He spake these things publicly, in the synagogue of the Jews, three different sabbaths, ver. 2. And though he knew they were extremely offensive to the Jews, he spake them boldly, in the persuasion that they were true, and in the assurance that God would protect him. So that neither the remembrance of his past sufferings, nor the feeling of those which were come upon him, hindered him from speaking plainly, publicly, and boldly, in Thessalonica, the things which concerned the Lord Jesus.

3. *The gospel of God.* The word *God*, is elegantly repeated, to insinuate, that the apostle's boldness arose from his certain knowledge, that the gospel which he preached, was the gospel of God.

4. *Amidst a great combat.* The apostle insists, with particular earnestness, on the persecutions which he and his fellow-labourers had suffered for preaching the gospel; because impostors, who are conscious that the things they tell are false, never expose themselves to continued sufferings, and to death, for such things.

Ver. 3. *Besides, our exhortation was not from error.* In this and what follows, the apostle delineates his own character, and the character of his assistants, as teachers, on purpose to make the Thessalonians sensible, that they had nothing in common with impostors, who are always found to use the mean vicious practices, which the Christian teachers in this passage disclaimed.

Ver. 5.

impurity, nor (εν δολω) *with* guile.

4 But as we were *approved of God, to be entrusted* with the gospel, *so* we speak, not as pleasing men, but God, *who* trieth our hearts.

5 For neither at any time *came we with flattering speech*, as ye know, *neither with a cloak OVER* covetousness,[1] God is witness.

6 *Neither* sought we *from* men (δοξαν) *honour*,[1] *neither from you, nor from* others,[2] *though we could*

clearest evidence. *Neither* did it proceed *from impure, carnal motives, nor* was it contrived *with guile*, to deceive you.

4 *But, as persons approved of God to be entrusted with* the preaching of *the gospel, so we preach, not as pleasing men*, after the manner of impostors, *but* as pleasing *God, who searcheth our hearts*. What stronger proof can be desired, of our not preaching with guile?

5 To you we did not speak as impostors do: *For neither at any time did we accost you with flattering speeches, as ye* yourselves *know*; neither did we make hypocritical pretensions to piety and disinterestedness, *as a cloak to cover covetous designs*: of this, *God is witness*.

6 Instead of acquiring power, or riches, by preaching, *we sought not from men honour, neither from you, nor from others, though we could have used*

Ver. 5. *Neither with a cloak over covetousness.* Flattery and covetousness were vices, to which the teachers of philosophy in ancient times, were remarkably addicted. In truth, these vices, more or less, enter into the character of all impostors, who, as the apostle observes, Rom. xv. 18. *By good words, and blessings, deceive the hearts of the simple*,—Πλεονεξια, *covetousness*, has various significations in scripture. See Ephes. iv. 19. note 2. Here it may signify *bad design* in general. I have supplied the word *over*, because neither covetousness nor bad design, is ever used as a cloak to cover any thing; but they need a cloak to cover or conceal themselves. The apostle appealed to the Thessalonians, for his not using flattering speeches, because that was an outward matter, of which they could judge; but he appealed to God, for his being free from covetousness, because it was a secret of the heart, which God only knew. Here, therefore, is great propriety of sentiment.

Ver. 6.—1. *Neither sought we from men honour.* That δοξαν, *honour*, in this passage, signifies the *honour* of *obedience* and *maintenance*, as I have explained it in the commentary, I think probable from the context.

2. *Neither from you, nor from others.* The apostle, while he preached in Thessalonica, received money twice from the Philippians, Philip. iv. 16. But as he demanded neither maintenance nor hire, from them nor from others, what he says in this passage in perfectly just. His usual manner every where was, to work for his own maintenance. And the Philippians seem to have been the only persons, from whom he received any gift for preaching the gospel, Philip. iv. 15.

3. *Though*

have used authority[3] *as Christ's messengers.*

7 But we were gentle among you. Even as a nurse[1] cherishes[2] her *own* children;

8 So *taking affectionate care* of you,[1] we were *well pleased to impart to* you, *not only* the gospel of God, but also our own *lives*,[2] because ye were *become* dear to us.

9 (Γαρ, 91.) *Besides* ye remember, brethren, our labour and *toil; for night and day we wrought, in order not to overload*[1] *any*

authority, as Christ's messengers, for constraining you to obey and maintain us, 1 Cor. ix. 4.

7 Instead of oppressing you, *we behaved with gentleness among you. Even as a nursing mother cherishes her own* sucking *children*, warming them in her bosom, and feeding them with her milk:

8 *So taking affectionate care of you*, instead of making a prey of you, *we were well pleased to impart to you*, without any reward, *not only the gospel of God, but also our own lives*, if it could have been of service to you, *because ye were become dear to us*, on account of your faith.

9 Instead of making gain of the gospel, *Ye remember, brethren, our* bodily *labour and toil*, when with you; *for night and day we wrought* for our own maintenance, *in order not to overload*

3. *Though we could have used authority.* This translation is placed in the margin of our Bibles, and is the proper translation of, εν βαρει ειναι. Theophylact, however, explains it by λαμβανειν και τρεφεσθαι.

Ver. 7. - 1. *As a nurse.* Chandler observes, that τροφος here, denotes a mother who suckles her own children.

2 *Cherishes*, Θαλπη. Scapula says of the word θαλπω, Sunt qui proprie dici putent de gallina fovente ova, quum illis incubat; "that "it signifies the action of a hen who warms her eggs by brooding over "them."

Ver. 8.—1. *So taking affectionate care of you.* Ἱμειρομενοι, as Blackwall (Sacr. Class. vol. i. p. 241.) observes, is a beautiful poetical word, which expresses the most warm and passionate desire. He adds, Well might the primitive persecutors, from this passage, and from the corresponding practice of the first and best professors of our religion, cry out, in admiration, *O how these Christians love one another!*

2. *But also our own lives.* Chandler observes, that the apostle here considers *the Thessalonians* as in the infancy of their conversion; *himself* as the tender mother who nursed them; the *gospel* as the milk with which he fed them: and his very *soul* or life, as what he was willing to part with for their preservation. Could the fondest mother carry her affection for her helpless infant farther? He adds, Nothing can exceed the elegance, the strength, and the moving affection, of this description! a man must have no bowels, who does not find them moved by so fine, so lively, and warm a scene.

Ver. 9. *Night and day we wrought, in order not to overload.* Επιβαρησαι. The apostle often appealed to this proof of his disinterestedness,

of you, WHEN we preached *to* you the gospel of God.

10 Ye ARE witnesses, and God ALSO, how holily, and *righteously*, and unblameably, *we lived with you who* believed.

11 As *also*, ye know, how *WE ADDRESSED every one of you*, as a father *his own children*[1]; *exhorting and comforting you*,

12 *And testifying that ye should* walk worthy of God, who hath called you *into his own* kingdom and glory.[1]

any of you while we preached to you the gospel of God: so that our preaching to you did not proceed from any corrupt motive.

10 Next, our preaching was not the effect of error, adopted from vicious inclinations; for *ye are witnesses, and God also, how chastly, and righteously, and unblameably, we lived with you who believe.* Whereas persons deceived through corrupt affections always shew it by some bad practice.

11 *As also*, our preaching did not proceed from error occasioned by enthusiasm; for *ye know how we addressed every one of you, as a father his own children, exhorting and comforting you*, under the persecutions ye were suffering.

12 *And testifying, that ye should behave, suitably to the character*, not of the gods whom ye formerly worshipped, *but of the God* whom ye now serve, *who hath called you into his own glorious kingdom* on earth.

ness, in preaching the gospel; see Acts xx. 34. 1 Cor. iv. 12. 2 Thess. iii. 8. Besides, we have his working with his own hands, while he preached in Corinth, recorded, Acts xviii. 3. In preaching the gospel, St Paul had no view, but to promote the glory of God, and the salvation of men.

Ver. 11. *Even as a father his own children.* The apostle, ver. 7. had compared the gentleness with which he behaved towards the Thessalonians, to the tenderness of a nursing mother towards her sucking children. Here he compares the affection and earnestness, with which he recommended holiness to them, to the affection and earnestness of a pious father, who exhorts his own children.

Ver. 12. *Who hath called you into his own kingdom and glory.* This is an Hebraism, for *glorious kingdom*, Ess. iv. 19. consequently, the apostle speaks simply, of the admission of the Thessalonians into the gospel dispensation. See 2 Thess. i. 5. note 2. The glory of the ancient kingdom of God, the Mosaic dispensation, was all outward and visible; consisting in the magnificence of the temple and temple worship, and in the visible symbol of the divine presence, which resided between the cherubim in the most holy place, and gave responses, when consulted, concerning affairs of state. But the glory of the gospel kingdom is wholly inward, consisting in the spiritual gifts shed down abundantly on believers, and in the graces of faith, hope, charity, temperance, humility, &c. produced in them by the operation of the Spirit.—Others explain

kingdom

13 *On* this *account* also *we give thanks to* God without ceasing, *that* (παραλαβοντες λογον ακοης) when ye received *the preached word of God*[1] *from us, ye embraced not* the word of men, but as it is in truth, the word of God, *which also* worketh effectually in you who believe.

13 These things, concerning ourselves, and concerning our views, being well known to you, fully convinced you of our mission from God: wherefore *on this account also, we give thanks to God without ceasing, that when ye received from us, the word which God hath appointed to be preached,* δεξασθε, (chap. i. 6.) *ye embraced not a doctrine framed by men, but as it is in truth, the doctrine of God; which also worketh effectually in you who believe,* by producing in you the greatest attachment to the gospel, and fortitude in suffering for it.

Answer to the Objection against the Truth of the Christian Miracles, taken from the Unbelief of the Jews in Judea, and their persecuting Jesus and his disciples.

14 For ye, brethren, became *imitators* of the churches of God, which *are in Judea* in Christ Jesus, *because* ye also have suffered like things *from* your own countrymen, even as they HAVE *from* the Jews,

14 Your attachment to the gospel, ye shewed by the sufferings which ye endured. *For ye, brethren, became imitators of the churches of God, which are in Judea in Christ Jesus;* (ch. I. 1. n. 2.) *because ye also have suffered like things from your own countrymen:* ye have been calumniated by them as atheists, ye have been imprisoned by them as malefactors, and spoiled of your goods: *even as they have* suffered *from the Jews.*

15 Who both killed the Lord Jesus, and their own prophets,[1] and have

15 The killing of Jesus by the Jews, and their persecuting his apostles, are objected as proofs of the

kingdom and glory, disjunctively: by *kingdom* understanding the heavenly country, and by *glory*, the happiness of that country.

Ver. 13. *The preached word of God.* Λογον ακοης τυ Θευ, literally signifies *the word of the hearing of God:* the word which God hath appointed to be heard through our preaching. Accordingly, λογον ακοης, Heb. iv. 2. is rendered, by our translators, *the word preached.* Dr. Chandler, however, thinks the clause should be rendered, *the word of the report concerning God:* supposing it to be an allusion to Isaiah liii. 1. *Who hath believed* (τη ακοη ημων) *our report?*

Ver. 15.---1. *Who both killed the Lord Jesus and their own prophets.* The expression, *their own prophets*, is emphatical; and denotes, that the Jews acknowledged the prophets whom they killed, to be prophets real-

ly

greatly persecuted us, and *do not please* God, and are contrary to all men ;[2]

16 *Hindering* us (λαλῆσαι, 55.) to *preach* to the Gentiles that they *may* be saved ;[1] *so that they* fill up their *iniquities always. But* the *wrath of* GOD *is coming* upon them[2] *at length.*[3]

falsity of Christ's miracles and doctrine. But if *the Jews killed the Lord Jesus*, they killed *also their own prophets, and have bitterly persecuted us*, fancying they please God ; *but do not please God, and are enemies to all men.*

16 *Hindering us to preach to the Gentiles that they may be saved ; so that* instead of pleasing God, *the Jews are filling up* the measure of *their iniquities always ; but the wrath of God is coming upon them at length*, whereby God's displeasure with them for their treatment of us, will be made evident to all.

ly sent of God.—So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to shew so much as one prophet, whom their fathers had not persecuted, Acts vii. 52. *Which of the prophets have not your fathers persecuted?*

2. *And are contrary to all men.* The hatred which the Jews bare to all the heathens without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which in the strongest terms recommended humanity to strangers. It arose, it seems, from the Jews not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse with idolaters, lest they might have been tempted to imitate them in their practices.—In the more early times of their republic, the Jews did not entertain that extreme aversion to the heathens, for which their posterity afterwards were so remarkable. But, by their intercourse with their heathen neighbours, having often declined to idolatry, and being severely punished for that sin, they began, on their return from the Babylonish captivity, to conceive an aversion to the heathens ; which was increased by the persecutions which the Greek princes, Alexander's successors, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea ; fancying, perhaps, that uniformity in religion among their subjects, was necessary to the support of their government. From that time forth, the Jews, looking on all the heathens without exception as their enemies, obstinately refused to do them the smallest office of humanity ; and discovered such a rooted malevolence towards them that they were hated and despised by the heathens in their turn. The apostle, therefore, in this passage, gave the true character of the Jews in later times, when he said of them, that they did not please God, and were contrary to all men.

Ver. 16.—1. *Hindering us to preach to the Gentiles that they may be saved.* The apostle and his assistants preached to the Gentiles, that to their salvation, faith, and not obedience to the law of Moses, was necessary. But this doctrine enraging the unbelieving Jews, they endeavoured to hinder its progress, by persecuting those who preached it.

2. *But the wrath of God is coming upon them.* Εφθασε, *hath come.*

17 (Ἡμεις δε) Now we brethren, being *separated from you*[1] *during the time of an hour*,[2] IN presence not in heart, the more abundantly endeavoured, with great desire, to see your face.

18 *Therefore* we would have come unto you, (even I Paul,) once and

17 Our fleeing to Berœa, is objected as a proof of our being impostors. But we did not flee with a resolution not to return. On the contrary, *we, brethren, being separated from you for a short time, in person* only, *not in affection, the more earnestly* on that account, *endeavoured with great desire*, all the time we remained in Berœa, *to see your face* again.

18 *Therefore we would have returned to you, (even I Paul,) once and again; but Satan*, by bringing the Jews from

But the past time is here put for the present, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it, either by Christ's prediction, or by a particular revelation made to himself. It may not be improper to observe, that in the rejection and destruction of the Jewish nation for killing Christ, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

3. *At length.* So εις τελος, used adverbially, signifies. See Stephen's Thesaurus. The ancient commentators, by this phrase, understood a long duration; so that, according to them, the apostle meant to say, The wrath of God is coming on the Jews, not for thirty, or forty, or seventy years, but for many generations. The version which our translators have given of this phrase, namely, *to the uttermost*, is improper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel, will be fulfilled.

Ver. 17.---1. *Being separated from you.* Αποροφανισθεντες, is commonly applied to children who are deprived of their parents. Here it is applied to parents who are deprived of their children: in which sense Chandler says it is used by Euripides.

2. *During the time of an hour.* Προς καιρον ὡρας, during a short time. So the phrase signifies, 2 Cor. vii. 8. Gal. ii. 5. Horace likewise uses the phrase in the same sense: *horæ momento, cita mors venit, aut victoria læta.* The apostle meant, that when he fled from Thessalonica to Berœa, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he, the more earnestly on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berœa against them frustrated his design, and obliged him to leave Macedonia.

Ver. 18. 1. *I Paul.* This parenthesis shews, that what follows is to be understood of Paul alone, though he continues to use the plural form

again, (και 205.) but Satan[2] hindered us.

19 For what is our hope, or joy, or crown of *glorying?*[1] are not ye also in the presence of our Lord Jesus Christ, (εν, 173.) at his coming?

20 (Υμεις γαρ, 94.) *Ye indeed*[1] are our glory and joy.

Thessalonica to Berœa to stir up the people, *hindered me*, and obliged me to flee to Athens.

19 These things ye may believe: *For what is* the source of *my hope and joy, or* what will be the cause of that *crown, of which I shall boast*, in heaven? The conversion of mankind surely. And *will not ye also* be my crown, when I stand *before our Lord Jesus Christ at his coming?*

20 *Ye indeed will be my glory and joy* in that day. Wherefore, neither consciousness of fraud, nor want of fortitude, hindered my return; but I wished to live, that by perfecting your faith, I might increase my reward.

form of expression. Wherefore, in other passages, where he uses the plural number, he may be speaking of himself only.

2. *Satan hindered us.* Because the devil employs himself continually in obstructing the good purposes and actions of mankind, he hath the name of *Satan* or *adversary*, given him by way of eminence. And they who assist him in his malicious attempts, such as false apostles and teachers, are called *ministers of Satan*, 2 Cor. xi. 15. The persecution raised against the apostle in Berœa, by the Jews from Thessalonica, is here ascribed to Satan, to teach us, that persecution for conscience is the genuine work of the devil.—Perhaps the apostle foresaw, that if he returned to Thessalonica, while the rage of the Jews continued, or even if he remained in Berœa, they would certainly have put him to death in some tumult. Wherefore, that he might have a farther opportunity of perfecting the faith of the Thessalonians, and of converting the rest of the Gentiles, who were to be his crown of glorying, he saved his life by fleeing, first from Thessalonica, and next from Berœa.

Ver. 19. *Or crown of glorying? Are not ye also*, &c. So Theophylact translates και.—In this passage, the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual father.—Or the allusion may be, to the solemnity with which the ancient games were concluded; for then the judges crowned the victors with the crown proper to each game, amidst the multitude who had assembled to see the contests. Jesus Christ, the judge of the world, will at his coming crown his apostle, in presence of the assembled universe. And because his converts are the cause of his being thus crowned, they are, by a beautiful figure of speech, called *His crown of glorying*.---That some peculiar honour or reward will be

conferred on them who have been instrumental in the conversion of sinners is evident from Dan. xii. 3.

Ver. 20. Ὑμεις γαρ. *Ye indeed are our glory and joy.* This is one of many instances, wherein γαρ, is used affirmatively; for in the causal signification, it would turn the verse into an absurdity, by making it a reason for what goes before, while it is only a bare repetition of the same sentiment. Whereas translated affirmatively, though it be a repetition, it is added with great elegance, to enforce the answer to the question in ver. 19.

The manner in which the apostle speaks of the Thessalonians in this passage, shews that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And, as there is no reason to think, that in the future life we shall lose those natural and social affections, which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection, to which they shall be raised, the most endearing relations and warmest friendships, will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, though the endless ages of eternity!

CHAPTER III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3. BY the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion from the sufferings of the Christian preachers, to raise a third and very plausible objection, against the miracles which they wrought in confirmation of the gospel. Said the philosophers, if these men really possess miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preservation; which at the same time, would convince the most obstinate that they are sent of God? The behaviour of these pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, flee from them in a frightened clandestine manner, is a clear proof that their miracles are nothing but impositions on the senses of mankind. The reader will recollect, that this very argument was used for discrediting our Lord's miracles, Matt. xxvii. 41. *Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel,*

Israel, let him come down from the cross, and we will believe him. This objection being much insisted on by the philosophers, some of the Thessalonian brethren who came to Berœa, informed Timothy thereof, who, when he followed the apostle to Athens, no doubt, related the matter to him. Now, this being a natural objection, the apostle was greatly distressed, that he had it not in his power to return to Thessalonica, to shew the falsity of it. *Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone,* ver. 1.—*And sent Timothy to establish the brethren, and to exhort them concerning their faith,* ver. 2.—by telling them, *that no man should be moved by these afflictions :* he meant the afflictions which had befallen him, and his sudden flight from Thessalonica and Berœa ; as is plain from what follows ; *for yourssives know that we were appointed to this :* we apostles were appointed to suffer, and were not allowed to deliver ourselves from persecution by miracle, ver. 3.—This the Thessalonians knew. For Paul had told them, when Christ made him an apostle, *he appointed him to suffer* for his name ; that all men might have a clear proof, of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth of the gospel by their sufferings, as well as by their miracles. Besides, Paul *having foretold the* very *persecution which befel him* in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon the whole, the apostle's fleeing from Thessalonica and Berœa, was no proof of the falseness of his miracles, as his enemies contended ; neither was it inconsistent with his character as a missionary from God, ver. 4.

Objection 4. A fourth objection was levelled by the philosophers against Paul in particular. They affirmed, that notwithstanding all his fair speeches to the Thessalonians, he did not really love them. For, he had left them to bear the persecution by themselves, without giving them any assistance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with professions of a love, which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances : That not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the faith was extreme ; and that *he sent Timothy* to them from Athens, for this purpose also, *that he might know their faith,* ver. 5.—Farther he told them, that being informed by Timothy of their firm adherence to the gospel, and *of their entertaining a most affectionate remembrance*

membrance of him their spiritual father, *at all times: and that they as earnestly desired to see him, as he to see them*, ver. 6.—the good news had given him the greatest consolation in all his afflictions, ver. 7.—because their *standing firm in the Lord*, was life to him, ver. 8.—Wherefore he could not be enough thankful to God, for all the joy which he felt on account of their stedfastness, ver. 9.—And having the greatest concern for their welfare, *his daily prayer* to God *was, that he might be allowed to visit them, in order to supply the deficiencies of their faith*, by giving them more complete views both of the doctrines and of the evidences of the gospel, ver. 10.—Withal he prayed, *that God and Christ would remove every obstacle*, which might hinder his prosperous journey to them, ver. 11.—And still farther to convince them how tenderly he loved them, he supplicated Christ in particular, to make them *abound, as much in love to one another, and to all* men, *as he abounded in love towards them*, ver. 12.—*That their hearts might be established unblameable in holiness*, and be found so *at the coming of Christ to* judgment, ver. 13.—Sentiments and affections of this kind never were found in the breast of any impostor. And therefore the apostle's tender feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances mentioned in this earnest apology, might well convince them, that the calumnies, whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

Answer to the Objection urged against the Preachers of the Gospel, for not delivering themselves from Persecution by their miraculous Powers.

NEW TRANSLATION.

CHAP. III. 1 Wherefore no longer (στεγοντες) *bearing OUR ANXIETY*,[1] *we were well pleased* to be left at Athens alone.[2]

COMMENTARY.

1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Thessalonica, as a proof of my being destitute of miraculous powers; and the argument being specious, I was afraid it might make an impression on you. *Wherefore, no longer bearing my anxiety* on that account, *I was well pleased to be left in Athens, without any assistant.*

Ver. 1.---1. *No longer bearing our anxiety.* Στεγοντες, literally signifies *bearing* or *carrying*, but never *forbearing*, the sense affixed to it by our translators. I have supplied the word *anxiety*, because from the following verse it appears, that the apostle was at this time in great distress, lest the Thessalonians should have been moved from the faith of the gospel, by the false arguments of the unbelievers.

2. *Left*

2 And sent *Timothy*, our brother, and *a* minister of God, and our fellow-labourer[1] in the gospel of Christ, to *establish* you, and to *exhort* you concerning your faith;

3 That no *one* should be moved[1] by these afflictions; for yourselves know, that we are appointed *thereto.*[2] (Acts ix. 16.)

4 For *even* when we

2 *And sent Timothy, our brother, who has devoted himself to serve God, and* who was *our fellow-labourer in the gospel of Christ* among you, to *establish you* in the profession of the gospel, *and to exhort you concerning* the foundations of *your faith.*

3 One of the topics, I desired him to insist on, was, *That none of you should be moved by these afflictions*, which *befel us. For yourselves know, that* when Christ made me his apostle, *I was appointed to suffer persecution*, to shew my persuasion of the things which I preached.

4 *For even when we were with you,*

2. *Left at Athens alone.* Though Timothy and Silas were ordered to follow the apostle from Berœa to Athens, Acts xvii. 15. only Timothy came to him there, Acts xviii. 1. 5. It is plain, therefore, that when Timothy left Athens, the apostle remained in that city alone; which was a very trying situation, as he expected great opposition from the Athenian philosophers.

Ver. 2. *Our fellow-labourer in the gospel.*---Acts xvii. 14. Timothy is said to have remained with Silas in Berœa, after Paul's departure. He had probably been with the apostle at Thessalonica, and had assisted him in converting the Thessalonians: which I think is insinuated in the expression, *our fellow-labourer in the gospel.*

Ver 3.---1. *That no one should be moved by these afflictions.* Σαινεσθαι, denotes the motion which dogs make with their tails, either from joy or fear.---The Thessalonians were not, on account of the afflictions which had befallen the apostle, to be moved from the profession of the gospel, through fear of his being an impostor, because he had not restrained his enemies by his miraculous power; but had fled first to Berœa, and then to Athens.

2. *For yourselves know, that we are appointed thereto.* Our Lord expressly forewarned his apostles, that they were to be persecuted to death, and that whoever killed them, should think he did God service. Moreover, when he called Paul to be an apostle, he shewed him *how great things he must suffer for his name's sake*, Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. And because the inference, which his enemies drew from his not having delivered himself from persecution by miracles, namely, that he did not possess the miraculous powers to which he pretended, was both obvious and plausible, he took care (as is plain from ver. 3.) to let his disciples in every place know, that he was ordered by his Master to suffer for the gospel, and that his suffering for it, was as necessary a part of the proof of its divine original, as his working miracles.

were with you, we *foretold you* that *we were to be afflicted, as also happened,* (καὶ, 209.) *as* ye know.

we foretold you, that we were to be afflicted in your city; *as also happened, as ye know.* And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers, for saving ourselves from persecution.

Answer to the Objection raised against Paul in particular, on account of his not loving the Thessalonians.

5 For this *reason also, no longer bearing* MY ANXIETY, I sent to know your faith, lest by some means the tempter[1] *may* have tempted[2] you, and our labour *have become* in vain.

5 *For this reason also, no longer bearing my anxiety on your account, I sent* Timothy *to know your faith*: fearing *lest, by the calumnies propagated concerning me* as having no real affection for you, *the devil may have tempted you* to think me an impostor, who in preaching to you, had my own interest only in view, *and so my labour* in converting you *have become fruitless.*

6 But now when *Timothy* came *to us from you,* and *gave* us *the good news* of your faith and *love,* and that ye have good remembrance of us *at all times*[1] *ardently desiring* to see us, *even as* we also TO SEE you.

6 *But now when Timothy returned to us from you, and gave us the good news of your* perseverance in the *faith, and* of your *love* to Christ, and to all the brethren in Macedonia (chap. iv. 10.); *and that ye cherish the most affectionate remembrance of me at all times,* as your spiritual father, *and that ye are as earnestly desirous to see me as I am to see you.*

Ver. 5.—1. *Lest by some means the tempter.* These means I have mentioned in the commentary.—*The tempter:* Ὁ πειράζων, the participle, is put for ὁ πειρασμὸς, the verbal noun, as Beza rightly observes.

2. *May have tempted;* that is, *may have succeeded in tempting:* the cause being here put for the effect.

Ver. 6. *And that ye have good remembrance of us at all times.* The apostle, no doubt, means their remembering him with respect, as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Dr Chandler observes, the persons who are converted by the labours of the faithful ministers of Christ, owe to their spiritual fathers, their own souls; which is an obligation that will not be soon, or easily forgotten. It were therefore to be wished, that such motives of affection,

7 *By this*, brethren, we were comforted[1] *concerning* you, in all our affliction and *necessity*,[2] *EVEN* by your faith.

8 (Ori.) *For* now we live[1] (ἐαν, 124.) *when* ye stand *firm* in the Lord.

9 (Γαρ. 98.) *But* what *thanksgiving* can we *return* to God *concerning* you, for all the joy[1] *with which we rejoice through you in the presence*[2] *of our* God?

7 *By this, brethren, I was comforted concerning you, in all my afflictions and straits, even by* the good news of *your* perseverance in the *faith*. See ver. 8.

8 *Because*, though in great distress before, *I now live*, being filled with joy, *when ye stand firm in the profession of the gospel.*

9 I am made so happy by your perseverance, that *I think it impossible sufficiently to thank God concerning you, for all the joy with which I now rejoice through you in the presence of God*, who knows the truth of what I say.

fection, at least to the office and services of the ministers of the gospel, were more constantly and generally recollected by their hearers.

Ver. 7.—1. *By this, brethren, we were comforted.* Παρεκληθημεν. This being the first aorist of the indicative passive, there is no occasion to change it into παρακεκληθημεθα, as some critics propose.

2. *Concerning you, in all our affliction and necessity.* Ανωγκη signifies a *necessity*, or *pressure* of any kind, but especially that which is occasioned by poverty. This kind of *necessity* the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants, Acts xx. 34.—The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and Gentiles, in every place where he preached the gospel. The apostle's generosity, in bearing all manner of afflictions and straits for the advantage of others with patience, and his rejoicing in them, is truly noble, and worthy of the highest admiration.

Ver. 8. *For now we live, when ye stand firm in the Lord.* The apostle would not have thought life worth the having, if his disciples had not persevered in the faith. But having heard of their stedfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 9.---1. *For all the joy:* that is, *for the exceeding great joy.* Thus James i. 2. *count it all joy: count it the greatest joy.* The apostle's joy arose, first from the conversion of the Thessalonians, and next from their steady perseverance in the faith and profession of the gospel, amidst great temptation and persecution.

2. *In the presence of our God.* Joy in the presence of God, signifies

10 Night and day *we most exceedingly request to* see your face, and *to supply*[1] *the deficiencies of* your faith.

10 *Evening and morning*, my thanksgivings are accompanied with the *most earnest requests*, that God would permit me *to see you*, that I may *supply what is wanting in your faith*, by explaining to you more particularly the foundations, and practical tendency of your faith.

11 Now *may* God himself, *even* our Father, and our Lord Jesus Christ,[1] *made straight* our way unto you.[2]

11 *Now may God himself, even our Father, and our Lord Jesus Christ*, by whom the affairs of the world are governed, *remove every obstacle that may hinder my prosperous journey to you.*

12 *And may the* Lord *fill you, and make* YOU *overflow with* love *to one another*,[1] *and to all, even as we also to you*;[2]

13 *And may the Lord* Jesus in whom ye have believed, *fill you, and make you overflow with love to one another, and to all men*; even to unbelievers, enemies, and persecutors, *after the manner that we also overflow with love to you.*

nifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 10. *And to supply the deficiencies of your faith.* Καταρτισαι sometimes signifies to reduce that which is out of joint; and having reduced it, to knit and strengthen it. Sometimes also it signifies to make a thing perfect, Heb. xiii. 21.; in which latter sense it seems to be used in this passage. For the apostle wished to give the Thessalonians more complete views, both of the doctrines and evidences of the gospel, and to impart to them spiritual gifts in greater plenty. Rom. i. 11.

Ver. 11.—1. *And our Lord Jesus Christ.* Prayers are likewise addressed to Jesus Christ, 2 Thess. ii. 16, 17. and iii. 5. Benson contends, that these prayers are addressed to Christ as mediator, to whom God has given all power in heaven and on earth. Others are of opinion, that these prayers were addressed to him as God; for unless he is every where present, how can he hear the prayers which are every where put up to him by his disciples?

2. *Make straight our way unto you.* This prayer is founded on the supposition, that the common events, on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of Christ, as Lord. The apostle, I think, was heard in this prayer; for seeing, we are told, Acts xx. 2. that he gave the brethren in Macedonia *much exhortation*, we may believe he did not pass by the Thessalonians, whom he was so desirous to visit.

Ver. 12.—1. *And may the Lord fill you, and make you overflow with love to one another.* In this and the preceding verse, Christ is addressed by prayer; because, although all blessings come from God, as the original fountain, they are conveyed to us by Christ, to whom the

13 *That* he may establish your hearts[1] unblameable in holiness before God[2] even our Father, at the coming of our Lord Jesus Christ, with all his *holy* ANGELS.[3]

13 In order *that he may establish you unblameable in holiness before God*, who is *even the father* of us Gentiles, *at the coming of our Lord Jesus Christ* to judgment, (ch. v. 23.) *attended by all his holy angels*, who, with joy, will witness your acceptance and glorious reward.

Father hath delegated the power of bestowing every blessing, whether of nature, or of providence, or of grace. The apostle's example in praying fervently for his disciples, well deserves to be imitated by all the ministers of the gospel.

2. *And to all, even as we also to you.* Chandler's remark on this passage is excellent. The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them, made him solicitous for their perseverance and salvation; so as to be willing to be persecuted, and to live in continual straits, chap. iii. 7. and to lose his life, chap. ii. 8. if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle! How like the Master he served! Well therefore might he propose his own love to them, as a pattern of their love to one another, and to all. What an excellent religion is the Christian, which enjoins such an universal benevolence, even towards enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge!

Ver. 13. -1. *That he may establish your hearts.* The *heart* is here put for the whole person, by an usual figure of speech.

2. *Unblameable in holiness before God.* These are high expressions, when applied to sinful men; but through the grace of God, and the mediation of Jesus Christ, the frailties of the sincere will be pitied, and their sins forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always unblameable. They shall receive the reward due to a perfect righteousness.

3. *At the coming of Jesus Christ with all his holy angels.* Ἁγιοις. We are told, Matt. xvi. 27. xxv. 31. 1 Thess. iv. 16. that the angels will attend Christ, when he comes to judgment. These are called Christ's ἁγιοι, *holy ones*, on account of their perfect purity. Deut. xxxiii. 2. Zech. xiv. 5. They are likewise called his *holy myriads*, Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven. On that awful day, all the righteous, after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put mankind in the way of salvation. Now he will appear to bestow that sal-

vation on the heirs thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those, whom Christ's sentence shall establish unblameable in holiness, and who shall go with him into heaven!

CHAPTER IV.

View and Illustration of the Precepts and Discoveries contained in this Chapter.

TO make all mankind sensible how worthy of God the Christian religion is, St Paul and his assistants, in this chapter, appeal to the holy nature of the precepts of the gospel, which they delivered to the Thessalonians from the very first. In reckoning this appeal a third argument in proof of the divine original of the gospel, I think I am not mistaken. Because if the apostle's intention therein, had only been to animate the Thessalonians to a conversation worthy of their Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design, in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection that he has not in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose for which his arguments are introduced. That circumstance he leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in mind of the miracles which he had wrought in their presence, and of his own sincerity, and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other view but to make all who should read this letter, sensible that the gospel, being worthy of God, is truly of divine original?

Let us now see how the apostle states this argument. First of all he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1.—Next he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2.—Then repeated some of these commandments; whereby it appears, that they were directed chiefly against those abominable impurities, in which

which the heathens universally lived, and which many of them practised as worship acceptable to their idol gods. In particular, he had represented to them, that God willed their sanctification, and their abstaining from all the kinds of whoredom, ver. 3.—By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they formerly served, who willed their votaries to worship them with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their body in an holy and honourable manner, ver. 4.—not *as a passive instrument of lust, after the manner of the Gentiles, who being ignorant of God*, committed these base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5.—Also it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed, he had formerly told and fully testified to them, ver. 6.—Besides, they were to consider, that God had not called them to be his votaries, for the purpose of gratifying any impure lust, as the heathen gods were supposed to have called their votaries, but to a continued life of purity, ver. 7.—And therefore he assured them, that whosoever despised his precepts concerning purity, *despised not men* only, *but God, who had given him his Holy Spirit*, and had inspired him to deliver these precepts in his name, ver. 8.—By ending his appeal to the commandments, which he had delivered to the Thessalonians from the beginning, with this solemn declaration, the apostle hath directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind, as a clear proof of the divine original of the gospel; or, as the apostle himself expresses it, chap. ii. 13. as a proof that the gospel is the *word, not of men, but of God*; which it would not be, if its precepts were not precepts of holiness.

To complete this argument, St Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice that the Thessalonians, since their conversion, were become remarkable for their love to the brethren, ver. 9.—not in their own city only, but *through all the province of Macedonia*. And, because, by such a conduct, they greatly strengthened the evidences of the gospel, he *exhorted them to abound still more* in that excellent virtue, ver. 10.—*and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently* in some honest occupation, *as he had formerly commanded them*; ver. 11.—Because thus they would be esteemed, even by the heathens, and have wherewith to supply their own wants, without being obliged to any person, ver. 12. The lewdness, and idleness, and officious meddling

meddling in other people's affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Greeks in general were excessively addicted: and therefore, in thus addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and open appeals made, in this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the gospel did not, like the Greek philosophers, hold an *esoteric* and an *exoteric* doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the same in all places, and to all persons. These appeals likewise prove, that the gospel itself differed widely both from the heathen mysteries, in which great excesses were committed by the initiated; and from the heathen religions, in which the vulgar were encouraged to practise many abominable impurities in honour of their gods; while in none of these religions, were there set before the people, any just notions of the duties of piety and morality.—The express and solemn prohibitions of all manner of vice, and the earnest recommendations of virtue, which the preachers of the gospel delivered, every where from the beginning, in the name of God and of Christ, are no small arguments that these men were really commissioned and inspired by God. For if they had been impostors, they would not have prescribed a discipline, so contrary to the avowed inclinations and practices of the bulk of mankind. The writers, therefore, of this epistle, very properly insist on the sanctity of the precepts which they enjoined to their disciples from the first, as a strong collateral proof of the divine original of the gospel; because a pure morality is so essential in any religion pretending to be from God, that if the gospel had in the least encouraged its votaries in licentiousness, the other arguments, by which it is supported, would be of less avail to prove its divine original.

In the remaining part of this chapter, the apostle calls the attention of the Thessalonians to the dignity of Jesus, the author of the gospel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpose of carrying the righteous with him into heaven. Here, however, it is to be observed, that, although the apostle's professed design in advancing these things, was to moderate the sorrow of the Thessalonians for their dead relations, ver. 13.—yet, as shall be shewn in the illustration prefixed to chap. v. his intention likewise, in this display of the dignity and power of

Jesus

Jesus as judge, was to suggest a fourth argument for establishing the divine original of the gospel. Accordingly in proof of Christ's return from heaven, to judge mankind, the apostle appealed to an event which was then past; namely, to Christ's resurrection from the dead; and affirmed, that *if we believe Jesus died, and rose again*, we must also believe his return to judgment, and his bringing the righteous into heaven; ver. 14.—Next, for the consolation of the Thessalonians, he assured *them by the word*, or commandment *of the Lord*, that such of the righteous as *are alive* at the coming of Christ, *shall not anticipate them who are asleep* by being glorified before them, ver. 15.—then, to make the Thessalonians sensible of the power and glory of Christ as judge, he told them that the attendant angels will announce his arrival with a shout; that the *archangel*, who, at Christ's descent, is to preside over the angelical hosts, will utter his voice; that a great *trumpet* shall sound, to call the dead out of their graves; and that *the righteous shall rise first*; ver. 16.—Lastly, he informs us, that when the judgment is ended, the righteous shall be *caught up in clouds, to join the Lord in the air; and so they shall be for ever with the Lord*; ver. 17.—These great discoveries being very useful for encouraging the disciples of Christ, when persecuted, and for strengthening their faith in the gospel at all times, the apostle desired the Thessalonians to comfort one another, in their most pressing straits, by making them the subject of their daily conversations, ver. 18.

Third Argument in proof of the Divine Original of the Gospel, taken from the holy Nature of its Precepts.

NEW TRANSLATION.

CHAP. IV. 1 (Το λοιπον αν) *What remains* then *brethren, IS*, we beseech and exhort YOU by the Lord Jesus, (καθως, 203.) *seeing* ye have received *from* us, how *ye* ought to walk, and *please* God,[1] *that* ye would abound *more THEREIN*.

COMMENTARY.

1 *What remains then, brethren, is*, that in farther proof of the divine original of the gospel, we appeal to the purity of its precepts. *We* therefore *beseech and exhort you by the Lord Jesus, seeing ye have formerly been taught by us, how ye ought to behave in order to please God, that ye would abound more in that holy way of living.*

Ver. 1. *Seeing ye have received from us, how you ought to walk and please God.* Here the apostle puts the Thessalonians in mind, that from his first coming among them, he had exhorted them to live in a holy manner, if they meant to please the true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. The same method of exhortation

2 For ye know what commandments we gave you by the Lord Jesus.

2 *For ye know what commandments*, at the first *we gave you, by* authority from *the Lord Jesus*, as pleasing to God: commandments very different from those enjoined by the heathen priests, as pleasing to their deities.

3 For this is the will of God,[1] EVEN your sanctification,[2] that ye should abstain from *whoredom.* (1 Cor. v. 1. note 1.)

3 *For* we told you, *This is the command of God, even your sanctification:* and in particular, *that ye should abstain from* every kind of *whoredom:* and I now repeat the same injunction to you.

4 That every one of you should know *to possess his own body*[1] in sanctification and honour;[2]

4 I told you also, this is the will of God, *That every one of you should use his own body, in that holy and honourable manner*, which is suitable to your profession and hopes, as Christians;

tion and instruction, he, no doubt, followed in all other cities and countries.---For the particular meaning of the word *received*, see Col. ii. 6. note.

Ver. 3.---1. *For this is the will of God.* Because the apostle knew that the Thssalonians, after the example of their philosophers, and great men, and even of their gods, had indulged themselves without restraint, in all manner of sensual pleasures, he, in the first sermons which he preached to them, inculcated purity, as the will of God. The same precepts he now renewed, because the Thessalonians were in danger of fancying, there was no great harm in practices which they found all ranks of men following.

2. *Even your sanctification.* Ἁγιασμὸς, here, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used, Judg. xvii. 3. Sirach vii. 31. but their separation from those impure lusts and base actions, by which the heathens honoured their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

Ver. 4.---1. *That every one of you should know to possess his own body*, Το ἑαυτὸ σκεῦος, literally, *his own vessel.* But this word, in other passages, signifies *the body;* 1 Pet. iii. 7. *Giving honour to the wife, as the weaker vessel;* that is, as being weaker in body.---1 Sam. xxi. 5. *And the vessels* (bodies) *of the young men are holy.* Lucretius likewise uses the Latin word *vas*, to signify *the body*, lib. iii. ver. 441. *The body*, was called by the Greeks and Romans, *a vessel*, because it contains the soul, and is its instrument. The apostle's meaning may be, let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use.---

Our

5 Not in the *passion of lust*, even as the Gentiles[1] *who* know not God:

6 That no MAN *should go beyond bounds*,[1] (και, 206.) *or* defraud[2] his brother in *this matter*, *because* the Lord IS *an avenger* (περι, 206.) *for* all such; as we also *formerly told, and fully testified to you.*

5 And *not as a passive subject of lust, after the manner of the Gentiles, who have no knowledge* either of the character *of God*, or of what is acceptable to him:

6 *That no man should go beyond* the *bounds* of chastity; *or defraud his brother in this matter*, by defiling either him, or his relations, whether male or female; *because the Lord Jesus will severely punish all such gross misdeeds, as I also formerly told, and fully testified to you*, when I preached to you in Thessalonica.

Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.

2. *In sanctification and honour.* The doctrine of the gospel, 1 Cor. vi. 15. that our bodies are members of Christ, and that they are to be raised at the last day in glory and honour, lays Christians under the strongest obligation, to use their bodies only for the purposes of holiness. And, if any one uses his body otherwise, giving it up to fornication, and subjecting it to the will of an harlot, he injures Christ, and dishonours his body, by making it incapable of a blessed resurrection to eternal life. All these considerations the apostle has suggested, 1 Cor. vi. 13.---20.

Ver. 5. *Not in the passion of lust, even as the Gentiles.* Having mentioned whoredom, the apostle by the *passion of lust*, means unnatural lusts. See Rom. i. 26, 27. 1 Cor. vi. 9. note 2. where are descriptions of the sensual practices of the heathens, which cannot be read without a mixture of pity and horror.

Ver. 6.---1. *That no man go beyond bounds.* Υπερβαινειν, properly signifies the bold and violent leaping over, or breaking through any fixed boundaries. The fixed boundaries of which the apostle speaks, are those of chastity, or justice in general, by dishonourable attempts upon the bodies of the wives, or children, or relations of others.

2. *Or defraud his brother in this matter.* See Ess. iv. 71. Or the translation may run, *in the matter;* namely of which the apostle had been speaking. Beza and Le Clerc understand this as a prohibition of injustice in general: *Ne quis opprimat, aut habeat quæstui, in ullo negotio, fratrem suum;* and for this sense of πλεονεκτειν, Le Clerc (in Hammond.) quotes 2 Cor. vii. 2. xii. 17, 18. But the context determines its meaning here, to that kind of injury by which our brother's chastity is violated. Accordingly, πλεονεξια, which signifies the excess of *evil desire* in general, is used to denote the excess of *lust:* Ephes. iv. 19. *to work all uncleanness,* εν πλεονεξια, *with greediness.*

Ver. 8.

7 (Γαρ. 91.) *Besides*, God hath not called us (επι, 190.) *for impurity*, but (εν) *to* holiness.

8 *Wherefore then, he who* despiseth *US*, despiseth not man, but God,[1] who (και, 218.) *certainly hath given his Spirit, the Holy* SPIRIT (αυτου) *to us.*

9 But *concerning* brotherly love, *ye have no need* that I write to you; for ye yourselves are taught of God[1] to love one another.

10 (Και γαρ, 94.) And indeed ye do it towards all the brethren, *who are* (εν, 167) *through* all Macedonia; but *we exhort* you, brethren, *to abound more THEREIN*,

11 and *earnestly to study* to be quiet, and to *mind*

7 *Besides, God hath not called us* into his kingdom, and promised us pardon, *that we should live in impurity; but to follow holiness.*

8 *Now, therefore, he who despiseth us*, our precepts and declarations; because they are contrary to the practice of the heathen world, or because he thinks them too severe, *despiseth not man* only, *but God, who certainly hath given his Spirit, the Holy Spirit to us.*

9 *But*, however needful it may be, to put you in mind of the precepts formerly delivered to you, concerning chastity; *concerning that pure love which is due to your Christian brethren, ye have no need that I write to you again; for ye yourselves are taught of God to love one another* as brethren.

10 *And indeed*, I hear ye not only love the brethren in your own city, but *ye do it to all the brethren, who are throughout the whole* province *of Macedonia*, by relieving them in their straits: *however, I exhort you, brethren, to abound* still *more*, in that *amiable disposition.*

11 *And earnestly to study to avoid a contentious meddling disposition,*

Ver. 8. Ουκ αθετει. *Despiseth not man but God.* The apostle here seems to have had our Lord's words in his eye, Luke x. 16. ὁ αθετων. *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* In this passage St Paul asserts his own inspiration in the strongest terms, and with the greatest solemnity; having in view to instruct the young and giddy, and all who despised his precepts concerning chastity *as too severe.*

Ver. 9. *For ye yourselves are taught of God to love one another.* The apostle alludes to Isaiah liv. 13. where the prophet, speaking of the effectual instruction which believers should receive under the gospel dispensation, says, *All thy children* shall be *taught of the Lord.*---To be *taught of God*, signifies to be so effectually instructed by God, as to do the thing which he teaches. See Heb. viii. ver. 10. note 2.---The Thessalonians were thus taught of God; for they actually loved one another sincerely, chap. i. 4.

your own *affairs*[1] and to work with your own hands,[2] as we commanded you.

12 That ye may walk *decently*[1] towards them *who* are without, *and may have need* of nothing.

whether on pretence of public-spiritedness, or any other pretence; *and to mind your own affairs, and to work with your own hands*, at your respective occupations, *as I commanded you*, when I was with you.

12 *That your behaviour may be comely in the sight of the heathen*, who might speak evil of the gospel, if ye become idle. *Also that* being able to supply your own wants, *ye may have need of nothing* from others.

Fourth argument, taken from the Resurrection of Jesus, the Author of the Gospel, whereby God declared him his Son, the Governor and Judge of the World.

13 (Δε, 101.) *Now* I would not have you to be ignorant, brethren, con-

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead; because

Ver. 11.---1. *And to mind your own affairs.* Timothy, it seems, had brought word, that notwithstanding the prohibitions the apostle had given to the Thessalonians, when present with them, some of them still continued to meddle with other people's affairs, in a way that did not belong to them; and that this had led them into habits of idleness. The truth is, that manner of spending time, which the apostle calls *disorderly walking*, 2 Thess. iii. 6. 11. was too much practised by all the Greeks; as may be gathered from the character given of them, Acts xvii. 21. *For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.* Whitby thinks the apostle also meant by this injunction, to exhort the Thessalonians to avoid the custom, then common, of trusting all their affairs to slaves and servants. But as his epistle was directed to a church in which there were many common people, the precept of working with their own hands fer their maintenance was very proper; being designed to prevent the heathens from reproaching the gospel, as encouraging idleness in those who professed it.

2. *And to work with your own hands.* Εργαζεσθαι, here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren were employed in trade and manufactures; others of them gained their livelihood by serving traders, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with great propriety, to prevent the heathens from imagining, that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12. *Walk decently.* Ευσχημονεω signifies a graceful carriage and motion of the body. Applied to manners, it denotes such a behaviour as gains the approbation of those who behold it.

cerning them *who sleep*,[1] (ver. 14. 16.) that ye *may not be grieved*, even as *the* others,[2] *who* have no hope.[3]

these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the gospel. *Now I would not have you ignorant, brethren, concerning them who die, that ye may not be afflicted with excessive grief, even as the heathen who have no hope* of seeing their dead friends again.

Ver. 13.---1. *Concerning them who sleep.* Κεκοιμημενων. *Who have slept.* But the preterite often denotes the continuation of the state expressed by the verb, Ess. iv. 10.---In scripture *death* is compared to *sleep*, because it is a relaxation from the toils and afflictions of life, and a short suspension of the powers of sense and action; and because it is to be followed with a reviviscence to a more vigorous and active bodily life than we enjoy at present. The expression in this verse, *them who sleep;* and that in ver. 15. 17. *we the living who remain*, are general. Yet from the whole strain of the discourse, it is evident, that *the righteous* only are meant in these expressions. Accordingly they are called, ver. 14. *them who sleep in Jesus;* and ver. 16. *the dead in Christ.* Besides, of them only can it be said, ver. 17. that *they shall be caught up in clouds, to meet the Lord in the air;*---and *be for ever with the Lord.* See ver. 16. note 5. and 1 Cor. xv. 42. note 3.

2. *That ye may not be grieved even as others.* It was the custom of the heathens, on the death of their relations, to make a shew of excessive grief, by shaving their heads, and cutting their flesh, Levit. xix. 27, 28. and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this shew of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians, by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven.

3. *Who have no hope.* Many of the heathens entertained a belief of a future state, and even some confused notion of the resurrection of the body. But their belief and hope of these things, being derived from nothing but an obscure tradition, the origin of which they could not trace; and from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called either *belief* or *hope;* and had very little influence on their conduct. None of them had any knowledge or hope of Christ's coming from heaven to raise the righteous with glorious, immortal, incorruptible bodies, and to carry them away to an heavenly country. Neither had they any conception of the employments and enjoyments of that country. St Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians, under the death of their relations, as it assured them, that if they died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light, death

14 For, if we believe that Jesus died, and rose again; *so also*, them *who* sleep (διὰ) in Jesus,[1] (ch. i. 1. note 2.) will God bring with him.[2]

14 *For, if we believe that Jesus was put to death* for calling himself the Son of God, *and rose again* from the dead, to demonstrate the truth of his assertions; *so also* we must believe, that *them who have died in subjection to Jesus, will God* at the last day *bring with him* into heaven.

15 (Τουτο γαρ, 91, λεγουσιν.) *Besides* this we *affirm to* you, by the *command* of the Lord, that we *the living, who remain*[1]

15 *Besides*, to shew you in what manner the righteous are to be brought into heaven with Christ, *this I affirm to you, by the commandment of the Lord* Jesus, *that such* righteous persons *as*

death is only a temporary separation of friends, which is neither to be dreaded nor regretted.---Concerning our knowing one another at the resurrection, see chap. ii. 20. note.

Ver. 14.---1. *So also them who sleep* (διὰ) *in Jesus.* Some commentators, translating the preposition διὰ by the word *for*, think the apostle is speaking of them who suffered death for *the sake of* Christ. But as all the righteous are to be brought into heaven with Christ, and as ver. 16. the expression is, *dead* (ἐν) *in Christ*, I am of opinion that διὰ is rightly translated by the preposition *in;* and that the apostle is speaking of the faithful in general. Others, by *them who sleep in Jesus*, understand them who die united to Christ, as members of his body. But this makes no difference in the sense.

2. *Will God bring with him.* The apostle does not mean, that *them who sleep in Jesus will God bring with him* from heaven to the earth to be judged. Their souls only could be so brought even on the supposition that they had been in heaven, from the time of their death to the coming of Christ. But he is speaking of the whole person of the righteous, their body as well as their soul. And therefore the sense of the passage is, that God will bring the righteous, not from heaven, but into heaven, with Jesus. Accordingly God is said, Heb. ii. 10. to *bring many sons into glory;* and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xiv. 3. *If I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also.* Thus understood, ver. 14. contains a general view or proposition of the subject, of which the apostle is going to treat. Perhaps the expression, *bring with Jesus*, may mean also, *bring with Jesus* out of the grave into heaven. For we are said *to be raised together with Christ.* Yet as the word (ἀγει *ducet*) *bring* or *lead* is applicable only to living persons, I prefer the former interpretation. ---See 1 Cor. xv. 13. note, where the resurrection of the dead, is shewed to be a necessary consequence of Christ's resurrection.

Ver. 15.---1. *We the living, who remain at the coming of the Lord.* This and some of the apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently, that the day of judgment was to happen in that age. The

(ως) *at* the coming of the Lord, shall not *anticipate* them *who* are asleep.

16 For the Lord himself, *will* descend from heaven,[1] (εν) with a shout,[2] with the voice of *an* arch-

are living, and remaining on earth, at the coming of the Lord, shall not anticipate them who have died in subjection to Jesus, by receiving their glorified body before them;

16 *For the Lord himself will descend from heaven with a shout* of the attending angels, Mat. xvi. 27. expressive of their joy at his coming, to reward his

The same imagination several learned moderns have ascribed not to Paul alone, but to all the apostles; because in their epistles, they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians, expressly to assure them that the day of Christ was not at hand, but at a great distance: Forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: So that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined, he would be alive at the coming of Christ to judge the world. For with respect to ver. 15. *We the living who remain at the coming of the Lord:* and 1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed,* it is evident that whatever force may be in these expressions, to prove that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14. *He who raised up Jesus, shall raise us up also by Jesus, and shall present us with you,* must be of equal force to prove, that Paul thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions as these, are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus Paul, Galat. i. 23. to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. *They had heard only that he who persecuted us, &c.* Psalm. lxvi. 6. *He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him.* In like manner Hosea, speaking of Jacob, says, chap. xii. 4. *He found him in Bethel, and there he spake with us.* This figure, in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening to themselves. Wherefore, as Doddridge observes, it was very unjust in Orobio, and I add, in Mr Gibbons, to represent this as an artifice of the apostle, to invite people to Christianity, by the expectation of being taken up alive to heaven in a very little time. Limb. Coll. page 75.

2. (Ου μη φθασωμεν.) *Shall not anticipate:* So the word should be translated

angel,[3] and with the *trumpet* of God:[4] and the dead (ἐν) in Christ shall rise first.[5]

servants and to punish his enemies; and, *with the voice of an archangel*, proclaiming his advent; *and with a great trumpet*, calling the dead from their graves: *and the dead in Christ shall rise first.*

translated here. For, φθανειν signifies to get before another in a race, or journey.

Ver. 16.---1. *For the Lord himself shall descend from heaven.* Καταβησεται απ' ουρανου does not imply that the Lord Jesus is to fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such distance from the earth that every eye shall see him, and every ear shall hear his voice, when he passes the awful sentence, by which their state shall be unchangeably fixed. This conjecture is confirmed by ver. 17. where we are told, that after the judgment, the righteous *shall be caught up in clouds, to join the Lord in the air.*

2. *With a shout.* Εν κελευσματι. This word denotes the shout, which the whole soldiers of an army make at their first onset, to encourage one another in the attack: or which rowers utter, to cheer one another in their labour. It is, therefore, used with great propriety, to express the loud acclamation which the whole angelical hosts will utter to express their joy at the advent of Christ, to raise the dead, and judge the world.

3. *With the voice of an archangel.* The archangel here spoken of, is he who will preside over that innumerable company of angels, who are to attend Christ when he comes to judge the world.---Before Christ's first appearance on earth, John Baptist was sent to cry, *Prepare ye the way of the Lord, make his path straight.* In like manner, before his second appearing as judge, an archangel will proclaim his advent, and call the living to prepare for the judgment.

4. *And with the trumpet of God.* This circumstance is mentioned likewise, 1 Cor. xv. 52. See note 1. there. According to the Hebrew idiom, *the trumpet of God* signifies a great trumpet.

5. *And the dead in Christ shall rise first.* If *the dead in Christ* are those who have suffered death for Christ, as some commentators suppose, the apostle's doctrine in this passage will be the same with John's doctrine, Rev. xx. 4, 5. But as the meaning of that passage is not yet fixed, I prefer the opinion of those who by *the dead in Christ*, understand them who have died in subjection to Christ, see chap. i. 1. note.---In this passage the apostle teaches, that the dead in Christ shall be raised, before the living are changed. For we are told expressly, ver. 15. that *the living who remain at the coming of Christ shall not anticipate them who are asleep* in Jesus. He teaches likewise, if I am not mistaken, that the dead in Christ shall be raised, before any of the wicked are raised; and that they shall arise with glorious, immortal and incorruptible bodies; while the wicked shall be raised with bodies mortal and corruptible, like those in which they died; consequently, that no change is to be made in the bodies of the wicked, who are found alive at the coming of Christ. At least these things seem to be taught, 1 Cor. xv. 22.

As

17 (επειτα) *After-* 17 *After the righteous are raised,*
wards, [1] we *the living who* *we,* the people of Christ, who are

As by Adam all die, so also by Christ all shall be made alive 23. *But every one in his proper band.* The righteous all in one band, and the wicked in another. And ver. 48. *As the earthy* man Adam WAS, *such also the earthy* or wicked men SHALL BE: At the resurrection they shall be earthy and mortal like Adam, (so I translate and interpret the passage, on account of what is affirmed in the following verse, 49); *and as the heavenly* man Christ is, *such also the heavenly* men, the righteous *shall be* at the resurrection. They shall be heavenly and immortal, like Christ, 49. *For as we* heavenly men *have borne the image of the earthy* man, *we shall also bear the image of the heavenly;* which I think implies that *the earthy men,* the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 48. note.

But, because to many, who cannot lay aside their early prejudices, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, farther proofs perhaps, will be thought necessary to establish these points; I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due candour.

1. It is no where said in scripture, nor insinuated, that the wicked shall be raised with glorious, immortal, and incorruptible bodies. On the contrary, all the passages, in which incorruptible and immortal bodies are promised, or spoken of, evidently relate to the righteous alone. Thus, when the apostle Paul, speaking of Christ, says, Philip. iii. 21. *Who will refashion our humbled body, that it may become of like form with his glorious body,* it is the body of those only, *whose conversation is in heaven,* ver. 20. which shall be thus refashioned.---In like manner, what is written of the resurrection of the dead, and of the glory, spirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv. 42.---44. is not to be understood of the wicked, but of *them who are Christ's at his coming,* ver. 23. and who are to *inherit the kingdom of God,* ver. 50. as indeed the whole of the reasoning in that chapter likewise clearly evinces.---Farther, though there shall be a resurrection both of the just and of the unjust, only *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever,* Dan. xii. 3. So likewise our Lord tells us, Matth. xiii. 43. *Then shall the righteous shine forth as the sun, in the kingdom of their father.* And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of *the dead in Christ,* ver. 14. 16. and of them who are to be *for ever with the Lord,* ver. 17. See 1 Cor. xv. 18. note. But if the scripture hath no where said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think, that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther

remain shall (αμα συν) at *the same time*,[2] *with them* living on the earth at his coming, being changed, *shall at the same time*

farther than the scriptures, either by direct affirmation, or by necessary inference, warrant us to go, is certainly presumption.

2. There are in the scriptures, sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example, our Lord's words, Luke xx. 36. *And are the children of God, being the children of the resurrection*, plainly imply, that they who are not the children of God, are not the children of the resurrection, in the same manner that the children of God are. So also, *the glory to be revealed in us*, being termed, Rom. viii. 19. *The manifestation of the sons of God;* the expression certainly implies, that that *glory* is not to be revealed in them who are not the sons of God.---And to teach us what that *glory* is, by which the sons of God are to be distinguished from the wicked, *deliverance from the bondage of corruption* is called, Rom. viii. 21. *The freedom of the glory of the children of God.* And *the redemption of the body* from the bondage of corruption, is styled, ver. 23. *the adoption*, or method by which sonship to God is constituted. Allowing then, that the *manifestation* and *adoption* of the sons of God, at the resurrection, will be accomplished by the *redemption* of their body from corruption, and by the *glory* that is then to be revealed on them, it implies, that while the righteous on that occasion shall be shewed to be the sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they died, shall be shewed not to be the sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are *the children of the resurrection*, equally with the sons of God, contrary to our Lord's assertion. Nay, it is to suppose, that there shall be no *manifestation*, or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

Here a thought of great importance occurs. May not the *manifestation* of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which each shall appear. So that the true character of every man being thus clearly manifested by the power of the Judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.

3. To prove that the righteous whom he calls, 1 Cor. xv. 48. *heavenly men*, shall obtain *heavenly*, that is, incorruptible and immortal bodies, St Paul says, ver. 50. *This I affirm, brethren*, namely, that we shall bear the image of the heavenly man, *because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.*

But

be caught up[3] *in clouds*,[4] *with them* who are raised from the
to join[5] the Lord in the dead, *be caught up in clouds, to join the*

But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv. 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon must, after the judgment, perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expressly, 2 Thess. i. 7. *The Lord Jesus shall be revealed from heaven with the angels of his power.* 8. *Inflicting punishment with flaming fire on them who know not God, and whoobey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power.*---In like manner the apostle John, speaking of the wicked after the judgment, says, Rev. xxi. 8. They shall *have their portion in the lake which burneth with fire and brimstone, which is the second death.* But if the wicked are to die a second time, by the destruction of their body, in the burning of the earth which is to take place immediately after the judgment, why should the power of God be exerted in raising them with spiritual, immortal, and incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ? seeing they are so soon to lose their bodies in the general conflagration.

5. There appears a great propriety in Christ's raising the wicked with fleshly mortal bodies like those in which they died. For, as in the present life, the wicked make the body the sole object of their care, and place their whole happiness in bodily pleasures, fit it is, that they be exposed to shame and contempt, by being brought before the judgment-seat of Christ, in that fleshly, corruptible, mortal body, which they so much idolized. Fit also, that they be tormented with envy, by beholding the righteous in their immortal bodies, shining as the brightness of the firmament, and ready to go away into the kingdom of their Father. More than this, seeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the sake of enjoying earthly things, despised heaven and its felicities; what more proper than to punish them, by destroying their body along with the earth, and the things thereon, to which they so closely attached themselves?

6. The doctrine I am endeavouring to establish is favoured by the Vulgate version of 1 Cor. xv. 51. *Omnes quidem resurgemus, sed non omnes immutabimur: We shall all indeed arise; but we shall not all be*

air: and so *we shall be for ever* with the Lord.[6]

Lord in the air, that we may all accompany him in his return to heaven. *And so, we shall be for ever with the Lord:*

changed: namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text. But I produce it here, only to shew what opinion some of the ancients entertained of the resurrection body of the wicked.

Ver. 17.---1. *Afterwards, we the living, who remain, shall together with them be caught up.* Επειτα, does not imply, that the righteous are to be caught up, immediately after the dead in Christ are raised; but simply, that they shall be caught up after that event, without determining how long after it. Between the resurrection of the righteous, and their being caught up, the living are to be changed, as is implied in their not anticipating them who are asleep. Also the wicked are to be raised, after the change has passed on the living. For as the apostle tells us, 1 Cor. xv. 23. *Every man* is to be raised *in his proper band.* Add, that before the righteous are caught up, or at least before they go away with Christ, they must receive their sentence of acquittal. All these circumstances, though not taken notice of in this place, are fully declared by the apostle elsewhere. See 1 Thess. v. 3. note 2.

2. Αμα, is on adverb of time, ὁμῦ, of place.

3. *Caught up.* Αρπαγησομεθα. Dr. Scott (Christian Life, vol. iii. p. 1204.) thinks this shall be effected by the activity of the glorified bodies of the righteous, and not by the ministry of angels. But his opinion is contradicted by the import of the orginal word ἁρπαγησομεθα, which, as the critics observe, denotes an external force. After the judgment, all the righteous, both those who are raised from the dead, and those who are changed, shall be caught up in the air, in clouds, as Christ himself was when he left this earth.---Or, the meaning may be, they shall be caught up in *clusters*, by the ministry of the attending angels, to join and accompany the Lord in his return to heaven. On the other hand, the wicked not being caught up, must remain on the earth; both those who were alive at the coming of the Lord, and those who were raised from the dead. And as the earth is to be burnt with fire, they shall not escape, but shall perish in the general conflagration.

4. *In clouds.* In scripture, multitudes of angels are called *clouds*, Matth. xxiv. 30. Wherefore caught up in clouds, may signify, caught up by the ministry of angels. *Clouds* likewise signify great multitudes of people, Heb. xii. 1. According to this sense, the meaning will be, caught up in great numbers at once.

5. *To join the Lord in the air.* Εις απαντησιν κυριω εις αερα. One of the senses of απανταω is, *me offero, me confero.* Scapula. This meaning the word hath here, because it is not the beginning, but the conclusion of the judgment, which is described in this clause. Accordingly, our joining the Lord in the air, is called, 2 Thess. ii. 1. *Our gathering together around him.*---From this verse it appears, that at the judgment Christ will fix his seat in the air.

6. *And so we shall be for ever with the Lord.* Here the apostle plainly refers to our Lord's promise, John xiv. 2. *I go to prepare a place*

18 (Ὥστε, 331.) Wherefore, comfort one another (ἐν) with these words.[1]

18 *Wherefore*, making these grand events the subject of your frequent meditation, *comfort one another*, by repeating *these* divinely inspired *words*, in which I have delivered them to you by the commandment of Christ, ver. 15.

for you. 3. *And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.* See also John xvii. 24.---From the doctrine taught in this verse, Whitby infers, that the souls of the faithful were not with the Lord, before the resurrection.

Ver. 18. *With these words.* Some MSS. add here τῦ πνευματος, these words *of the Spirit.*

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

THE apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return; but proceeds, in this chapter, to foretell the terror which his appearing will occasion to the wicked, and the punishment which he will then inflict on them. This circumstance merits the reader's attention, because it proves, that in describing Christ's return to the earth, the apostle had some farther view, besides that of comforting the Thessalonians under the death of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, that *if they believed Jesus died and rose again, so also them who sleep in Jesus will God bring with him.* Wherefore, since in the preceding chapter, he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and governor of the world, will be manifested; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them; it seems to me plain, that his chief design in all this was to shew, that by committing the judgment of the world to Christ, the Father hath confirmed his Son's gospel, and hath authorized him to punish all who do not obey it; as the apostle also expressly affirms, 2 Thess. i. 8, 9.

To the authority, however, of Christ as judge, and to the argument for the divine original of the gospel founded thereon, it may

may be objected, that we have no evidence thereof, excepting the apostle's prophecy, and Christ's own prediction, that he will return as judge. I therefore reply, that although, in ordinary cases, a prophecy proves nothing till it be accomplished, yet we have complete evidence in Christ's resurrection from the dead, that the prophecies concerning his return to judge the world, will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself *the Christ, the Son of the blessed* God, and because he affirmed, that *they should see him sitting on the right hand of power, and coming in the clouds of heaven*, namely, to raise the dead and judge the world, his resurrection from the dead is certainly a demonstration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of Heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. *He will judge the world in righteousness by the man whom he hath appointed; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*—2 Cor. iv. 14. *Knowing, that he who raised up Jesus from the dead, will raise us up also by Jesus, and will present us with you.*—And in this epistle, 1 Thess. i. 10. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.* Hence also, in the proof of the divine original of the gospel under our consideration, the apostle very properly connects Christ's return to judgment, with his resurrection from the dead; and produces the two events thus connected, as his fourth argument. 1 Thess. iv. 14. *For if we believe that Jesus died*, for calling himself the Son of God and judge of the world, *and rose again*, to prove that these characters really belong to him, *even so* must we also believe, that *them who sleep in Jesus will God bring with him* from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the judge of the world; and if we believe that he is the Son of God and the judge of the world, we must believe that his gospel is a revelation from God.

Farther, the argument taken from Christ's power and dignity as judge, is introduced in this proof of the divine original of the gospel, with peculiar propriety; because it effectually removed those prejudices, which were entertained from the very beginning, against Christ and his gospel, on account of his having been publicly put to death, as a deceiver, by the chief priests. For his crucifixion, though a stumbling-block to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as judge of the world, have been established beyond contradiction.

contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect; firmly persuaded, that they shall obtain the resurrection to eternal life, promised them in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, infidels themselves, although they may believe nothing at all of the matter, should not make light of the warning which the gospel revelation hath given them, of Christ's return; because the bare possibility of its happening, ought to fill them with terror.

His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1.—Because, from what he had formerly told them, they knew perfectly, that the time of it is uncertain, not having been revealed to any person; and that it will be sudden and unexpected, ver. 2.—and will occasion great terror and astonishment to the wicked, when he comes to punish them. And their terror will be exceedingly increased by this, that about the time of Christ's coming, *they will promise to themselves peace and safety*, for a great length of years. But while in this state of security, *sudden destruction shall come upon them, and none of them shall escape*, ver. 3.—This is all the apostle thought fit to write at present concerning the punishment of the wicked. Nevertheless, as he hath declared, chap. iv. 17. that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, it follows, that the wicked being left on the earth shall be burnt in the conflagration which the apostle Peter assures us will consume the earth after the judgment is ended, 2 Pet. iii. 10.—12. This being the unavoidable lot of the wicked, had not St Paul good reason to call their punishment *destruction*, and to declare *that none of them shall escape?*

Having set forth the punishment to be inflicted on the wicked at the coming of Christ, under the idea of *destruction*, the apostle told the Thessalonians, that being fully instructed concerning the design of Christ's coming, that event will not be terrible to them, ver. 4, 5.—Yet, they were not to live slothfully and securely like the wicked, but they were to watch continually, ver. 6, 7.—and as persons living in the midst of enemies, they were always to have on the Christian armour, ver. 8.—because God had not appointed them to *wrath*, or destruction with the wicked in the general conflagration, but to salvation through Jesus Christ, ver. 9. —who died for this end, that whether they were of the number of the dead, or of the living at his coming, they may live in endless

less happiness with him, ver. 10.—Lastly, he desired them a second time to edify each other, by making the great discoveries contained in this epistle, the subjects of their daily conversations, ver. 11.

His principal design being finished, the apostle cautioned the Thessalonian brethren against those errors and irregularities, which Timothy had informed him still prevailed among them. In particular, because many were not as submissive to their spiritual guides as it became them to be, he besought them to be obedient to those who laboured among them in the ministry, and whose duty it was to admonish and rebuke them for their faults, ver. 12.—and to esteem them very highly for their work's sake, ver. 13.—On the other hand, the Thessalonian ministers who perhaps had been negligent in admonishing and rebuking the faulty among them, he exhorted to be very plain, in warning and reproving such as walked disorderly; and affectionately to support the weak, by administering proper consolations to them; and to be patient towards all, ver. 14.—and to take care, that none of their flock rendered evil for evil to any one, ver. 15.—Then addressing the pastors and people jointly, he gave them a variety of practical advices, ver. 16.—22.—After which, he prayed fervently for the sanctification of the Thessalonians, ver. 23, 24.—and begged them to pray for him, and his assistants, ver. 25.—and laid the rulers of the church under an oath, to cause this his epistle to be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apostolical benediction, ver. 28.

The Fourth Argument continued.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 (Δε) *However, concerning* the times and the seasons, [1] brethren, ye have no need that I write *to* you. [2]	1 *However, concerning the time* of the duration of the world, *and the* particular *season* at which Christ will come to judgment, *brethren, ye have no need that I write to you;*

Ver. 1.---1. *However, concerning the times and the seasons.* Χρονοι, *times*, are longer periods, but καιροι, *seasons*, are the particular parts of these periods, in which events take place. Thus, Dan. ii. 21. God *changeth the times*, the periods of the duration of kingdoms, *and the seasons*, the particular parts of these periods, in which revolutions are to take place. Acts i. 7. *It does not belong to you to know the times or the seasons, which the Father hath put in his own power:* you are not to know how long Jerusalem shall be trodden down of the Gentiles; nor at what season the times of the Gentiles shall be fulfilled.---Rom. v. 6. Κατα καιρον, *In due time Christ died.*---In the passage under consideration, the plural number is used for the singular. See Ess. iv. 22.

2. *Ye have no need that I write to you.* This he says, because, when he

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night (Mat. xxiv. 42.—44.)

2 *For*, from the words of Christ, which I formerly repeated in your hearing, *yourselves know perfectly, that the day of the Lord so cometh as a thief in the night;* cometh suddenly and unexpectedly; and will occasion the greatest consternation to the wicked.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as *the pains of child-bearing,* [1] *on her who is* with child; and they shall not escape. [2]

3 *For*, at the very time *when they shall promise* to one another uninterrupted *peace, and* perfect *safety*, even *then, sudden destruction*, and irresistible, *cometh upon them, as the pains of child-bearing on her who is with child; and they shall not escape* the judgment and punishment of that terrible day.

he was with them he had taught them, that it was not for them to know the times or the seasons which the Father hath put in his own power; and had repeated to them Christ's injunction to watch, *because in such an hour as they thought not, the Son of man cometh*, Matth. xxiv. 43. By making this observation, the apostle represses that vain curiosity which is natural to mankind, who, not content with the knowledge of things useful, indulge an immoderate desire of searching into things which, because the discovery of them would be hurtful, God hath concealed. In the present instance, the knowledge of the time of Christ's coming, would be prejudicial to the affairs of the world.

Ver. 2. *So cometh, as a thief in the night.* This is the comparison by which our Lord himself illustrated the unexpectedness of his coming, Matth. xxiv. 43. It is used by Peter likewise, 2 Pet. iii. 10. See Rev. iii. 3. The ancients, from this comparison, and from the parable of the virgins, fancying that Christ's coming to judgment will be in the night, instituted their *vigils*, that at his coming he might find them watching. But the true meaning of the comparison is, that like the coming of a thief in the night, on those who are asleep and unarmed, the coming of Christ will be unexpected, and full of terror to the wicked; without determining whether it will be in the day time, or in the night.

Ver. 3.---1. *As the pains of child-bearing on her who is with child.* Nothing can be conceived more forcible, to represent the anguish and torment of the wicked, occasioned by the stinging of their own consciences, and by the horrid fears which shall be excited in them, when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing. This description is the more affecting, that the verbs are all in the present time: *so cometh; sudden destruction cometh;* representing the certainty and instantaneousness of its coming. Luke xxi. 34.

2. *And they shall not escape.* The persons who shall not escape the terrible destruction of that day, are *they who know not God, and who obey*

4 But ye, brethren, are not in darkness, (Ivα 197.)

4 *But ye, brethren, are not in darkness;* ye are not in a state of

obey not the gospel of our Lord Jesus Christ. And the destruction which cometh upon them, is *everlasting destruction from the presence of the Lord and from the glory of his power*, 2 Thess. i. 8, 9.

Though the apostle Paul hath often spoken of Christ's return from heaven, and of the resurrection of the dead, the judgment of the world, and the state of the righteous and of the wicked after the judgment, this is the only passage in which he hath professedly given an account of these great events. Yet, as he has not introduced all the particulars relating to them, which he himself, his Master, and the other apostles have occasionally mentioned, it will not be unprofitable if in this place, taking 1 Thess. iv. 14. and v. 1, 2, 3. as the groundwork of the description, I shall insert in their order, the farther discoveries concerning the judgment of the world, and the final issues of things, which are made to us in other parts of the scripture.

Before the coming of Christ to put an end to the world, all those events included *in the mystery of God which he hath declared to his servants the prophets, must be finished*, Rev. x. 7. But, as many of these events have not yet taken place, the coming of Christ may still be at a great distance. Accordingly, the apostle Peter hath foretold, 2 Epist. iii. 3, 4. that in the last days there will be scoffers, who, because his coming is delayed for a long time, will ridicule the promise of his coming, and affirm, that the world never shall have an end. For the same reason also, as Paul informs us, these men immediately before the coming of Christ, will promise to one another peace and safety for a great length of years. But while the last generation of the wicked are thus living in a state of absolute security, the Lord himself will descend from heaven, to their unspeakable astonishment. And their consternation will be augmented by the visible majesty in which he will appear. For he will come *in his own glory*, Luke ix. 26. *and in the glory of his Father, with his angels*, Matt. xvi. 27. He will come, not in the weak fleshly body in which he was crucified, but in that glorious body wherein he now lives: He will come, surrounded with that bright light whereby the Father manifests himself to the angelical hosts, and whose shining, far surpassing that of the sun, will give notice of his approach; on which account he is called *the Day Star*, 2 Pet. i. 19. and the *Morning Star*, Rev. xxii. 16. which is to usher in the day of judgment. He will come attended, not with a few poor disciples, but with an innumerable host of angels, the ministers of his justice, and who shall announce his arrival by a great shout, expressive of their joy, that the judgment of the world is come, that the righteous are to be rewarded and the wicked punished, and that all the powers of darkness are to be utterly destroyed.---And now the Lord appearing in the air, surrounded with myriads of angels, the voice of an archangel shall be heard, proclaiming that he is come to judge the living and the dead. And the trumpet shall sound as the signal for the dead to come forth from their graves. But they shall not all revive at once. Every man is to rise in his proper band. *Christ the first-fruit* hath risen long ago, and will now shew himself risen; *afterward they who are Christ's at his coming*, 1 Cor. xv. 23. The dead

so as that day should, *like a thief, come on* you. [1]

ignorance and security, like the heathen, *so as the day of* Christ *should, like a thief in the night, come on you* unexpectedly, and fill you with terror.

dead in Christ, therefore, being first raised, shall appear with spiritual incorruptible, and immortal bodies, fashioned like to Christ's glorious body, and shining as the brightness of the firmament. After they are raised, such of the righteous as, at the coming of Christ, are alive on the earth shall be changed; for they *shall not anticipate them who are asleep* in Christ, 1 Thess. iv. 15. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, will be produced *in a moment, in the twinkling of an eye*, during the sounding of the last trumpet, 1 Cor. xv. 52. It seems the trumpet shall sound twice.---The righteous who sleep in Jesus being thus raised, and those who are alive at his coming being changed, the wicked who are in their graves, shall then awake to everlasting shame and contempt, Dan. xii. 2. They shall not rise with glorious bodies, like the children of God, but with fleshly, corruptible, mortal bodies, like those in which they died; because they are not to inherit the kingdom of God. For the same reason, no change shall pass on the bodies of such of the wicked as remain on earth at the coming of Christ.---In the change of the living, as well as in the resurrection of the dead, due regard being had to the real character of each, a most accurate and just discrimination will be made between the righteous and the wicked, by the kind of body which Christ will allot to them. So that every one's character being thus made visible to himself and to his fellows, and to the angels, and in short, to the whole universe, there will be no need of any particular inquiry into the actions of individuals; but the whole process of the judgment will be completed and declared at once, in the righteous sentences of the Judge fixing the doom of every man irreversibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, shall stand before the judgment seat of Christ, so raised in the air, as every eye may see him, and every ear hear him. And being revealed in their true characters, each shall receive according to his works. To the righteous Christ will say, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*, Mat. xxv. 34. After which, they shall be caught up in clouds, by the ministry of the angels, to join the Lord in the air.—And now the righteous being gathered together around Christ, 2 Thess. ii. 1. he will say to the wicked, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* This spoken, flaming fire shall issue from his presence, and from the glory of his power, 2 Thess. i. 8. that is, from the luminous cloud with which he is surrounded, and by which his presence and power shall be manifested. And that fire shall burn the earth, 2 Pet. iii. 10. 12. and the wicked left thereon; both them who were alive at the coming of Christ, and them who were raised from the dead; and none of them shall escape: for their numbers, when assembled, shall not protect them from the indig-

[1] nation

5 *All ye are sons* of light, and *sons of day :*[1]

5 *All ye* who believe *are enlightened persons, and persons for whose benefit*

nation and power of their Judge.—This punishment by fire these wicked men shall suffer, because formerly preferring the pleasures of the body to the pleasures of the mind, they lived only for the body. And as this fire is said to be prepared for the devil and his angels, it is reasonable to think that they also shall be punished in the conflagration.—But while all the enemies of God are thus suffering condign punishment for their crimes, the righteous, along with the angels, shall accompany Christ in his return to heaven, and so they shall be for ever with the Lord.

From the burning of the wicked in the general conflagration, it does not follow that the thinking principle in them shall then be extinguished. Their souls may survive this second death, of the body, just as it survived the first, Math. x. 28. Yet how long it will survive this second death, depends wholly on the pleasure of God, who may prolong their existence, or put a period to it, as he sees fit. Only while they exist, being excluded from all enjoyment, and even from the hope of enjoyment, because they are to have no second resurrection, they must suffer a melancholy, the bitterness of which it is not possible to describe. This comfortless, most miserable state, is, perhaps, what in scripture is called, *outer darkness*, and *the blackness of darkness reserved* for the wicked *for ever*, 2 Pet. ii. 17. See 2 Thess. i. 9. note 1.

Such will be the process of the judgment; and such the state of the righteous and the wicked, after it is finished. May the belief of these great discoveries made by the inspired writers, be deeply fixed in our hearts, and may the frequent recollection of them animate us to live in such a manner, that we may be of the number of the righteous in that great and terrible day!

Ver. 4. *Should like a thief come.* Καταλαβῃ, literally, *lay hold on.* The apostle means that although the coming of Christ will be unexpected to the righteous, as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terror, nor bring destruction to them, as it will do to the wicked.---The commendation in this verse, though addressed to the Thessalonians in general, does not by any means imply, that all of them were of such a character, that if the day of Christ had come upon them, it would have found them prepared. Among so great a number, there were doubtless some, whom that day would have surprised; particularly the disorderly persons mentioned in the second epistle. But the apostle speaks in this general manner, because the greatest part of them were living as it became the disciples of Christ to do.

Ver. 5.---1. *All ye are sons of light, and sons of day.* This, as addressed to the whole of the Thessalonian brethren, means that they were all so enlightened by the gospel, as to merit the appellation of *sons of day;* and that, if they improved their knowledge, they would be of the number of those for whom the day of judgment was made. See Rom. xiii. 12. 1 John i. 5. notes.

2. *We*

we are not *SONS of night, neither* of darkness.[2]

6 Therefore, let us not sleep, *even as the* others: but let us watch, and be sober.

7 For they who sleep, sleep in the night, and they *who get drunk,* [1] are drunken in the night.

8 But *we being SONS of day, let us* be sober, putting on the breast-plate [1] of faith and love, and *FOR* an helmet, [2] the hope of salvation.

the day of judgment is appointed. *We are not persons living in the night* of heathenish ignorance, *neither persons for whom the darkness* of eternal death *is designed.*

6 *Therefore,* as persons enlightened, *let us not stupify ourselves* with sensuality, *even as the heathens; but let us keep ourselves awake, and preserve the right use of reason, by* habitual *temperance.*

7 *For they who sleep, sleep in the night, and they who get drunk, do it in the night;* that is, the stupidity and sensuality in which the heathens live, are suitable to the darkness of ignorance in which they live.

8 *But we being persons for whom the day of* judgment *is appointed let us be sober;* and being surrounded with enemies, let us *wear the breast-plate of faith and love,* as a defence to our heart, the seat of the passions, *and for an helmet the hope of salvation,* which will defend our head, the seat of reason. See Rom. xiii. 12.

2. *We are not sons of night, neither of darkness.* These are characters of the heathens, importing that they were living in utter ignorance of spiritual things.

Ver. 7. *They who get drunk are drunken in the night.* Οἱ μεθυσκόμενοι, νυκτος μεθυουσιν. Μεθυσκομαι, denotes the act of getting drunk, μεθυω, the state.---See Raphelius, who has quoted a passage from Polybius, shewing that drunkenness in the day-time was reckoned highly indecent, even by the heathens themselves.

Ver. 8.---1. *Putting on the breast-plate.* The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended the breast and the head of their soldiers by armour, to which the apostle here compares the Christian virtues *of faith and love.* In the parallel passage, Ephes. vi. 14. the expression is, *the breast-plate of righteousness;* to shew, as Estius says, that the righteousness of a Christian consists in *faith and love.* Yet as the shield of faith is likewise mentioned in that passage, the observation perhaps is too refined. The breast-plate of faith and love being made of more precious materials than any metal, and being of a truly heavenly fabric, will render the heart, the seat of the affections, invulnerable. The apostle's meaning, stripped of the metaphor, is this; that to defend our affections against the impression of outward and sensible

9 For God hath not appointed us to wrath,[1] but (εις περιποιησιν) *to the acquisition of* salvation, *through* our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep,[1] we *may* live together with him,[2] (chap. iv. 17.)

11 Wherefore, comfort *one another*, and edify (εις τον ενα, literally, *one the other*) *each the other*, even as also ye do.[1]

9 This hope of salvation is well founded; *for God* (ουκ εθετο) *hath not appointed us to destruction*, as he hath appointed the wicked, *but to obtain salvation through our Lord Jesus Christ*,

10 *Who died for us, that whether we* are of the number of them, who at his coming *are alive, or* of them who *are dead* in their graves, *we may live with him* in heaven for ever.

11 *Wherefore*, by these glorious discoveries, *comfort one another under the afflictions of life, and edify each the other* in faith, temperance, fortitude, hope, joy, and watchfulness, *even as also*, I know, *ye do.*

sible objects, nothing is so effectual as faith in the promises of Christ, and love to God and man.

2. *And for an helmet, the hope of salvation.* The head being the seat of those thoughts and imaginations, on which the affections and passions in a great measure depend, it must be of importance to defend the head against the entrance of such thoughts and imaginations, as have any tendency to excite bad affections, or carnal desires. But for that purpose, nothing is better, than to have the head so filled with the glorious hope of the salvation offered to us in the gospel, as to exclude all vain thoughts and imaginations whatever. This hope therefore, is most elegantly termed, the Christian's *Helmet*. The exhortation to the Thessalonians to arm themselves teaches us, that the sons of light must not only watch, but fight. See Ephes. vi. 17. note 1.

Ver. 9. *God hath not appointed us to wrath.* The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who are appointed to wrath, are such only who wilfully and obstinately refuse to believe and obey the gospel.

Ver. 10.—1. *Wake or sleep.* Because the word here used is καθευδω, and not κοιμαομαι, Whitby thinks the apostle is speaking of natural sleep, and not of death; and that γρηγορωμεν, means being on their guard. But Benson hath shewed, that the two first-mentioned words are used indifferently, both by sacred and profane writers, for *death*. Farther, he observes, that if γρηγορωμεν, signifies *to be on our guard*, it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, requires that γρηγορειν, here should signify *to live*.

2. *Live together with him.* In the opinion of some commentators, this imports, that the righteous in the state of the dead, still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

Ver. 11. *Edify each the other, even as also ye do.* This being the exhortation

12 *Now* we beseech you, brethren, to know them *who* labour among you, and *who preside* over you in the Lord, and admonish you.[1]

13 And to esteem them very highly (ἐν) *with* love for their work's sake.[1] Be at peace a-

12 *Now we beseech you, brethren, to submit yourselves to them who labour* in the word, *among you, and who preside over you* in your religious assemblies *agreeably to the will of Christ, and* who *reprove you for your faults, and exhort you to amendment.*

13 *And to esteem such very highly with love for their work's sake;* which indeed is honourable in itself, and beneficial to mankind, but attended with

hortation with which the apostle concluded his discourse, chap. iv. 18. concerning Christ's carrying with him into heaven, those who are alive at his coming, and those who are then raised from the dead, it shews that the expression, ver. 10. *Whether we wake or sleep*, means, *Whether we are alive or dead.*---It were much to be wished, as Chandler observes, that Christians, entering into each other's true interests, would banish from their conversation that calumny, slander, folly, and flattery, which engrosses so much of this short transitory life; and by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we on that occasion able to recollect, that in general we had managed our conversation to our mutual advantage! For we should then be sensible, that in some measure we owe our glory to our concern for, and fidelity to each other. Besides, the remembrance of this, will enlarge the love of the saints to each other in the future state.

Ver. 12. *Know them who labour among you, &c.* Though the church of the Thessalonians was but newly planted when the apostle left them, he had before his departure, given it its full form; for he had appointed them *Elders*, to perform the ordinary functions of the ministry, and to preside in their religious assemblies, as he appointed elders in the newly planted churches, mentioned Acts xiv. 23.---Farther, from this passage it appears, that *the eldership*, in the apostle's days, was distinguished into three orders. 1. Τὺς κοπιωντας ἐν ὑμιν, *Those who laboured among them*, in the work of the ministry, by preaching, catechising, and dispensing the sacraments. 2. Τὺς προϊςαμενὺς ὑμων, *Those who presided over them;* that is, who, in their public meetings for worship shewed in what order individuals were to exercise their spiritual gifts; and appointed the places and times of these meetings. 3. Τὺς νὰθετωντας ὑμὰς, Those who observed the behaviour of individuals, and gave to such as were faulty the admonitions and reproofs necessary to their amendment. For νὰθετεω, signifies to *admonish with reproof.* See Tit. iii. 10. note 2. ---Perhaps this office belonged to the bishops.

Ver. 13.---1. *And to esteem them very highly with love, for their work's sake.* From this we learn, that the respect due from Christians to their ministers, is founded upon their diligence and faithfulness in preaching the word, and in admonishing those who err, rather than upon the dignity of their character, as rulers of the church.

2. Be

mong yourselves.[2]

14 (Δε) *On the other hand*, we exhort you brethren, *Admonish the disorderly*,[1] (chap. iii. 11.) comfort the *faint-hearted*,[2] support[3] the weak, be *of a long suffering disposition towards all.*

15 *Take care* that *no one return* evil for evil *to* any *one*, but *always pursue ye what IS* good, both *to-*

great danger.—*Live in peace with one another.*

14 *On the other hand, we exhort you, brethren*, who are pastors and rulers, *Admonish the disorderly*, by shewing them the sin and danger of leaving off working, and of meddling with other people's affairs; *encourage them who are faint-hearted*, when persecution arises; *support* by your counsel, *them who*, being *weak* in understanding, know not how to direct themselves; *and bear long with all* who err through ignorance.

15 By your admonitions, and by the prudent use of the censures of the church, *Take care that none* of your flock *return evil for evil to any one. But*

2. *Be at peace among yourselves.* Some ancient MSS. and versions read here εν αυτοις, *with them*. *Be at peace with them* who preside over you, &c. But as the clause is not joined with what goes before, by any copulative, I rather think it a distinct precept to *avoid discord*, which is the ruin of any society.

Ver. 14.---1. *On the other hand, we exhort you brethren, admonish the disorderly.* Ατακτες, is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fitly used, to denote those who neglect the proper duty of their office or station. The beauty of this passage is well illustrated by Mr Blackwall, who says, "It is as admirable for the purity of its moral, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full. Both the ear and judgment are satisfied." Sac. Class. vol. i. p. 257.

2. *Comfort the faint-hearted.* Ολιγοψυχοι, according to Grotius, are persons who in adversity are dejected. But in Chandler's opinion, they are persons who entertain worse thoughts of themselves than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid, lest the continued persecution to which they were exposed, should make them renounce the gospel.

3. *Support the weak.* Αντεχεσθαι, is to bear a thing on the side opposite to a person who bears it at the same time. In this place, it signifies our assisting the weak in understanding, with our advice, when they are at a loss how to direct themselves.

Ver. 16.

wards one another, and *towards all.*

say to them, *Always pursue ye what is good, both towards one another, and towards all:* For to overcome evil with good, is a victory far more noble than any other.

16 *Always* rejoice,[1]

Mat. v. 11, 12. Rom. v. 2.

16 Whether you are in prosperity, or in adversity, *always maintain that rational joy*, which the doctrines and promises of the gospel inspire.

17 Pray without ceasing.[1]

17 Sensible of your own wants and weaknesses, and of the infinite power and goodness of God, *pray to him morning and evening*, and embrace every fit opportunity of prayer.

18 (Εν παντι) In every

18 *In every condition*, whether *pros-*

Ver. 16. *Always rejoice.* Here, and in what follows, the apostle turns his discourse to the people.---In advising us always to rejoice, he does not mean that we should be insensible of our afflictions; but that in affliction we should not lose the joy which the glorious discoveries of the love of God and of Christ, made to us in the gospel, are fitted to yield. The truth is, affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the gospel, and strengthens their trust in his providence; by all which they obtain such peace and joy as nothing can overcome.---See Philip. iv. 4. note.

Ver. 17. *Pray without ceasing.* This does not mean, that we should never intermit praying, but that we should observe the stated seasons of prayer. Thus, Luke xxiv. 53. *They were continually in the temple praising God*, means, that they resorted to the temple at the time of the morning and evening sacrifice; and, according to the custom of the Jews offered their prayers and praises while the incense was burning. See Rev. viii. 3. And as the morning and evening sacrifice is called the continual burnt offering, Exod. xxix. 42. they who regularly observed that season of prayer, were said to *pray continually*, and *night and day.* Acts xxvi. 7. *Our twelve tribes instantly serving God night and day*, &c. ---But besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing; and to make them habitual, care in performing the outward acts of worship is of great use. Farther, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

Ver. 18.

thing give thanks;[1] for this is the will of God, *by* Christ Jesus, (εις 192.) concerning you.

19 Quench not the Spirit.[1] (See Eph. v. 18. note 3.)

20 Despise not prophesyings.[1] (See 1 Cor. xiv. 3. note.)

perous or adverse, *give thanks* to God, by whose providence all things come to pass; *for this is the will of God*, made known *by Christ Jesus, concerning you.*

19 *Quench not the* gifts of the *Spirit*, by hindering others to exercise them, or by neglecting to exercise them yourselves, or by exercising them with strife and tumult.

20 *Highly esteem the gift of prophesying:* for it is the most useful of all the spiritual gifts, being that by which the church is edified, exhorted, and comforted.

Ver. 18. *In every thing.* This clause may be translated, *For every thing give thanks.* See Ephes. v. 20. note 1. But the preposition there is υπερ, not εν as here.

Ver. 19. *Quench not the Spirit.* Here *the Spirit*, denotes the miraculous gifts which were bestowed on the first Christians, called Heb. ii. 4. *Distributions of the Holy Spirit.*---From this precept, as well as from that to Timothy, *Stir up the gift of God which is in thee*, 2 Tim. i. 6. it appears, that even the miraculous powers might be improved; and that the continuance of them with individuals, depended in a great measure upon the right temper of their minds, and upon the proper use which the spiritual men made of their gifts. The Greek words in which the above mentioned precepts are expressed, have a relation to those flames of fire, by which the presence of the Spirit was manifested when he fell on the apostles and brethren, as mentioned Acts ii. 3. For in this passage the banishing of the Holy Ghost is expressed by words which signify the extinguishing of flame: Το πνευμα μη σβεννυτε, *Quench not the Spirit.* On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2 Tim. i. 6. *I put thee in mind,* αναζωπυρειν το χαρισμα του Θεου, *to stir up the spiritual gift of God which is in thee*, literally *to stir up as fire the spiritual gift.* Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which, without doubt, equally with the extraordinary, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

Ver. 20. *Despise not prophesyings.* Μη εξουθενειτε, literally, *do not set at nought.* This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider, that the spiritual life is maintained in the soul, not so much by new knowledge, as by the recollection of matters formerly known, and by serious meditation thereon.

Ver. 21.

21 Prove all things.[1] Hold fast[2] that which is good. 1 John iv. 1.

21 Do not believe every teacher pretending to inspiration; but *examine all things* offered to you, comparing them with the doctrines of Christ, and of his apostles, and with the former revelations: *And hold fast that which*, upon examination, *is* found *good.*

22 Abstain from all appearance of evil.

22 *Abstain from all* such actions, as to yourselves, after examination, have an *appearance of evil.*

23 And *may the* God of peace *himself* sanctify you wholly; and *may your whole person,*[1] *the spirit, and the soul, and the body,*[2] be preserved *un-*

23 *And* that ye may be enabled to obey this, and every precept of the gospel, *May God, the author of all happiness, sanctify you wholly; and may your whole person, your understanding, your affections, and your actions, be pre-*

Ver. 21.---1. *Prove all things.* This precept may have been originally intended for those spiritual men, who had the gift of discerning spirits, and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it may well be understood in a more general sense, as requiring Christians in all ages, before they receive any religious doctrine, to examine whether it be consonant to right reason and to the word of God. On this precept, Benson's remark is, "What "a glorious freedom of thought do the apostles recommend! And how "contemptible in their account is a blind and implicit faith! May all "Christians use this liberty of judging for themselves in matters of re-"ligion, and allow it to one another and to all mankind!"

2. Κατεχετε. This word signifies to hold a thing firmly in one's hand. Applied to the mind, it denotes the sincere approbation of a thing, and the close adherence to it.

Ver. 23.---1. *Your whole person.* So I have translated, ὁλοκληρον ὑμων, because the word signifies the whole of a thing given by lot; consequently the whole of any thing; and here the whole frame of our nature, our whole person. Accordingly, Chandler has shewed, that this word is applied to a *city*, whose buildings are all standing; and to an *empire*, which hath all its provinces; and to an *army*, whose troops are undiminished by any accident or calamity.

2. *The spirit, the soul, and the body.* The Pythagoreans, Platonists, and Stoics, divided the thinking part of man into *spirit* and *soul;* a notion which they seem to have derived from the most ancient tradition, founded, perhaps, on the Mosaic account of the formation of man, Gen. ii. 7. and therefore it was adopted by the sacred writers. See Whitby's note here, who says Gassendus and Willis have established this philosophy beyond all reasonable contradiction. But others are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians

blameable, unto the coming of our Lord Jesus Christ.

24 Faithful is he *who hath called* you; who also will do it.

served by God, *without any just cause of blame, until* your trial is finished, through *the coming of our Lord Jesus Christ*, to release you by death.

24 *Faithful is God who hath called you* into his kingdom, and *who*, having promised to assist you in all your trials, and to sanctify you wholly, *also will do it.*

were accustomed, without adopting the philosophy on which that language was founded: consequently, that his prayer means no more, but that they might be thoroughly sanctified, of how many constituent parts soever their nature consisted.

The passage of Genesis above referred to, runs thus: *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul*, that is, *an animal.* The same appellation is given to the beasts, Gen. i. 24. *God said, let the earth bring forth the living creature*, (Heb. *the living soul*) *after his kind, cattle, &c.* Wherefore, the formation of the animal part of our nature only is described, Gen. ii. 7. the formation of our spiritual part having been formerly declared, Gen. i. 27. *So God created man in his own image. In the image of God created he him: Male and famale created he them;* both the male and the famale of the human species, created he in the image of God. Moses's account, thus understood, implies, that we have both an animal and an intellectual nature: that in his animal nature, man is the same with the beast. For like the beast he hath a body united to his soul. And as the soul of the beast is the seat of its sensations, and is endowed with appetites and passions, such as anger, hatred, lust, &c. so the soul of man is the seat of his sensations, appetites, and passions. And though his body, in its form, differs from that of a beast, it resembles it in being made out of the ground; its members have a general resemblance to the members of a beast, the bodies of both are nourished by food; they grow to a certain bulk; they continue in their mature state a determined time; after which they gradually decay; and at length die, unless destroyed before by some accident. To the life of both, the presence of the soul in the body is necessary; and to the presence of the soul, it is requisite in both, that the bodily organs, called *vital parts*, be in a fit state for performing their several functions. Such is the life which man enjoys in common with the beast.

Because it hath been commonly supposed that God's words to Adam, *dust thou art, and to dust thou shalt return*, were spoken to him as an animal, some have inferred, that not his body alone, but his animal soul, was made of the dust, and returned to the dust. And in support of their opinion, they appeal to Solomon's words, Eccles. iii. 18. 19. where he affirms that the soul both of man and beast is of the dust, and returns to the dust; on which account he calls man a *beast*. Others affirm, that *dust* or matter, however modified and refined, is not capable of sensation, the lowest degree of thought, and far less of imagination, and

25 Brethren, pray for us.[z]

25 *Brethren*, sensible of the importance and difficulty of my work as an apostle, I earnestly request you to *pray for me.*

26 *Salute* all the brethren with an holy kiss[t]. (See Rom. xvi. 16. note 1.)

26 *Express your affection towards all your Christian brethren*, in the ordinary manner, *by giving them a kiss*, accompanied with nothing of that criminal love, which many of the Greeks indulge towards their own sex.

27 I *adjure* you BY the Lord, that this epistle be read[t] *to* all the holy (see Essay iv. 48.) brethren.

27 *I lay you*, who preside in the church at Thessalonica, *under an oath by the Lord's direction, that this epistle be read to all the holy brethren* professing Christianity in your own church, and in all the churches of Macedonia.

memory; faculties which the beast seems to partake of in common with man. And therefore, they understand the above expressions as importing, not that the soul of man and beast is material, but that it is mortal; because it is no more contrary to reason that an incorporeal soul should cease to be, than that it should have begun to exist.

But without pretending to determine, whether the soul which man is supposed to have in common with the beast, be meterial or not, I observe, that although God's words, *Dust thou art, and to dust shalt thou return*, should be meant to import the mortality of Adam's soul, as well as of his body, it will not follow, that there is nothing in man but what was made of dust, and is mortal. Besides an animal soul, the seat of sensation, appetite, passion, memory, &c. man has an higher principle called *Spirit*, the seat of intellect, reasoning, and conscience. This appears from Gen. i. 26. *Let us make man in our image:* for the body of man, made of the dust of the ground, can be no part of the image of God. As little can the animal soul which he hath in common with beasts, be any part of that image. This superior principle in man Solomon acknowledgeth. For after describing what man hath in common with beasts, namely, *one breath* of life, he observes that their spirits are different, Eccles. iii. 21.

To comprehend the distinction between *soul* and *spirit*, which the sacred writers have insinuated, the soul must be considered as connected both with the body and with the spirit. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling the body, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations; so that the conclusions which it forms, are generally right.

Ver. 25.

28 The grace of our Lord Jesus Christ BE with you.[1] Amen. (See Eph. vi. 24. note 2.)

28 I finish my letter with giving you my apostolical benediction. *May the favour, protection, and assistance of our Lord Jesus Christ*, whose servants ye are, *ever remain with you*, that ye may be approved of him. And in testimony of my sincerity in this, and in all the things written in this epistle, I say *Amen*.

Ver. 25. *Brethren, pray for us.* This the apostle requested, because whether he considered the prayers of the Thessalonians, as expressions of their earnest desire to have the gospel propagated, or of their good will to him the apostle of Christ; or whether he considered the efficacy of their prayers with God, who to do honour to good men, heareth their prayers in behalf of others; he was sensible that their prayers might be of great use to him. See Col. iv. 3. note 1.

Ver. 27. *I adjure you by the Lord, that this Epistle be read to all the holy brethren.* See Preliminary Essay, 2. This being a command to the presidents and pastors of the Thessalonian church, it is evident that this epistle must have been first delivered to them, by his order, although it was inscribed to the Thessalonians in general. The same course, no doubt, he followed, with all his other inspired epistles. They were sent by him to the elders of the churches for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings: and to make these writings of use to the rest, they must have been circulated among them in private; which would have exposed the autographs of the apostle's letters, to the danger of being lost. The practice therefore of the Romish clergy, who do not read the scriptures to the common people in their religious assemblies, or who read them in an unknown tongue, is directly contrary to the apostolical injunction, and to the primitive practice.—Farther, as the Thessalonian brethren had not been entirely obedient to their spiritual guides, the apostle may have suspected, that their pastors would be afraid to read this epistle publicly, in which a number of them were rebuked, and in which practices were expressly condemned, which many of them still followed. He therefore laid the pastors under an oath, to cause it to be read publicly to all the brethren in their own city, and in the neighbourhood.

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S SECOND EPISTLE

TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Occasion of writing the second Epistle to the Thessalonians.*

FROM the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs, (see 2 Thess. iii. 11.) and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; because in his letter the apostle seems to insinuate, that he was to be living on the earth at the coming of the Lord, 1 Thess. iv. 15. *We who are alive and remain unto the coming of the Lord.*—Ver. 17. *Then we who are alive and remain, shall be caught up.* Chap. v. 4. *But ye are not in darkness, so as that day should, like a thief, lay hold on you.*—Ver. 6. *Therefore, let us not sleep, even as the others; but let us watch and be sober.*—The same person also informed the apostle, that such of the Thessalonians, as thought the coming of Christ, and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing that the day of judgment was at hand: That others affirmed they were sent by the apostle to declare the same things by word of mouth: nay, That a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society,

society, it was necessary to put a stop to it immediately: and the rather, that being imputed to Paul, it was utterly subversive of his apostolical character and inspiration. The state, therefore, of the Thessalonians was no sooner made known to the apostle than he wrote to them this second epistle: in which, as in the former, Silas and Timothy joined him, to shew that they were of the same sentiments with him concerning that momentous affair.

The foregoing account of the occasion and design of writing the second epistle to the Thessalonians, is taken from chap. ii. 1. where the apostle besought the Thessalonians, *with relation to the coming of Christ, and their gathering together around him* (described in his former epistle, chap. iv. 14—18.), not to give the least heed to any teacher, pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter to that purpose, as from him. The whole was a falsehood, wickedly framed. And to convince them that it was a falsehood, he assured them in the most express terms, that before the day of the Lord there will be a great apostasy in the church; that the man of sin is to be revealed; that he will oppose and exalt himself above every one who is called God, or who is an object of worship; and that he will sit, or continue a long time, in the church, as God. Then he put this question to the Thessalonians, ver. 5. *Do ye not remember, that when I was yet with you, I told you these things?* So that if they had recollected the apostle's discourses, they would have easily perceived the falsehood of the things, which the deceivers pretended to inculcate as a message from him.—The chief design, therefore, of this epistle, was to convince the Thessalonians, that the apostle and his assistants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime: and to foretell the rise and progress of the *mystery of iniquity*, together with the coming and destruction of the *Man of Sin*; that the faithful, being forewarned, might not be surprised at these events, when they took place in the church.

SECT. II. *Of the Time and Place of writing the second Epistle to the Thessalonians.*

Paul's second epistle to the Thessalonians is thought, by the best critics and chronologers, to have been written from Corinth, during his first abode in that city. For the error it was designed to correct, being of a most pernicious nature, as shall be shewed immediately, and requiring a speedy remedy, it is natural to suppose the apostle would write it as soon as possible, after the messenger who carried his former letter returned, and gave him an account of the disorders which prevailed among the Thessalonians. —That the apostle wrote this second letter not long after the first,

first, seems probable for this reason also, that Timothy and Silvanus, who joined him in his first letter, were still with him, and joined him in the second. And seeing in this epistle he desired the brethren to *pray that he might be delivered from brutish* and *wicked men*, chap. iii. 2. it is probable he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio the proconsul of Achaia, and accused him of *persuading men to worship God contrary to the law*, Acts xviii. 13. It seems the ignorance and rage of the unbelieving Jews had made such an impression upon the apostle's mind, that he was afraid of encountering them again: and therefore he begged the Thessalonians to pray that God would deliver him from all such furious bigots, who, though they professed to believe in the true God, shewed, by their actions, that they were destitute of every good principle whatsoever.—This epistle, therefore, being written at Corinth soon after the former, we cannot be much mistaken in supposing that it was dated *A. D.* 52. in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the successor of Caius.

On supposition that this is the true date of the epistle, Grotius, who makes the emperor Caius *the man of sin*, and Simon Magus *the wicked one*, whose coming is foretold, 2 Thess. ii. hath fallen into a gross error; as hath Hammond likewise, who makes Simon Magus *the man of sin* and *the wicked one*. From the history of the Acts we know, that Simon had of a long time bewitched the Samaritans with his sorceries, when Philip preached the gospel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god, in the beginning of the reign of Claudius. Now, seeing in the second epistle to the Thessalonians, which was written in the end of the reign of Claudius, the revelation of the man of sin is spoken of as an event to happen in some future period, it is plain that neither Caius, who was then dead, nor Simon, who is said to have revealed himself at Rome, as a god, in the beginning of the reign of Claudius, can be *the man of sin*, and *wicked one*, whose *coming* and *revelation* are foretold in that epistle.

SECT. III. *Shewing that none of the Apostles believed the Day of Judgment was to happen in their Lifetime.*

Grotius, Locke, and others, have affirmed, that the apostles of Christ believed the end of the world was to happen in their time; and that they have declared this to be their belief in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error. For thereby they destroy the authority of the gospel revelation, at least so far as it is contained in the discourses and writings of the

the apostles; because if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. In imputing this mistake to the apostles, the deists have heartily joined the learned men above mentioned; because a mistake of this sort effectually overthrows the apostle's pretensions to inspiration. It is therefore necessary to clear them from so injurious an imputation.

And, first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet and a chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe, that the epistle under our consideration, affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world. For in it they expressly assured the Thessalonians, That the persons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment, there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from shewing himself, but who was to be revealed in his season: That when revealed, he will *sit*, that is, remain a long time in the church of God, as God, and shewing himself that he is God: And that afterwards he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold, that they were to happen before the coming of Christ, certainly did not think the day of judgment would be in their lifetime. And, as for the expressions in their former epistle, which have been thought to imply that Paul believed the day of judgment at hand, we have shewed in note 1. on 2 Thess. iv. 1.; that they are mere rhetorical forms of expression, which ought not to have been made the foundation of a doctrine of this magnitude. Besides, St Paul, Rom. xi. 23,—36. by a long chain of reasoning having shewed, that after the general conversion of the Gentiles, the Jews in a body are to be brought into the Christian church, can any person be so absurd as to persevere in maintaining, that this apostle believed the end of the world would happen in his own lifetime?

Next, with respect to the apostle Peter, I think it plain, from the manner in which he hath spoken of the coming of Christ, that he knew it was at a great distance; 2 Pet. iii. 3. *Knowing this first, that scoffers will come in the last of the days, walking after their own lusts:* 4. *And saying, where is the promise of his coming? For from the time the fathers fell asleep, all things continue as at the beginning of the creation.* 8. *But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.* 9. *The Lord who hath promised, doth not delay, in the manner some account delaying.* Now, seeing Peter

hath

hath here foretold, that in the last age, the wicked will mock at the promise of Christ's coming, on account of its being long delayed; and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgment was at a very great distance, at the time he wrote that epistle.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to shew, that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events, respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning his master's second coming. And therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be shewed in the next section; and therefore they ought to be so applied; because candour requires that sense to be put on an author's words, which renders him most consistent with himself.

SECT. IV. *Different Comings of Christ are spoken of in the New Testament.*

In this Article I propose to shew that there are other comings of Christ spoken of in scripture, besides his coming to judgment; and that there are other things besides this mundane system, whose end is there foretold: and that it is of these other matters the apostles speak, when they represent the *day of their master*, and the *end of all things*, as at hand.

1. First then, in the prophetic writings of the Jews, (2 Sam. xxii. 10.—12. Psal. xcvii. 2.—5. Isa. xix. 1.) great exertions of the divine power, whether for the salvation or destruction of nations,

tions, are called *the coming*, *the appearing*, *the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, *his coming*, and *his day*. Accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles, *his coming* and *day:* not only in allusion to the ancient prophetic language, but because Christ himself in his prophecy concerning these events, recorded Matt. xxiv. hath termed them *the coming of the Son of Man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13. *I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him.* 14. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect that temporal kingdom by great and visible exertions of his power, for the destruction of his enemies. But they little suspected, that themselves were of the number of those enemies whom he was to destroy; and that his kingdom was to be established upon the ruin of their state. Yet, that was the true meaning of *the coming of the Son of Man in the clouds of heaven.* For while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be effectually established, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now since our Lord foretold this sad catastrophe, in the words of the prophet Daniel, Matt. xxiv. 30. *And they shall see the Son of Man coming in the clouds of heaven, with power and great glory;* and, after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34. *This generation shall not pass till all these things be fulfilled;* can there be any doubt that the apostles (who, when they wrote their epistles, certainly understood the true import of this prophecy,) *by their master's coming*, and by *the end of all things*, which they represent as at hand, meant his coming to destroy Jerusalem, and to put an end to the institutions of Moses? It is no objection to this, that when the apostles heard Christ declare, *There shall not be left here one stone upon another, that shall not be thrown down*, they connected the end of the world, or age, with that event. Matt. xxiv. 3. *Tell us when*

shall these things be, and what shall be the sign of thy coming, και συντελειας του αιωνος *and of the end of the age.* For, as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age under the Messiah; the apostles knew that the age under the law was to end when the age under the Messiah began. And therefore, by the *end of the age,* they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished, and that their master's kingdom was not a temporal, but a spiritual dominion, in which all people, nations, and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the gospel.

Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28. *There be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom.* And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. x. 11. *These things—are written for our admonition, upon whom,* τελη των αιωνων, *the ends of the ages are come,* means, the end of the age under the law, and the beginning of the age under the Messiah.—Philip. iv. 5. *Let your moderation be known to all men: the Lord is nigh;* namely, to destroy the Jews, your greatest adversaries.—Heb. ix. 26. *But now, once* επι συντελεια των αιωνων, *at the conclusion of the ages,* the Jewish jubilees, *he hath been manifested to abolish sin-offering by the sacrifice of himself.*—Heb. x. 25. *Exhorting one another daily, and so much the more, as ye see the day approaching:* the day of Christ's coming to destroy Jerusalem and the Jewish state.—Ver. 37. *For yet a very little while, and he who is coming will come, and will not tarry.*—James v. 7. *Wherefore, be patient, brethren, unto the coming of the Lord.*—Ver. 8. *Be ye also patient: strengthen your hearts, for the coming of the Lord* to destroy the Jews,

Jews, your persecutors, *draweth nigh.*—Ver. 9. *Behold, the Judge standeth before the door.*—1 Pet. iv. 7. *The end of all things*, the end of Jerusalem and of the temple, and of all the Mosaic institutions, *hath approached. Be ye therefore sober, and watch unto prayer.*—1 John ii. 18. Young *children, it is the last hour* of the Jewish state; *and, as ye have heard* from Christ, in his prophecy of the destruction of Jerusalem, *that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour* of the Jewish state.

2. There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; namely, his coming to destroy *the man of sin*, 2 Thess. ii. 8. *Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.* This singular event, which will contribute greatly to the honour of God, and to the good of his church, being to be accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called *the coming of the Lord; and the bright shining of his coming.* But this coming is no where in Scripture said to be at hand.

3. There is likewise *a day*, or *coming of Christ*, spoken of by Paul, different from his coming to judgment, and from both the former comings. I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8. *He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.*—Philip. i. 6. *He who hath begun in you a good work, will be completing it until the day of Jesus Christ.*—1 Thess. v. 23. *May your whole person, the spirit, and the soul, and the body, be preserved unblameable, unto the coming of our Lord Jesus Christ.* It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power: yet it is fitly enough called his *day* and *coming;* because, by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts, till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a day, or *coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27. *The Son of Man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.* Now, this being a real personal appearing of Christ in the body, it is more properly than any other of his comings called *the day* and *coming of Christ.* And the purposes of it being more important than those of his other comings, the exertions of his power

for

for accomplishing them, will be most signal and glorious. On that occasion likewise, he will appear in far greater majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the veil of his human nature, at his second coming, his glory as the image of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants. Hence this coming is, with great propriety, termed *the revelation of Jesus Christ:* and *the day* of his revelation, when he shall be *glorified in his saints and admired of all them who believe.*

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen: three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in Scripture.

CHAPTER I.

View and Illustration of the Things contained in this Chapter.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy. This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—And that they boasted of their faith and patience in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith

faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver. 5.—Yet it was just in God to punish their Jewish persecutors, by sending tribulation upon them, ver. 6.—while he was to bestow on the Thessalonians, a share in his rest, along with the believing Jews, when Christ will return from heaven with his mighty angels, ver. 7.—to punish all who know not God, and who obey not the gospel of his Son, ver. 8.—with everlasting destruction, by flaming fire issuing from his presence, ver. 9.—The apostle adds, that, at the judgment of the world, Christ will be glorified by the ministry of the angels, who shall put his sentences in execution, and be admired by all who believe, and among the rest, by the Thessalonians, ver. 10.—And in this persuasion, he always prayed that the behaviour of the Thessalonians might be such as would induce God to judge them worthy of the gospel, whereby they were called to eternal life; and also to perfect in them the work of faith with power, ver. 11.—That on the other hand, the name of the Lord Jesus Christ might be glorified through them, by their persevering in the faith of the gospel, even when persecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exercise, in a degree proportioned to the grace of God, and of Christ, bestowed upon them; for these virtues would excite in the minds of their persecutors, the highest admiration of their character, ver. 12.

NEW TRANSLATION.

CHAP. I. 1 Paul, and Silvanus, and *Timothy*, *to* the church of the Thessalonians, *WHICH IS* in God our Father,[1] and *IN* the Lord Jesus Christ.

2 Grace *BE to* you, and peace from God our Father, and *FROM* the Lord Jesus Christ.

COMMENTARY.

1 *Paul*, *and Silas*, *and Timothy*, *to the church of the Thessalonians*, *which is in* subjection to the true *God our Father*, whereby it is distinguished from an assembly of idolatrous Gentiles, *and in* subjection *to the Lord Jesus Christ*, whereby it is distinguished from a synagogue of unbelieving Jews.

2 *May virtuous dispositions be* multiplied *to you*, *with complete happiness from God our* common *Father*, and *from the Lord Jesus Christ*, by whom the Father dispenses these blessings to men.

Ver. 1. *God our Father.* God is the Father of all mankind, by creation: and of them who believe, by regeneration: and that whether they be Jews or Gentiles.

3. We

3 We are bound to thank God always *concerning* you, brethren, as *is fit, because your* faith groweth exceedingly,[1] and the *love* of every one of you all towards each other aboundeth;

3 *We*, who, in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, *are bound to thank God always concerning you, brethren, as is fit; because*, agreeably to our prayers, *your faith* in the gospel *groweth exceedingly*, notwithstanding the persecution which ye suffer, *and because the love of every one of you all towards one another aboundeth;*

4 So that we ourselves *boast of* you, (ἐν 163.) *to* the churches of God,[1] *on account of* your patience and faith, in all your persecutions and *afflictions, which ye sustain.*

4 *So that we ourselves boast of you, to the churches of God*, planted by us in these parts, *on account of your* singular *patience and faith, under all the persecutions, and* under all *the afflictions which ye sustain*, whether from your own countrymen, or from the unbelieving Jews in your city.

5 THIS IS *a proof* of the righteous judgment[1] of God, (εἰς τὸ, 154.) *in* that ye *were* counted worthy of the kingdom of God,[2] for which ye *even* suffer.

5 *This* your exemplary faith and patience under persecution, we told the churches, *is a demonstration of the righteous judgment of God, who counted you* Gentiles *worthy of the kingdom of God*, into which he hath called you, (1 Thess. ii. 12.) and *for which ye even suffer.*

Ver. 3. *Your faith groweth exceedingly.* This teaches us, not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of the divine original of the gospel should grow in strength daily, and our views of its doctrines and precepts ought to become more clear and extensive. For, as all the virtues derive their life and operation from faith, the stronger our faith is, the greater our virtue will be. In this light, it is of the utmost importance frequently to review the evidences of the gospel, that we may thereby strengthen our faith; and to search the scriptures daily, for the purpose of improving our views of the doctrines and precepts of our religion.

Ver. 4. *We ourselves boast of you, to the churches of God.* This passage shews us, what is the occasion of joy to faithful ministers: It is the faith, and piety, and charity, and patience, and constancy, of the churches, in which they minister.—As Benson observes, the apostle's address here is admirable. He excited the emulation of other churches by boasting of the Thessalonians to them. And he quickened the Thessalonians, by telling them how much he had praised them, in the hearing of the churches.

Ver. 5.—1. *Righteous judgment of God.* It is a proof that God hath judged justly and impartially, in bestowing the gospel upon you, and that he knows the hearts of men.

2. *Worthy*

6 (Επιξ, 137.) *Notwithstanding* IT IS *just* with God, to *give in return, affliction* to them *who afflict* you;

7 And to you *the afflicted*, (ανεσιν) rest[1] with us, when the Lord Jesus shall be revealed from heaven, with (αγγελων δυναμεως, 18.) his mighty angels;

8 *Inflicting punishment* (εν, 162.) *with* flaming fire,[1] on them *who* know not God, and *on them who* obey[2] not the gospel of our Lord Jesus Christ.

6 *Notwithstanding* God is justified by your patience in suffering. *He reckons it right to give in return affliction to them who afflict you.* This I declare, to terrify your persecutors;

7 *And* to comfort you who suffer, I add, that God reckons it right, to give *to you* Gentiles *who are afflicted*, eternal happiness *with us* Jews, *when the Lord Jesus shall be revealed*, as the Son of God, by coming *from heaven with his mighty angels;*

8 *Inflicting punishment with flaming fire, on the heathens who do not acknowledge God*, but worship idols; *and on them who believe not the gospel of our Lord Jesus Christ*, when preached to them; or who, though they profess to believe it, obey not its precepts.

2. *Worthy of the kingdom of God.* So the gospel is called by our Lord. Matth. xii. 28. *The kingdom of God is come to you.* The apostle calls the gospel dispensation, *the kingdom of God*, in allusion to Dan. ii. 44. *In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.* See ver. 11. note 1.

Ver. 6. *Notwithstanding it is just.* The meaning is, Notwithstanding by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them, &c.

Ver. 7. *Rest with us*, Ανεσιν, *relaxation.* The apostle does not mean relaxation from persecution. The believing Jews had no relaxation in that sense, any more than the believing Gentiles. But he means, relaxation from the troubles of this life at death, and the enjoyment of eternal rest, the rest of God, along with the believing Jews.

Ver. 8.—1. *Inflicting punishment with flaming fire.* So διδοντ@ εκδικησιν, literally signifies. See 1 Pet. ii. 14. where εκδικησιν is translated *punishment.* Some are of opinion, tbat εν πυρι φλογ@, should be joined with the last clause of the precedent verse, thus: *shall be revealed from heaven in flaming fire.* But the construction I have adopted, is more suitable to the design of Christ's second coming, which is to comfort the righteous, as well as to punish the wicked. Besides, the Syriac translator hath, *Qui sumet ultionem in vehementia ignis.* —Πυρι φλογ@, *the fire of flame*, is an Hebraism which denotes, that the fire which is to destroy the wicked, shall burn fiercely, so as to occasion a great light.

2. *And who obey not the gospel.* The belief of the gospel is often termed by Paul *the obedience of faith;* because God hath commanded men to believe the gospel. Hence Christ told the Jews, John vi. 29. *This is the work of God, that ye believe on him whom he hath sent.* Hence also *faith* is called *a work*, 1 Thess. i. 3. *your work of faith.*—In this clause

9 (Οἵτινες, 67.) *These shall suffer punishment,* 9 *These* wicked men, being raised from the dead, *shall suffer punishment,*

clause the apostle seems to have had the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel.

To understand this account of the punishment of the wicked, we must recollect, that after the judgment *the righteous are to be caught up*, from the earth *in clouds, to join the Lord in the air*, 1 Thess. iv. 17. consequently that the wicked are not to be caught up, but are to be left on the earth. And in regard the apostle assures us that the present earth *is safely preserved by the word* (command) *of God, and kept for fire against the day of judgment, and perdition of ungodly men*, 2 Pet. iii. 7. it follows, that the wicked, both those who were raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the punishment due to them, in the flames of the conflagration. This is what Paul likewise declares in this 8th verse; and John, Rev. xxi. 8. where he tells us, that the wicked shall *be cast into the lake which burneth with fire and brimstone, which is the second death.* Farther, to this punishment of the wicked in the general conflagration Peter plainly alludes, 2 ep. ii. 6. where, speaking of the destruction of Sodom and Gomorrah by fire, he says, they were *made* ὑπόδειγμα, *an example unto those who afterwards would live ungodly;* an example of that dreadful punishment by fire which God will inflict on the wicked at the day of judgment. And, seeing it is said here, ver. 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power*, it is probable that the fire which is to burn the earth, with the wicked left thereon, will issue from the luminous cloud with which the Lord will be surrounded; even as the fire which devoured Nadab and Abihu, Lev. x. 2. Heb. *went out from the presence of the Lord;* that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness.—The fiery cloud with which Christ is to be surrounded when he judgeth the world, is for the same reason, called *his presence.* See ver. 9. note 2.—It is also called *the glory of his power*, because it is a token of the great power with which the Father hath invested him, as lord and judge the world. In the description which the apostle Peter, 2 Epist. iii. 10, 11, 12. hath given of the burning of the earth, we have an account of the order in which it will proceed. It is to begin with *the heavens*, or air which surrounds the earth; and by the burning of the heavens, or air, the earth is to be set on fire, ver. 10. and the meteors therein, burning furiously, shall be dissolved: and, ver. 10. the flames spreading themselves around, the earth and the works thereon shall be utterly burnt; and the burning penetrating to the centre, the earth shall be dissolved as well as the air; and the elements of which all things are composed shall be melted, or reduced to an homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleaseth God.

Seeing the fire, in which the wicked are to be punished, is called by our Lord, Matt. xxv. 41. *fire prepared for the devil and his angels*, may it not be inferred, that these malicious spirits also are to be burnt in the flames of the conflagration? Of this punishment they may be capable,

EVEN everlasting destruction,[1] from the presence[2]

even everlasting destruction, by fire issuing *from the presence of the Lord;*

if, as some suppose, they are united to æthereal bodies of such a texture as to be affected by fire. The other particulars, concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Ephes. ii. 2. that they have their habitation at present *in the air*. And, as the air is a dark abode, in comparison of the region of light which they left, they are said to be confined, 2 Pet. ii. 4. *with chains of darkness in order to judgment*. In like manner Jude tells us, ver. 6, that *they are kept in everlasting chains, under darkness*, (the darkness of this world, Ephes. vi. 12.), *unto the judgment of the great day*. The devil, therefore, and his angels, being imprisoned in our atmosphere, and the day of judgment being the time expressly fixed by Jude for their judgment and punishment, do not these circumstances authorize us to believe, that when the heavens or atmosphere of air surrounding this earth is set on fire, these malicious spirits shall be burnt in their prison-house, even as the wicked shall be burnt on the earth, where they are to be left? So that our Lord's sentence is to be understood literally of the devil and his angels, as well as of the wicked; and that the effect of this burning upon both, will be the utter destruction of their bodies, without any hope of their ever regaining new bodies; while their spirits, surviving the destruction of their bodies as long as it shall please God, shall be made unspeakably miserable by their own thoughts, without any enjoyment whatever to alleviate the bitterness of their most melancholy state. These things are all so terrible, that the sound of them, though distant, should awaken, even those who are most sunk in wickedness and insensibility.

Ver. 9.---1. *Everlasting destruction*, ολεθρος, properly signifies that destruction of the animal life which is called *death;* but is no where used to denote the extinction of the thinking principle. When, therefore, the wicked are said to be punished with everlasting destruction from the presence of the Lord, it cannot from that expression be certainly inferred that they are to be annihilated; but that they are to lose the animal life, which some of them possessed who were alive on the earth at Christ's coming to judgment, and which the rest regained by the resurrection of their body, in order that they might be judged and punished in the body. Agreeably to this supposition, the punishment of the wicked, cast into the lake which burneth with fire and brimstone, is called *the second death*, Rev. xx. 14, 15. to intimate, that as the soul or thinking principle in men, is not destroyed in the first death or destruction of the body, so neither is it to be extinguished by the destruction of the body in the general conflagration; which therefore is fitly called *the second death*. And, seeing the wicked shall never be delivered from this second death, by any new resurrection, it is properly termed *everlasting destruction*. Nevertheless, whether an end is to be put to their misery; and at what period, or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. *From the presence of the Lord*. The luminous cloud with which the Lord will be surrounded when he comes to judge the world, is called, προσωπον, *his face*, or *presence*, because thereby his presence, when

of the Lord, and from the glory of his power,

10 *In that day,*[1] when he shall come to be glorified (ϰ, 167.) *through* his saints,[2] and to be admired *by all the believers*;[3] *AND BY YOU*, because our testimony[4] was believed (ϰψ 189.) *by*[5] *you.*

11 (Εις ὁ) *On which account* also, we always pray *concerning* you, that our God *may* count you worthy of *the* calling,[1] and

the fiery cloud by which the presence of the Lord will be rendered illustrious; *and from that glorious token of his power* as judge.

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second time, not to be despised and crucified, but *to be glorified through* the ministry of *his holy angels*, who will put his sentences in execution, *and to be* exceedingly *admired of all the believers*, on account of his justice and power; *and* among the rest, *by you* Thessalonians, *because our testimony* concerning Jesus, *was believed by you.*

11 *On which account also, we always pray concerning you, that our God may* have reason to *judge you worthy of the calling* into his kingdom, ver. 5. by which he hath given you an opportu-

he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like *devouring fire*, Exod. xxiv. 17. See 2 Pet. i. 17. note 2.

Ver. 10.---1. *In that day.* The words, εν ἡμερᾳ ἐκεινῃ, are placed in the end of the verse by a trajection usual in Paul's writings. But in construction, they must be read in the beginning of the sentence, to render the translation clear. The apostle's meaning is, They who know not God, &c. shall be punished with everlasting destruction, in that day when Christ shall come to be admired by believers; for that circumstance will aggravate the punishment of the wicked.

2. *He shall come to be glorified through his saints.* The *saints* being here distinguished from *believers*, it is probable that *his saints* in this verse are *the holy angels*, our Lord's attendants; especially, as in other passages, the angels are called *his saints*, or *holy ones*. See 1 Thess. iii. 13. *with all his saints.* Note 3.

3. *Admired* (ἐν) *by all the believers.* If, ἐν, in this passage is translated *in*, as in the common version, the meaning may be, *admired* on account of his power and goodness shown in the believers, that is, in their resurrection from the dead, and their final glorification.

4. *Because our testimony was believed.* The Syriac translation of this clause is, *Quia fides adhibebitur testimonio nostro.* It seems the copy from which that translation was made, had a different reading here.

5. *By you.* Grotius translates the last part of this verse in the following manner: *Admired*, &c. *because our testimony to you shall be believed*, even by the wicked, *in that day.* But as επιστευθη cannot with any propriety be translated *shall be believed*, probably Grotius adopted the reading of the Syriac translation.

Ver. 11.

fulfil[2] all the *good-will*[3] of HIS goodness *IN YOU*, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified (εν, 167.) *through* you, and ye *through* him,[1] according to the grace of our God, and *of* the Lord Jesus Christ.

nity of obtaining eternal life; *and* that he may *effectually accomplish all the good inclination of his goodness in you*, and carry *the work of faith*, (1 Thess. i. 3. note,) to perfection, by *his powerful assistance;*

12 *That the power of our master Jesus Christ, may be displayed* to your persecutors, *through you*, on whom he hath bestowed such fortitude and zeal; *and* that *ye* may appear honourable in their eyes, *through him, in proportion to* the degree in which these virtues have been wrought in you, by *the grace of our God, and of the Lord Jesus Christ.*

Ver. 11.---1. *Judge you worthy of the calling.* Some are of opinion that the action of *calling*, is here put for *eternal life*, the end of that calling. But it is more natural to interpret it of *the gospel*, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who inspects your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. *And fulfil.* Others translate, και πληρωση *and make perfect;* because in other passages the word is used in that sense. See Col. ii. 9. note 1.

3. *All the good will of his goodness.* Πασαν ευδοκιαν της αγαθωσυνης. "This, as Blackwall observes, is the shortest and the most charming emphatical representation, that is any where to be found, of that immense graciousness and admirable benignity of God, which no words or thoughts can fully express, but was never so happily and so fully expressed as here" Sac. Class. vol. i. p. 184.---Because the word *his*, is not in the original, and because αγαθωσυνη is never applied to God in the New Testament, Chandler is of opinion, that it denotes *the goodness* of the Thessalonians in making the collections for the saints in Judea; and that the apostle prays here, that it might take effect. But at the time this epistle was written, the Thessalonians had not made these collections; for which reason, I prefer the interpretation given in the commentary.

Ver. 12. *And ye through him.* By the glorification of the Thessalonians, Theophylact understood, their glorification at the day of judgment. But I rather understand it, of their glorification in the eyes of their pesecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ, they were enabled to shew, could not fail, as was observed in the illustration, to raise in the minds of their persecutors, an high admiration of their character.

CHAP.

CHAPTER II.

View and Illustration of the Subjects handled in this Chapter.

TO excite the attention of the Thessalonian brethren, to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter, with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be soon shaken from any honest purpose, which they had formed concerning their worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression, which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostacy in religion among the disciples of Christ, and the man of sin be revealed, that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember that when he was with them, he told them these things? ver. 5.—and that there was a power then existing, which restrained the man of sin from revealing himself, ver. 6.—and would restrain him, till it was taken out of the way, ver. 7.—Which things, if they had recollected them, were proofs sufficient that he did not think the day of Christ was at hand. In the mean time, lest the prospect of such great evils arising in the church, might afflict the Thessalonians too much, the apostle added, that after the man of sin is revealed in his season, and hath continued during the season allotted to him, he shall be destroyed, ver. 8.—In the mean time, to enable the Thessalonians, and every one who might read this letter, to judge properly of the apostacy, the apostle described the manner in which it was to enter, and the vile arts by which it was to be established, ver. 9, 10.—And to put the faithful upon their guard against the authors and abettors of the apostacy, he declared, that such as give heed to these impostors, will at length, through the strong working of error, be seduced to believe the greatest and most pernicious lie that ever was devised, and shall on that account be condemned,

condemned, ver. 11, 12.—Then expressed his charitable opinion, that the Thessalonians would neither be involved in the sin, nor in the punishment, of the revolt which he had described, ver. 13, 14.—and exhorted them to hold fast the doctrines which he had delivered to them, whether by sermons or by letters, ver. 15. —And that they might be enabled to do so, he earnestly prayed that Christ and God would comfort them, and establish them in every good doctrine and practice, ver. 16, 17.

NEW TRANSLATION.

CHAP. II. 1 Now we beseech you, brethren, (ὑπερ, 307.) *concerning*[1] the coming[2] of our Lord Jesus Christ, *and our* gathering together[3] (επ' αυτον, 185.) *around him*;

COMMENTARY.

1 *Now* because there are some who affirm, that the end of the world is at hand, *we beseech you, brethren, in relation to the coming of our Lord Jesus Christ* to judge the world, whereof I have written in this and in my former letter, *and to our gathering together around him* after the judgment; See 1 Thess. iv. 17. note 5.

Ver. 1.---1. *We beseech you concerning*, or in relation to. Some commentators adopt the common translation of this clause, because it is the apostle's custom to beseech his disciples, *by* the things most dear to them: as 1 Cor. xv. 31. 1 Thess. v. 27. 2 Tim. iv. 1. But in none of these passages is the preposition ὑπερ, or any other preposition whatever, used.

2. *The coming of our Lord Jesus Christ.* Grotius, Hammond, Le Clerc, Whitby, Wetstein, and others, understand this of Christ's coming to destroy Jerusalem and the Jewish state. Accordingly, these authors have sought the accomplishment of the prophecy concerning the man of sin, in events which happened before Jerusalem was destroyed. But their interpretation is overturned by ver. 2. in which the apostle reprobates the opinion imputed to him, that he thought *the day of Christ* was at hand. For if *the day of Christ* was the day of the destruction of Jerusalem, it was at hand, and happened while many, to whom this letter was written, were alive. Farther, when it is considered that, in his former letter, the apostle had written of Christ's descending from heaven, with the voice of an archangel, to raise the dead, and of the righteous being caught up in the air to join the Lord, and accompany him in his return to heaven; and that in this epistle he has spoken of Christ's being *revealed from heaven in flaming fire*, for the purpose of *inflicting punishment*, not only on them *who obey not the gospel of Christ*, but on *them who know not God*, that is, on idolaters; and that in neither epistle is there one word which can clearly be interpreted of Christ's coming to destroy Jerusalem; and especially, that this letter was written to correct the mistaken notion into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ, spoken of in this verse, is his coming, not to destroy Jerusalem, but to judge the world and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. *And*

2 That ye be not soon shaken[1] (απο τϐ νοος) *from YOUR purpose, nor troubled,*[2] neither by spirit,[3] nor by word, nor by letter, as (δια, 121.) from us,[4] (ως, 322. 2.) *intima-*

2 *That ye be not soon shaken from your purpose* of following the business of the present life, *nor put into confusion, neither by* any revelation of the *Spirit,* which these deceivers may feign, *nor by* any *verbal message, nor by letter,* which they bring to you, *as*

3. *And our gathering together around him.* Of this the apostle had written in his former epistle, iv. 17. *We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord.* See note 3. on that verse.

Ver. 2.—1. *Soon shaken from your purpose.* Σαλευθηναι, is to be shaken, as ships are by the waves while lying at anchor. Joined with απο νοος, it signifies to be shaken or moved from one's purpose or resolution. Chandler interprets it, shaken from the true meaning of my former letter.

2. *Nor troubled.* Θροεισθαι, is to be agitated with the surprise and trouble which is occasioned by any unexpected rumour, or bad news, Math. xxiv. 6.—Though the Thessalonians are said, 1 Epist. i. 10. to have waited for the Son of God from heaven, and no doubt considered it as a most joyful event, yet the frailty of many of them was such that the thought of his immediate appearing had unhinged their mind, and led them to neglect their worldly affairs; whereby much confusion was occasioned; which the apostle endeavoured to remedy by this letter.

3. *Neither by Spirit.* As many of the disciples, in the first age, were endowed with the gift of inspiration on particular occasions, the false teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their delusions. Of these false pretenders mention is made 1 John iv. 1. 6. But to prevent the faithful from being misled by such crafty impostors, some of the brethren in every church were endowed with the gift of discerning spirits, whereby they were enabled to judge with certainly, concerning the nature of the inspiration, by which any teachers spake, 1 Cor. xiv. 29. It would appear, however, that the false teachers in the church of the Thessalonians had not been thus judged; perhaps because they pretended that what had been revealed to them, was agreeable to the apostle's first letter, and to the message and letter from him which they had feigned. Or the Thessalonians had not paid sufficient attention to the judgment, which the discerners of spirits had passed upon these impostors; on which account the apostle gave them this caution.

4. *Nor by word, nor by letter, as from us.* It seems some of the false teachers pretended to bring a message from the apostle to the Thessalonians, importing that the day of Christ was at hand. Nay, they had forged a letter, as from him, to the same purpose. The practice of feigning messages from the apostles, in order to gain credit among the brethren in distant parts, began very early, Acts xv. 24. As did the practice likewise of feigning revelations of the Spirit, 2 Pet ii. 1. 1 John iv. 1.

ting that the day of Christ is at hand.[5]

3 Let no man deceive you by any *method;* FOR THAT DAY SHALL NOT COME, *unless* there come *the apostacy*[1] *first, and there be revealed*[2] that man of sin,[3] *that* son of perdition.[4] (See Rev. xvii. 8. 11.)

from us, importing that the day of Christ's coming to raise the dead, and destroy the world, *is at hand.*

3 *Let no man deceive you by any* of the *methods* I have mentioned; *for that day shall not come, unless there come the apostacy first;* that great defection from the true faith and worship, of which I formerly spake to you, (see ver. 5.); *and there be revealed* in the church, *that man of sin,* that wicked tyranny, which, because it will destroy the saints, and is itself devoted to destruction, I call *that son of perdition.*

iv. 1. Also that letters were forged in Paul's name, appears from 2 Thess. iii. 17.

5. *Intimating that the day of Christ is at hand.* Knatchbul thought this clause should be joined with the beginning of the next verse, in the following manner: *As that the day of Christ is at hand, let no man deceive you by any method;* it will not come, *unless the apostacy first come.* See note 1. on ver. 3.

Ver. 3.—1. *Unless there come the apostacy first.* Ἡ αποστασια. The article here is emphatical, denoting both, that this was to be a great apostacy, the apostacy by way of eminence; and that the Thessalonians had been already apprized of its coming. See ver. 5. Chandler observes, that αποστασια signifies the rebellion of subjects against the supreme power of the country where they live; or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure, either in whole or in part, from a religious faith and obedience formerly professed, Acts xxi. 21. Heb. iii. 12. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel. Accordingly, the apostle, foretelling this very defection, says 1 Tim. iv. 1. τινες αποστησονται, *some shall apostatize from the faith.* See note 3. on that verse; and mentions the principal errors which were to constitute that apostacy; namely, *the doctrine of dæmons,* the doctrine concerning the power and agency of angels and saints departed, in human affairs as mediators, and concerning the worship that is due to them on that account; the prohibition *to marry;* the command to abstain from certain kinds of *meat;* with a variety of superstitious bodily exercises, enjoined as the greatest perfection of piety. From this it appears, that the apostacy here foretold was not to consist in a total renunciation of the Christian faith; but in a great corruption of it, erroneous doctrines, idolatrous worship, and other wicked practices, like the apostacy introduced into the Jewish church by Jeroboam, who obliged the ten tribes to worship the true God by images; and like that introduced by Ahab and Manasseh, who with the worship of the true God joined that of the heathen deities. See a confutation of Whitby's notion of *the apostacy,* ver. 4. note 3.

2. *And*

4 (O, 73.) Who opposeth and exalteth him-

4 *Who will* first *oppose and* after that *exalt himself above every one* in

2. *And there be revealed.* What this means will be shewed, ver. 6. note 2.

3. *That man of sin, that son of perdition.* The article, joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose descriptions of *the little horn* and *blasphemous king*, agree so exactly in meaning with Paul's descriptions of the *man of sin*, and *son of perdition* and *lawless one*, that there can be little doubt of their being the same persons. But this will best appear by a comparison of the passages.

2 Thess. ii. 3. And there be revealed that man of sin, *that son of perdition.*

Dan. vii. 21. And the same horn *made war with the saints, and prevailed against them;*

Ver. 25. And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*

2 Thess. ii. 4. Who opposeth, and *exalteth himself above every one who is called a God, or an object of worship*, so that he in the temple of God as a god sitteth, openly shewing himself that he is a god.

Dan. xi. 36. And the King shall do according to his will, and *he shall exalt and magnify himself above every God*, and shall speak marvellous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of Princes.

2 Thess. ii. 7. Only till *he* who now restraineth be taken out of the way.

Dan. vii. 8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

2 Thess. ii. 8. Then shall be revealed that *lawless one.*

Dan. vii. 25. And he shall think to *change times, and laws:* and they shall be given into his hand. See Dan. viii. 24.

1 Tim. iv. 1. Giving heed to seducing spirits *and doctrines concerning dæmons.*

Ver. 3. *Forbidding to marry.*

Dan. xi. 38. In his state, he shall *honour the god of forces: (Mahuzzim), gods who are protectors*, that is, *tutelary angels and saints.*

Dan. xi. 37. Neither shall he regard the God of his fathers, nor *the desire of women.*

2 Thess. ii. 8. Whom the Lord will *consume by the breath of his mouth*, and render ineffectual by the brightness of his coming.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spake, I beheld, even till *the beast was slain*, and his body destroyed and given to *the burning flame.*

Ver. 26. And they shall take away his dominion, *to consume and to destroy* it to the end.

Dan. viii. 25. He shall be *broken without hand.*

Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast, so in Paul's prophecy, *the man of sin*, and *son of perdition*, and *the lawless one*, may denote an

self, above *every one who* is called *a* God,[1] or *object of worship.*[2] So

heaven and on earth, *who is called a god, or an object of worship*, civil or religious: *So that he in the church of*

impious tyranny, exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations; because they are in the singular number, and have the Greek article pefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, Rom. i. 17. ὁ δικαιος, *the just one by faith shall live*; that is, all just persons whatever.—Tit. i. 7. ὁ επισκοπος, *the bishop must be blameless*; that is, all bishops must be so.—2 John, ver. 7. ὁ πλανος, *the deceiver*, signifies many deceivers; as is plain from the precedent clause, where *many deceivers* are said *to have gone out.*—In like manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called *that woman Jezebel*, Rev. ii. 20. and *the whore of Babylon*, Rev. xvii. 5.—And in this prophecy, ver. 7. the Roman emperors, and magistrates under them, are called ὁ κατεχων, *he who restraineth.* Farther, a succession of persons arising one after another are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high priests is thus denoted in the laws concerning them, Lev. xxi. 10.—15. Numb. xxxv. 25. 28. as also the succession of the Jewish kings, Deut. xvii. 14. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names *Man of sin*, *Son of predition*, *Lawless one*, although in the singular number, and with the article perfixed, may, according to the scripture idiom, denote a multitude; and even a succession of persons, arising one after another.

4. *That son of perdition.* This appellation being given to Judas, John xvii. 12. Dr. Newton thinks the application of it to the man of sin, signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

Ver. 4.—1. *Who opposeth and exalteth himself above every one who is called a god.* Some think this an allusion to Ezekiel's description of the power and pride of the king of Tyre, (xxviii. 2.) *Thou hast said, I am God, and sit in the seat of God, in the midst of the sea.* But, as the coming of the man of sin is said, ver. 10. to be *with all power and signs and miracles of falsehood, and by all the deceit of unrighteousness, among them who perish, because they embraced not the love of truth*, I rather think the *opposition* and *exaltation* of the man of sin, above all that is called a God, or an object of worship, though it does not exclude his exalting himself above kings and magistrates who in scripture are called Gods, yet it chiefly consists in an opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are commissioned by Christ; consequently above all bishops, and pastors, and teachers whatever.

2. *Or an object of worship.* Σεβασμα, is thought by some to mean the Roman emperors, one of whose titles was (σεβαστος, *Augustus*) *Venerable.* But σεβασματα, is used by Paul to denote the *objects of religious*

that he, in the temple of God, *as a god sitteth,*[3] *openly shewing* himself that he is *a* god.

5 *Do ye not* remember, that when I was (ετι) *still* with you, I told you these things?[1]

God, as a god sitteth; receiving from his deluded followers the honour which belongs to God, *with great pomp shewing that he is a god,* by exercising the prerogatives of God.

5 *Do ye not remember, that when I was formerly with you, I told you these things?* How then could ye interpret any expression in my letter, as implying, that I thought the end of the world at hand?

worship, Acts xvii. 23. and therefore, in the commentary I have taken in both kinds of worship.

3. *So that he, in the temple of God, as a god sitteth.* The *sitting* of the man of sin in the temple of God, signifies his continuing a long time in the possession of his usurped dominion; and his being a Christian by profession; and that he would exercise his usurped authority in the Christian Church.—It is an observation of Bochart, that after the death of Christ, the apostles never called the temple of Jerusalem, *the temple of God:* but as often as they used that phrase, they always meant *the Christian Church,* 1 Tim. iii. 15. 1 Cor. vii. 19. 2 Cor. vi. 16. Ephes. ii. 19.—24. Besides, in the Revelation of St. John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming pillars in the temple of God, Rev. iii. 12. Hence it is evident, that the sitting of the man of sin in the temple of God, by no means implies, that he was to shew himself in Judea. Wherefore, Le Clerc, and Whitby, who on this circumstance have built their opinion, that the revolt of the Jews from the Romans, is the *apostacy* here spoken of, and the factious leaders, *the man of sin*, have erred in their interpretation of this prophecy. In short, the meaning of the verse is, that the wicked teachers, of whom the apostle speaks, will first oppose Christ, by corrupting the doctrine of the gospel concerning him, and after that, they will make void the government of God and of Christ in the Christian church, and the government of the civil magistrate in the state, by arrogating to themselves the whole spiritual authority which belongs to Christ, and all the temporal authority belonging to princes and magistrates.

Ver. 5. *I told you these things.* The heresies which were to disturb the church, the rise and progress of the great apostacy, and the evils which were to be occasioned by the man of sin, were matters of such offence and scandal, that unless the disciples had been forewarned concerning them, their coming might have led the weak to fancy, that God had cast away all care of his church. The apostle knowing this, made the prediction of these events the subject even of his first sermons to the Thessalonians, after they had embraced the gospel; and I suppose he followed the same course in all other places, where he preached with any degree of success. See 1 Tim. iv. 6.—Beza observes, that this prophecy was often repeated and earnestly inculcated in the first age; but is overlooked and neglected in modern times.

Ver. 6.

6 And ye know what *now restraineth*[1] HIM in *order to his being* revealed[2] in his *own season*.

7 For the mystery[1] of iniquity *already inwardly worketh*,[2] *only till he who*

6 *And ye know*, for I told it you likewise, *what now restraineth the man of sin* from exercising his impious tyranny, *in order that there may be a more full display of his wickedness in the season allotted to him.*

7 *For the hidden scheme of corrupt doctrine*, on which that wicked tyranny is founded, and the pride, ambi-

Ver. 6—1. *And ye know what now restraineth him.* It seeems the apostle, when at Thessalonica, besides speaking of the apostacy and of the man of sin, had told them what it was that restrained him from shewing himself. But, as he has not thought fit to commit that discovery to writing, he has left it to our own sagacity to find out, who, or what the restraining power was. This, therefore, being one of the traditions mentioned, ver. 15. which he ordered the Thessalonians to hold fast, we may, from his caution, suppose, with Dr. Newton, that it was somewhat concerning the higher powers then in being. However, though the apostle hath not committed that discovery to writing, the Thessalonians to whom he made it known in conversation, would not conceal it from those in other churches whose curiosity prompted them to enquire about it. Accordingly, the Christian fathers universally understood the *restraining* power, to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they seem to have been well founded. See ver. 7. note 3.

2. *In order to his being revealed in his own season.* The revelation of the man of sin, consists in his *sitting in the temple of God, as a god*, and in his *openly shewing himself that he is a god;* as is plain from ver. 4. And *the season* of his revelation is the time when he first seated himself openly in the temple of God; called *his own season*, because it was the fittest for his usurping and exercising that sinful destructive tyranny in the church, on account of which he is termed *the man of sin*, and *the son of perdition.*—Farther, by informing us that the man of sin was restrained for a time, in order to his being revealed in his own season, the Spirit of God hath insinuated, that there were reasons for allowing the corruptions of Christianity to proceed to a certain length. Now what could these reasons be, unless to shew mankind the danger of admitting any thing in religion, but what is expressly of divine appointment? For, one error productive of superstition, admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also, these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted, and then purged, the truth might be so clearly established, as to be in no danger of any corruption, in time to come.

Ver. 7.—1. *For the mystery of iniquity.* In the scripture sense of the word, *a mystery* is something secret, or undiscovered. See Ephes. i. 9. note. *The mystery of iniquity* therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity.

2. *Inwardly* or secretly *worketh.* This is the true import of ενεργειται. The

now restraineth be taken out of the way.[3]

tion, and sensuality which are nourished thereby, *already inwardly worketh* among the false teachers, *only till the heathen magistrates, who now restrain* them, *be taken out of the way.*

The apostle's meaning is, that the false doctrines and bad practices which in after-times would be carried to a great height, by the persons whom he denominates *the man of sin*, were already secretly operating in the false teachers, who then infested the church. Accordingly, in his speech to the elders of Ephesus, not long after this epistle was written, he told them, Acts xx. 29. *I know this, that after my departure, grievous wolves will enter among you, not sparing the flock. Also from among yourselves men will arise, speaking perverse things, to draw away disciples after them.* And before he wrote his epistle to the Colossians, false teachers had actually arisen in Phrygia, who earnestly recommended the worship of angels, and abstinence from all kinds of animal food, and bodily mortification, according to the tradition, commandments, and doctrines of men. For the apostle wrote that epistle expressly for the purpose of condemning these idolatrous and superstitious practices. Now, which is very remarkable, these very idolatries and superstitions, with the doctrines on which they were founded, gave birth in after ages, to the worship of saints, to rigorous fastings, to penances, to monkery, and to the celibacy of the clergy. So that, as Dr. Newton observes, on Proph. vol. 2. p. 380. the foundations of Popery were laid in the apostles' days, but the superstructure was raised by degrees; and several ages passed, before the building was completed, and the man of sin was fully revealed.

3. *Only till he who now restraineth*, &c. Here I have nearly followed Chandler, who says this verse should be translated in the following manner: *For the mystery of iniquity already worketh, only until he who restrains it be taken out of the way.* It works in a concealed manner, only until, &c.—The *restraining* here spoken of, refers to the mystery of iniquity; as the *restraining* mentioned, ver. 6. refers to the man of sin. The *man of sin* was restrained from revealing himself in the temple of God, as a god; and *the mystery of iniquity* was restrained in its working, by something which the apostle had mentioned to the Thessalonians in his sermons and conversations, but which he did not chuse to express in writing. The fathers, indeed, as was observed, ver. 6. note 1. generally understood this restraining power to be the Roman emperors and empire, as is plain from Tertullian, Apolog. p. 31. where he says, "We Christians are under a particular necessity of praying for "the emperors, and for the continued state of the empire, because "we know that dreadful power which hangs over the whole world, "and the conclusion of the age which threatens the most horrible evils, "is retarded by the continuance of the time appointed for the Roman "empire. This is what we would not experience. And while we "pray that it may be deferred, we hereby shew our good will to the "perpetuity of the Roman state." To this conjecture the fathers may have been led by tradition; or they may have formed it upon Daniel's prophecies. But in whatever way they obtained the notion, it seems to have

8 And then shall be revealed[1] *that lawless one,* (ὁν, 61.) *Him* the Lord *will* consume[2] *by the breath* of his mouth,[3] and *will render ineffectual,*[4] *by* the *bright shining* of his coming;

8 *And then shall be revealed that lawless one,* who will openly exalt himself above every one who is called a god. *Him the Lord will gradually but utterly consume by the breath of his mouth* (his speech in the Scriptures) *and will render* his vile arts *ineffectual,* for deluding mankind any longer, *by evident interpositions of his power.*

have been the truth. For the power of the emperors, and of the magistrates under them, first in the heathen state of the empire, and afterwards when the empire became Christian, was that which restrained the man of sin, or corrupt clergy, from exalting themselves above all that is called a god, or an object of worship civil and religious.

Ver. 8.—1. *And then shall be revealed that lawless one.* The lawless one, being the man of sin, whose character and actions are described, ver. 4. the revelation of that person, as was observed in note 2. on ver. 6. must mean that he would no longer work secretly, but would openly shew himself possessing the character, and performing the actions ascribed to the man of sin, ver. 4. namely, after that which had restrained him was taken out of the way.

2. *Will consume.* Αναλωσει. This word, Chandler observes, is used to denote a lingering gradual consumption; being applied to the waste of time, to the dissipation of an estate, and to the slow death of being eaten up of worms. He supposes it has the same meaning here, importing that the man of sin is to be gradually destroyed by the breath of Christ's mouth.

3. *By the breath of his mouth.* So πνευμα should be translated in this passage, where the preaching of true doctrine, and its efficacy in destroying the man of sin, are predicted. For the mouth being the instrument, by which speech is formed of breath or air blown out of the lungs, *breath of his mouth* is a proper figurative expression, to denote the speaking or preaching of true doctrine. Accordingly, the preaching of the gospel is termed, (Rev. xix. 15.) *a sharp sword proceeding out of the mouth of God.* Hosea vi. 5. *I have hewed them by the prophets; I have slain them by the word of my mouth.* See also Isa. xi. 4.

4. *And will render ineffectual.* So καταργησει, should be translated. See Rom. iii. 31. note 1.

5. *By the bright shining of his coming.* So επιφανειας της παρουσιας αυτου, literally signifies. Tit. ii. 11. note 2. The meaning is, that as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed, by the lustre with which Christ will cause the true doctrine of the gospel to shine. On this verse, Benson observes, that if St. John and St. Paul have prophesied of the same corruptions, it should seem, that the head of the apostacy will be destroyed by some signal judgment after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth. Daniel tells us, that after the little horn is *consumed and destroyed,* chap. vii. 27. *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people*

9 *Of whom the coming*[1] is after the *strong* working of Satan, with all power, and signs, and *miracles of falsehood.*[2]

9 *Of that spiritual tyranny, the establishment will be after the manner, in which the devil hath strongly wrought* to establish his empire; namely, *by the exertion of every kind of power,* real and fictitious, *in the production of signs and miracles, which are false;* or if true, are wrought to establish false doctrines.

people of the saints of the Most High. This, by many, is supposed to be the millennium, of which John hath prophesied, Rev. xx. 4. and of which so many contradictory things have been written, but which, I suppose, means nothing but the happy state of the church, after the general conversion of Gentiles and Jews to the Christian faith, takes place.

Ver. 9.—1. *Of whom the coming.* Παρουσια, here signifies the first appearance of the lawless one in an open manner. The mystery of iniquity wrought covertly in the apostles' days. But the man of sin, that lawless one, was not to shew himself openly, till that which restrained was taken out of the way. The coming, therefore, of the man of sin, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the manner described in the following clause.

2. *Is after the strong working of Satan, with all power, and signs, and miracles of falsehood.* The structure of this sentence requires, that ψευδους be joined, not only with (τερασι) *miracles*, but with (δυναμει and σημειοις) *power* and *signs*. Now, *power, and signs, and miracles of falsehood*, are either signs, and miracles, and exertions of power, performed not in reality, but in appearance only; mere impositions upon the senses of mankind: or, they are real signs and miracles performed for the establishment of error; consequently, they are the works of evil spirits. Of this sort, the miracles performed by Pharaoh's magicians may have been; also some of the miracles related by heathen historians. For the apostle insinuates here, that by some kind of miracles, or strong working which had the appearance of miracles in the eyes of the vulgar, Satan established idolatry in the heathen world. Nay our Lord himself foretels, that *false Christs, and false prophets would shew great signs and wonders, in so much that if it were possible, they would deceive the very elect.* Wherefore, seeing the coming of the man of sin was to be *after the strong working of Satan, with all power, and signs, and miracles*, it is not improbable, that some of the miracles by which the corruptions of Christianity were introduced may have been real miracles performed by evil spirits, called here *miracles of falsehood*, because they were done for the establishment of error. See Rev. xiii. 13, 14. where the same events are thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly evinces, that Mahomet cannot be *the man of sin*, as some pretend. For instead of working miracles, he utterly disclaimed all pretensions of that sort. In like manner, and for the same reason, *the man of sin* cannot be the factious leaders of the Jews, in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any

10 And with all *the deceit of* unrighteousness,[1] *among* them *who* perish, because they *embraced* not the love of the truth that they might be saved.

10 *And by every deceit which wickedness can suggest*, for the purpose of persuasion, *among them who perish, because they do not cherish the love of true doctrine, by which they might be saved;* but delight in error, that they may be at liberty to gratify their vicious inclinations.

11 And for this cause, God *will* send[1] *to* them *the strong-working of error*, (εις το, 154.) *to their believing* a lie.[2]

11 *And for this cause, God*, as a punishment of their wickedness, *will permit the inworking of error* in the minds of these false teachers, to lead them *to believe a lie*, the most monstrous and pernicious that ever was invented.

any of the heathen Roman emperors, as others have imagined. Besides, although these emperors exalted themselves above all other kings and princes, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in the temple of God.

Ver. 10.—1. *With all the deceit of unrighteousness.* Εν παση απατη της αδικιας, is an Hebraism for *every unrighteous deceit.* The apostle means those feigned visions and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices.—Benson thinks this expression denotes those delusive arts and frauds, by which the false teachers pretended to make men pious without virtue; and to secure heaven to them without personal holiness; and damned all those who resisted their delusions.—The Popish legends, which have gained such credit as to be admitted in their public offices, furnish, as Doddridge observes, a most affecting comment on these words.

Ver. 11.—1. *For this cause, God will send to them the strong working of error:* That is, shall permit the strong working of error in their hearts. For the Hebrew verbs denoting action, are used to express, not the doing, but the permitting of that action. See Rom. ix. 18. note, and Prelim. Ess. iv. 4.---From this we learn, that as a punishment of their sins, God suffers wicked men to fall into greater sins. Wherefore, as the sin of the persons described in this passage, consisted in their not loving the truth, what could be more just or proper, than to punish them, by suffering them to fall into the belief of the greatest errors and lies? The Greek legislators and philosophers were punished in the same manner, by God's *giving them up to uncleanness, through the lusts of their own hearts*, Rom. i. 24. This being the course of things established by God, the consideration thereof ought strongly to excite us to cherish the love of truth.

2. *To their believing a lie.* Εις το πιστευσαι. This form of expression does not always denote the final cause, but oftentimes the effect simply: and therefore the clause might be translated, *so as they will believe a lie.* The *lie* here intended by the Spirit of God, I suppose, is the monstrous lie of *transubstantiation;* or, of the conversion of the bread and

12 That *all may* be *condemned*,[1] who *have not*

12 *So that all*, both teachers and people, *shall be condemned, who have*

and wine in the Lord's supper, into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution; notwithstanding there is no change whatever produced in the accidents, or sensible qualities of these substances. This impudent fiction is, not only a palpable contradiction to the senses and reason of mankind, but a most pernicious falsehood, being the chief foundation of that fictitious power of pardoning sin, and of saving or damning men, according to their own pleasure, which the Romish ecclesiastics have blasphemously arrogated to themselves; and by which they make men utterly negligent of holiness, and of all the ordinary duties of life. Now seeing the strong working of error, ending in the belief of a lie, was to be sent on these men as a punishment for their not loving the truth, the clergy must be meant as well as the laity, because they in an especial manner loved not the truth, but had pleasure in unrighteousness, whereby their believing a lie being rendered highly criminal, will be punished with condemnation, ver. 12.

Ver. 12.---1. *That all may be condemned.* Ἱνα κριθωσι παντες, may be translated, *so that all shall be condemned.*---Κρινω, here hath the signification proper to κατακρινω, as κρισις often hath that of κατακρισις. This miserable end of the teachers and people, who reject true doctrine from their delighting in sin, is written to put Christians in all ages on their guard, against corrupting the truth for the sake of worldly interest.

2. *Have not believed the truth, but have taken pleasure in unrighteousness.* Ευδοκησαντες, signifies both to take pleasure in a thing, and to approve of it. From this we learn, that it is not the simple ignorance of truth which exposes men to damnation. In many cases this may be no fault in the ignorant. But it is men's refusing to believe, through their taking pleasure in unrighteousness, which will prove fatal to them; for a disposition of that sort, renders the wicked altogether incurable.

It is now time to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Nevertheless, the diversity of interpretation given of this and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning, is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees, in all its parts, to the prophetic description.

According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostles' days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which shewed themselves more

believed the truth, but *have taken* pleasure[2] in *iniquity.*

not believed the truth concerning the things which procure the pardon of sin and the favour of God, *because they have taken pleasure in iniquity.*

openly, after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny, with the descriptions of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

And first, we have shewed in note 1. on ver. 7. that the mystery of iniquity, or, the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's days, as he affirms, ver. 7. and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers, did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way, by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees: a claim which, in after-times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints, and angels, and images, was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as, the miraculous cures, pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators: the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude: the apparition of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, shewed themselves to be the *man of sin* and *lawless one* in his first form, whose

13 But we are bound to give thanks to God

13 *But* I do not mean, that ye Thessalonians will be concerned either

coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly shew themselves to be God. These blasphemous extravagances were to be acted in after-times, by a number of particular persons in succession; I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should be taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and by a variety of artifices, made the authority and influence of the whole body of the clergy, centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions. In this manner, did the bishops of Rome establish in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dextrously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the West, by the inroads of the barbarous nations; and more especially till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions, by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome, and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*, to shew that its dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time, the bishops of Rome, having got possession

always concerning you, brethren beloved of the Lord, because God (ειλετο) in this revolt against God, or in the punishment thereof. For *we are bound*, as I told you before (chap. i. 3.),

session of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves *the Vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times, and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men, at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning in future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority, to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke. Thus *with their mouth did they speak very great things*. At length they assumed the right of conferring kingdoms, and of deposing princes; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

Upon the whole, I think every impartial person who attentively considers the foregoing sketch, must be sensible, that in the bishops of Rome, all the characters and actions ascribed by Daniel to *the little horn*, and by Paul to *the man of sin*, and *the lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, shewing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of *the man of sin*, *the son of perdition*, and *the lawless one*. Farther, as it is said that the man of sin was to *be revealed in his season*, there can be little doubt, that the dark ages, in which all learning was overturned

hath chosen you from the beginning[1] to salvation, *to give thanks to God always concerning you brethren greatly beloved of the Lord*

overturned by the irruption of the northern barbarians, were the season allotted to the man of sin, for revealing himself. Accordingly we know that in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness, as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to obseve, that the events foretold in it, being such as never took place in the world before, and in all probability never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture, or foresight. It is evident therefore, that this prophecy, which from the beginning hath stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded.

Ver. 13.---1. *God,* ειλετο, *hath chosen you from the beginning to salvation.* According to Chandler, ειλετο, denotes such a choice of a person to an office or honour, as puts it in his power to accept that office or honour, but leaves him at liberty to refuse it, if he pleases. Farther, by απ' αρχης, he understands the beginning of the gospel, the first preaching of it to the Thessalonians, and interprets the passage thus: God, from the time the gospel was first preached to you, hath chosen you to salvation, and hath declared his choice of you by sanctifying you to his service, through the gifts of the Spirit and belief of the gospel. But I rather think, απ' αρχης here signifies from the beginning of the world; a sense which the phrase has, 1 John iii. 8. Also I am of opinion, that *sanctification of spirit* denotes the sanctification of the Thessalonians through the influences of the Spirit; and that, *belief of the truth,* signifies a real faith. So that, addressing the Thessalonians as believers, his meaning is, Ye Thessalonians, and all true believers without exception, were included in the covenant which God made with mankind after the fall, in the view of Christ's obedience unto death; and were chosen to be heirs of salvation, through sanctification of spirit, as the means, and through faith counted to them for righteousness. The same sentiment we have likewise, 1 Pet. i. 1, 2. See Ephes. i. 4, 5. 1 Thess. i. 4. notes.

The judgment which the apostle passed on this occasion, concerning the Thessalonians, was not founded on any particular revelation concerning their state, but was merely a judgment of charity. He had discerned in the greatest part of them, from the first, a great love of truth, and had been witness to the operation of that love, in leading them to a holy manner of living; and therefore, concerning the most of them, he did not doubt of their continuing in holiness, through the efficacy of the same principle.

2. *Through*

through sanctification of *spirit*[2] and belief of *truth*;

14 *To which* he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 *Well then*, brethren, (στηκετε) stand, and *hold fast*[1] the traditions[2] which ye have been taught, whether by OUR word, or by our letter.

Jesus: *because God hath chosen you from the beginning to* obtain *salvation, through sanctification of your spirit, and* through *belief of truth;*

14 *To which he called you, by* means of *our gospel*, in order *to your obtaining* a share *of the glorious inheritance*, which our *Lord Jesus Christ will bestow* on his faithful servants.

15 *Well then*, since they shall perish who love not the truth, *brethren, stand* firm, *and hold fast those precepts and doctrines, which ye have been taught, whether by our preaching, or by our letter;* and give no ear to those, who say the end of the world is at hand.

2. *Through sanctification of spirit.* The apostle uses the word *spirit* here, in the sense which it has, 1 Thess. v. 23. where it denotes the *mind* or rational principle.---1 Pet. i. 2. *sanctification of spirit* signifies the cleansing of the mind from the errors of heathensim.

Ver. 15.---1. *Stand and hold fast.* Κρατειν is, to hold a thing in consequence of *victory;* and, therefore, to hold it firmly and surely, by the greatest exertion of strength.

2. *The traditions which ye have been taught.* In the apostle's writings, *traditions*, are those doctrines and precepts which persons divinely inspired taught, as the doctrines and precepts of God, whether they taught them by word of mouth, or by writing. Thus the apostle terms his doctrines in general *traditions*, 2 Thess. iii. 6. *Withdraw yourselves from every brother, who walketh disorderly, and not according to the tradition, which he received from us.* This appellation Paul gave to the doctrines and precepts of the gospel, on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, merely on the authority of revelation: and, secondly, because the apostles delivered them to the world on the same authority, without attempting to prove them by any other argument. See Col. ii. 6. note. According to this account of the matter, the precept in the text, *Hold fast the traditions which ye have been taught*, applies to none but to the doctrines and precepts which the apostles, and other inspired teachers, delivered to the world as revelations from God. And no doctrines merit the name of *traditions*, in the scripture sense of the word, but such as were taught by the apostles of Christ, or by other spiritual men, who received them by immediate revelation from him. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world, first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in those writings, which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the church of Rome lays so great a stress, are of no manner of value.

16 *And may* our Lord Jesus Christ himself, and God even our Father, *who* hath loved us[1] and *given* us everlasting consolation[2] and good hope through grace,[3]

17 Comfort your hearts, and *establish*[1] you in every good word and work.

16 *And* to enable you so to do, *I pray that our Lord Jesus Christ himself, and God even our Father, who hath loved us* all, as a father loves his children, *and* hath *given us everlasting consolation*, under the miseries of life, *and a well founded hope* of eternal life, *through mere favour ;*

17 *Comfort your hearts* under afflictions for the gospel, *and establish you in every good doctrine and practice*, in opposition to the attempts of impostors to seduce you.

Ver. 16.—1. *May our Lord Jesus Christ, and God, even our Father, who hath loved us.* This, and what follows, though standing immediately connected with *God even our father*, must be understood as repeated concerning *our Lord Jesus Christ*, unless ὁ αγαπησας is put for οι αγαπησαν, which is scarcely to be admitted : For the clause, *may our Lord Jesus Christ*, will be a sentence without meaning, if it is not completed in one or other of the methods just now mentioned. In this passage, the same operation is ascribed to the Son as to the Father, agreeably to what Christ himself hath told us, John v. 19. *What things soever he doth, these also doth the Son likewise.*

2. *And given us everlasting consolation.* That is, the means of never-failing consolation ; as is plain from the following verse, in which the apostle wishes, that Christ and God might actually comfort their hearts.

3. *And good hope through grace. Good hope* is an emphatical expression, signifying hope, not of ordinary blessings, but of such as are great and lasting, and the hope of which is well founded, being founded in the grace and favour of God, which is unchangeable.

Ver. 17. *Establish you.* Στηριξαι, signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening its faculties, and giving it just views of the doctrines and precepts of religion, and by infusing into it a sincere love of both.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

IN the end of the foregoing chapter, by praying God to comfort and establish the Thessalonians, the apostle insinuated, that God's assistance, obtained, whether by their own prayers, or by the prayers of others, is the best preservative from apostasy and sin. Wherefore St Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Gallio was proconsul of Achaia, had made an insurrection, in which his life was endangered, he besought the Thessalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as speedily and successfully propagated through the world, as it had been among the Thessalonians, ver. 1.—and that they might be delivered from those brutish and unreasonable men of the Jewish nation, who pretended to have faith in the true God, but had it not, ver. 2.—However, that the malice of the Jews might not terrify the Thessalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them, who had not obeyed his former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on pretence of their being employed in preaching the gospel, lead an idle life, ver. 7. —nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver 9. —Farther, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And, because he was informed, that there were still among them persons who did not work at all, but who went about idly, observing and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs, was inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12.—and the faithful he exhorted, not to become weary of honestly working

working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness to them, ver. 16. —Lastly, to authenticate this epistle, the apostle, with his own hand, wrote the salutation; and declared it to be the mark, by which all his genuine letters might be distinguished from such as were forged, ver. 17.—and finished this epistle with his apostolic benediction, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Finally, brethren, pray for us, that the word of the Lord may *run*, and be glorified, even as (προς, 293.) *among* you.[1]

2 And that we may be delivered from *brutish*[1] and wicked men, for all men have not faith.[2]

COMMENTARY.

1 *To conclude, brethren, pray*, both in public and in private, *for us*, that we *may have* liberty to preach every where (Col. iv. 3.) with courage (Eph. vi. 16.) and fidelity, *that the gospel may be quickly spread, and be glorified* by the faith and obedience of mankind, even *as* it is *among you.*

2 *And that we may be delivered from brutish and ill-disposed men*, such as the heathen priests, but especially the unbelieving Jewish zealots. *For all men have not faith;* have not a desire to know and do the will of God.

Ver. 1. *Even as among you.* This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel.

Ver. 2.—1. *Delivered from brutish and wicked men.* Ατοπων, which I have translated, *brutish men*, literally signifies *men who have no place:* that is, who deserve to have no place in society; consequently unreasonable, brutish men, who act merely from the impulses of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him for preaching salvation to the Gentiles without requiring them to obey the law of Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by inflaming both the rulers and the people against him; it is not improbable that they were particularly pointed at in this passage; especially as they had lately made an

3 (Δε, 100.) *However*, the Lord is faithful, who *will establish and* keep you from *the evil one.*[1]

4 *For we are persuaded* in the Lord *concerning* you, that the things which we *commanded* you, ye both do, and will do.[1]

5 *Now may* the Lord direct your hearts *to* the love of God,[1] and *to the patience* of Christ.[2]

3 *However*, though they persecute you, *the Lord* Jesus *is faithful, who*, according to his promise, *will establish and keep you from* being seduced by the *devil*, and his instruments.

4 *For, by our knowledge of the faithfulness of the Lord, we are persuaded concerning you, that the things which we have commanded you, he enables you, and will still enable you to perform.*

5 *Now, May the Lord direct your hearts to the love of God, and to the patience which Christ exercised* in all his afflictions, that ye may be preserved from apostacy.

insurrection at Corinth, with an intention to have the apostle put to death.

2. *For all men have not faith.* *Faith*, in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do the will of God, as will dispose a person to believe the gospel, when fairly proposed to him.—In this the apostle glances not only at the Jews, who boasted of their faith in the true God, and in the revelation of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation of *lovers of wisdom* or truth.

Ver 3. *Keep you from the evil one*, απο τυ πονηρυ. This is the name given in other passages of scripture, to the devil, Matth. vi. 13. xiii. 19. 38. Ephes vi. 16.—The apostle assured the Thessalonians, that the Lord Jesus would establish and keep them from the evil one, to prevent their being too much distressed with fear for their own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

Ver. 4. *Ye both do and will do.* The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11,—14.

Ver. 5.—1. *May the Lord direct your hearts to the love of God*, και εις υπομονην, *and to the patience of Christ.* May the Lord direct your heart to imitate the love which God hath shewed to mankind, and the patience which Christ exercised under suffering. This sense, *the patience of Christ* has, Rev. i. 9. *a partaker in the kingdom and patience of Jesus Christ.* Others by *the love of God*, understand the Thessalonians' *love to God;* and by *the patience of Christ*, their patient waiting for the second coming of Christ, mentioned 1 Thess. i. 10. But I prefer the first sense, for the reason assigned in the next note.

2. *And to the patience of Christ.* As *the patience of Job* is the patience of which Job was so great an example, so *the patience of Christ* is the patience which he exercised in his sufferings.

6 Now we command you, brethren, *by* the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother *who* walketh disorderly,[1] and not *according* to the tradition[2] which he received *from* us.

6 In my former letter (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore, *now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who,* having been once and again admonished, still *walketh disorderly, and not according to the precepts which he received from me.*

7 For yourselves know how ye ought to *imitate* us: *because we did not walk* disorderly among you;

7 My own conduct entitles me to rebuke the disorderly, *For yourselves know, that ye ought to imitate me, because I did not go about in idleness among you,* meddling in other people's affairs.

8 Neither did we eat *bread as a gift from any one,* but with labour and *toil we* wrought night and day, *in order not to overload* any of you.

8 *Neither did I eat meat as a gift from any one, but with* great *labour and fatigue I wrought daily* for my own maintenance, and for the maintenance of my assistants (Acts xx. 34.) *in order* that I might *not overload any of you* with maintaining us.

9 Not because we have not *right,*[1] but *that we might give ourselves to you*

9 This course I followed, *not because I had not right* to maintenance from you as an apostle; *but that I*

Ver 6.—1. *Walketh disorderly.* Ατακτοι, *disorderly persons*, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. v. 14. note 1. What the apostle condemned under this description, was *idleness* (ver. 11.) and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of any open and gross sin. May all who have a regard to religion, attend to this! The same charge is repeated, ver. 14. See note 2. on that verse.

2. *Tradition, which he received from us.* See chap. ii. 15. Col. ii. 6. notes.

Ver. 9.—1. *Not because we have not right.* When our Lord first sent out the twelve to preach, he said to them, Matth. x. 9. *The workman is worthy of his meat;* and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4. note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance, while he preached to them. Lest, however, his enemies might think this an acknowledgment that he was no apostle, he here asserted his right, and told them, that

for a pattern,[2] *to imitate us.*

10 (Και γαρ, 93.) *And therefore,* when we were with you, this we commanded you, that if any *one will* not work, neither *let him* eat.[1]

11 For we hear that there are some *who STILL* walk among you disorderly,[1] not working at all,

might give myself, to such of *you* as are disposed to be idle, *for an example of industry,* in which ye ought *to imitate me.*

10 *And therefore when I was with you, this I commanded, that if any person* among you capable of working, *will not work* for his own maintenance, *let him not eat* of your meat, lest it encourage him in his idleness.

11 This injunction I now renew, *because I hear that there are some who still walk among you disorderly,* contrary to reason, and to the gospel, *ap-*

that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. *That we might give ourselves to you for a pattern.* The apostle's working for his maintenance, ought to have put the idle among the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours' affairs. For if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their minding other people's affairs; which in truth was but officious meddling.

Ver. 10. *If any one will not work, neither let him eat.* From this precept of the gospel, we learn that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society. And from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life, or in that which is to come. Whether, therefore, we fill higher or lower stations, let us apply ourselves diligently to such useful occupations, as are suitable to our particular rank, that when we give account of ourselves to God, we may be found to have lived not altogether uselessly in the world.—This passage of the word of God ought likewise to be regarded by such as go about begging their bread, notwithstanding they are able, and have opportunity, to work for their own maintenance. In the apostle's judgment, such have no right to maintenance, and therefore to give them alms is to encourage them in vice; a practice which the apostle has forbidden, ver. 6. and should be avoided by all conscientious Christians, lest by supplying such disorderly persons' wants, they make themselves accessaries to their idleness and wickedness.

Ver. 11. *We hear that there are some who still walk among you disorderly.* From this it appears, that after writing the former letter, the apostle had received a particular account of the state of the Thessalonian church. Probably the messenger who carried that letter, gave him

but *prying into other people's affairs.*

12 Now them *WHO ARE* such we command and *beseech*[1] by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 *And* ye, brethren, be not weary[1] in well-doing.

14 (Δε) *Now*, if any *one* do not obey our (νογω, 60.) *command in* this letter, *point out* that man,[1] and *keep* no company with him, that he may be ashamed.[2]

plying themselves to no useful labour, but going about *prying into other people's affairs;* misrepresenting what they have heard and seen.

12 *Now such* idle parasites, *I command*, by the authority, *and beseech by* the love of *our Lord Jesus Christ, that* forbearing meddling in any shape with other people's affairs, and *remaining quietly at home, they work and feed themselves with their own meat.*

13 *And ye, brethren*, who hitherto by your honest industry, have not only fed yourselves, but the poor, *do not flag in that good work.*

14 *Now if any one do not obey our command*, given to all *in this letter*, that they work for their own maintenance, *do ye*, the rulers of the church, *point out that man* to the rest, *that*, as I said before, ver. 10. *none of you may keep company with him*, in order that being shunned by all as an evil doer, *he may be ashamed* of his conduct, and amend.

him an account of their affairs at his return; or brought him a letter from some of the pastors of the church, wherein they informed him of their state. The things mentioned, chap. ii. 1, 2. afford another proof of this. Besides, the apostle would not so soon have wrote a second letter to the Thessalonians, if he had not been informed of some particulars which made it necessary.

Ver. 12. *We command and beseech.* To his command, the apostle added *earnest intreaty;* and he did so by the authority and direction of Christ. The meaning may be as in the commentary.

Ver. 13. *Be not weary in well doing.* Μη εκκακησητε, properly signifies, do not flag through sloth or cowardice. See Eph. iii. 13. note 1. The Thessalonians were not to flag in the performance either of their civil, or of their religious duties.

Ver. 14.—1. *Point out that man.* A like direction is given, Rom. xvi. 17. 1 Cor. v. 9. 11. 13. Phil. iii. 17. Beza thinks the word σημειωσθε, *put a mark* upon that man, means *excommunicate him;* to which meaning the subsequent clause seems to agree. Grotius construes the words δια της επιστολης, with τουτον σημειωσθε: *give me notice of that man by a letter.* But the phrase in that sense is not common. See Benson on the passage.

2. *Keep no company with him, that he may be ashamed.* From this and other passages, particularly Matt. xviii. 15.—17. Tit. iii. 10. and ver. 6. of this chapter, it appears that Christ hath established a wholesome

15 Yet *do not* count HIM as an enemy, but admonish HIM as a brother.

15 *Yet do not behave towards him as an infidel*, who is incorrigible, *but* in your public discourses, and in private, as ye have opportunity, *admonish him as a brother*, who may still be reclaimed.

16 *And may* the Lord of peace[1] himself, give you peace always, *in every shape*. The Lord BE with you[2] all.

16 *And may Christ, the author of all happiness, himself give you happiness in every shape*, by bestowing on you diligence in your worldly business, concord among yourselves, and good agreement with your heathen neighbours. *The Lord be with you all*, to direct you.

17 The salutation of Paul with mine own hand, which is the token[1] in every epistle: *thus* I write.

17 *The salutation of* me, *Paul*, written *with mine own hand, which is the token in every epistle*, by which ye may distinguish my genuine letters. *In this manner I write.*

some discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishments, imprisonments, fines, and civil incapacities; but in the administration of admonitions and rebukes. When these are without effect, and the offender continues impenitent, he is to be excluded from joining the church in the offices of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as a person with whom to have any intercourse, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

Ver. 16.---1. *The Lord of peace.* The apostle calls Christ *the Lord of peace*, in allusion to Isaiah ix. 6. where he is foretold under the character of the *prince of peace*, because he was to reconcile Jews and Gentiles to God and to one another, making peace between God and them; and *making of two one new man*, whose members are to live in peace with one another.---This prayer the apostle subjoins to the foregoing command, to intimate, that if the rulers of the church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his blessing, and make them effectual for producing peace and righteousness among the members of his body.

2. *The Lord be with you all.* This wish is founded on Christ's promise, Mat. xxviii. 20. *Lo, I am with you alway, even unto the end of the world.* With this promise Paul may have been made acquainted by revelation.

Ver. 17. *The salutation, &c. which is the token in every epistle.* Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length. Wherefore, as impostors had

18 The grace of our Lord Jesus Christ BE with you all. Amen.	18 *May the graces* which shone *in our Lord Jesus Christ, remain with you all. Amen.* See Eph. vi. 24. note 2.

had now begun to forge letters in his name (2 Thess. ii. 2.) to prevent the ill consequences of that fraud, he wrote the salutation in all his letters with his own hand. And that the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged he desired them to take particular notice of that mark. It seems the apostle's converts were generally acquainted with his hand-writing.---Doddridge insinuates, that Paul may have dictated some of his epistles, while his hands were employed in the labours of his occupation of tent-making, and says, This may account for some small inaccuracies of style at which little minds have been offended, but which good judges easily know how to excuse.

CONCLUSION.

AS the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it hath been of singular use to them in every age; for, from it we learn what the facts and circumstances were, on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing, neither to fraud, nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they bestowed on their converts; the witness which they bear to the resurrection of their master; and their appealing to that great miracle, in proof that, according to his promise, he will return from heaven to reward the righteous, and to punish the wicked. For these being matters of fact, obvious to the senses of mankind, the vulgar, equally with the learned, were able to judge of them; and being strongly impressed by them, great numbers of them became Christ's disciples. Wherefore, although no miracles are now wrought in confirmation of the gospel, and the spiritual gifts have long ago ceased in the church, we have still abundant

abundant evidence of the divinity of our religion. The first epistle to the Thessalonians affords a convincing proof, that the gospel was established in the chief city of the province of Macedonia, by its own intrinsic excellence, accompanied with miracles and with the excercise of the spiritual gifts, notwithstanding the philosophers, of whom there were many in Thessalonica, endeavoured to overturn it by reasoning; and the unbelieving Jews, to stop its progress, stirred up the heathens to persecute those who professed it. For, the miracles and spiritual gifts which accompanied the preaching of the gospel, rendered it superior to all opposition.

The second epistle to the Thessalonians, although it was written to correct a particular error, being an illustrious monument of the inspiration of its author, affords to us, who live in these latter times, an additional, and I may say an increasing evidence of the truth of our religion. Certain false teachers, by misinterpreting an expression or two in the apostle's first epistle, had made the Thessalonians believe, that the coming of Christ to raise the dead, and carry the righteous into heaven, was at hand, and thereby had occasioned them to neglect their worldly affairs. To undeceive them, the apostle, in his second epistle, assured them, that, before the coming of Christ, a great apostacy or defection from the true faith and practice of the gospel would take place in the church; that that defection would not happen all at once, but would proceed by slow degrees to the height and extent determined; and that to carry it to that height, a long series of ages was requisite. And, to shew, that the apostacy would be of a long continuance, the apostle foretold the particulars of which it was to consist, described the persons by whom it was to be introduced, and discovered the vile arts, by which they were to establish it. Withal, that the Thessalonians might not be too much afflicted with the foresight of the evils which the apostacy would occasion, and that the faithful who beheld these evils, might not be tempted to think God had cast off all care of his church, the apostle foretold, that the apostacy would be destroyed; but in as gradual a manner as it had been introduced. And even described the means by which it would be destroyed; namely, by the scriptures put into the hands of the people, and by the preaching of the true doctrine of the gospel out of the scriptures; so that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length discern and acknowledge the truth.—No events similar to these having ever taken place in any prior age of the world, the prediction of them by the apostle, and their happening exactly as they were foretold, to us, who have seen the rise and progress, and begun destruction of the apostacy, are such a demonstration of the inspiration of St Paul, and of the truth of our religion, as cannot be gainsaid

The matters contained in the two epistles to the Thessalonians being of such importance, we may believe, that the presidents of the Thessalonian church, in obedience to the apostle's adjuration in his first epistle, took care to have both of them frequently read to the people in their public assemblies; who, considering them as expressions of their spiritual father's love to them, and of his earnest concern for their salvation, would hear them read with pleasure, and be greatly strengthened and comforted by them.—May the reading of these excellent writings have the same happy effects on the disciples of Christ, to the end of time!

A NEW

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S FIRST EPISTLE

TO

TIMOTHY.

PREFACE.

SECT. I. *The History of Timothy's Conversion to Christianity.*

PAUL and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycaonia, in the Lesser Asia, Acts xiv. 6. preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, *Timothy*, Eunice's son, who who had been brought up by his mother and grandmother, in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15. being greatly affected by the apostle's discourses, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy, that *him would Paul have to go forth with him*, Acts xvi. 2, 3. The testimony of the brethren, however, was not the only reason of this choice. Timothy was pointed out as a fit person to be ordained an *evangelist*, by a revelation made either to Paul himself, or to some of the Christian prophets in Lystra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumcised by reason that his father was a *Greek* or Gen-

tile, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership at Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of an *evangelist*, by the laying on of their hands, 1 Tim. iv. 14. and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, *&c.*—In Troas, as was mentioned, Pref. to 1 Thess. sect. 1. a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at ver. 40. We may therefore suppose, that, at their departing, they committed the converted at Philippi to Luke's care.—In Thessalonica, they were opposed by the unbelieving Jews, and obliged to flee to Berœa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berœa by night to go to Athens, leaving Silas and Timothy in Berœa. At Athens Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to 1 Thess. sect. 1.—After that Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle

as

as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to shew that their doctrine was one and the same. His esteem and affection for Timothy, the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon, which bear his name; and which have been of the greatest use to the ministers of the gospel, ever since their publication, by directing them to discharge all the duties of their function, in a proper manner.

Sect. II. *Of the Time when the first Epistle to Timothy was written.*

In the third verse of the first chapter of this epistle, the apostle saith, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently.* From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him.—2. That he had been left there by the apostle, who at parting with him, entreated him to abide in Ephesus.—3. That this happened when Paul was going from Ephesus into Macedonia.—And 4. That he entreated Timothy to abide in Ephesus for the purpose of charging some teachers in that church, not to teach differently from the apostles.

In the history of the Acts of the apostles, there is no mention of Paul's going from Ephesus into Macedonia, but once; namely, after the riot of Demetrius, Acts xx. 1. For which reason, Theodoret among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Benson, and others, have given it as their opinion, that the apostle speaks of that journey in his first epistle to Timothy. Yet, if I am not mistaken, the following circumstances will shew their opinion to be ill founded.

1. When the apostle went from Ephesus into Macedonia, as related Acts xx. 1. Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus, by the apostle's direction, Acts xix. 22. And, in the first epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. *I have sent to you Timothy.*—1 Cor. xvi. 10. *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me: for I expect him with the brethren.* But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13. having

Timothy

Timothy in their company; as is plain from his joining the apostle in his second epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left that city after the riot, it could not be the occasion, on which the apostle said to him, *As I entreated thee to abide in Ephesus, when going into Macedonia, so do:* But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot: But that something happened, which occasioned him to follow the apostle into Macedonia: That there he joined him in writing his second epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians, may still be urged as a proof, that he came with the brethren directly from Corinth to Macedonia.—Farther, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain, from Acts xx. 4. where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

2. When the apostle wrote his first epistle to Timothy, *he hoped to come to him soon*, chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, that *he hoped to come to him soon*. He could not say so, in any letter written from Troas, the first place he stopped at after leaving Ephesus. For at that time he was going into Macedonia and Achaia to receive the collections from the churches in these provinces. Neither could he say so, after writing his second to the Corinthians from Macedonia. For in that epistle, he told the Corinthians, he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collections, 2 Cor. ix. 4. and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16.—As little could he write to Timothy, that *he hoped to come to him soon*, when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17.—When he arrived in Judea, he could not write, that *he hoped to come to Ephesus*

Ephesus soon. For he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that *he hoped to come to him soon.* And even then, he did not write his first epistle to Timothy. For Timothy was with him at the conclusion of his confinement, Phil. ii. 19,—23.

3. From the first epistle, we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses, as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness: and oppositions of knowledge falsely so named.—But, these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. *I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.* 30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters, is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas, or from Macedonia, after the riot, as those, who contend for the early date of the epistle, suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1,—6. with 2 Tim. iii. 1,—5. and 1 Tim. vi. 20. with 2 Tim. ii. 14. and 1 Tim. vi. 4. with

2 Tim.

2 Tim. ii. 16.—The same commands, instructions, and encouragements are given to Timothy in the first epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1,—5.—The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle, as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.—And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendant both of the teachers and of the laity in the church at Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the two epistles were written. Consequently, that the first epistle was written only a few months before the second: and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabritius, Mill, Whitby, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65.—I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of this first epistle, there are three plausible objections which must not be overlooked.

Object. 1. It is thought, that if the first epistle to Timothy was written after the apostle's release, he could not, with any propriety have said to Timothy, chap. iv. 12. *Let no man despise thy youth.*—But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib.* x. *c.* 28. divided their age into three periods. *Childhood*, he limited to the age of *seventeen: Youth*, from that to *forty-six:* and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life, which, by the Greeks as well as the Romans, was considered as *youth*, the apostle, with propriety, might say to him, *Let no man despise thy youth.*

Object. 2. When the apostle touched at Miletus, in his voyage to Jerusalem, with the collections, the church at Ephesus had a number of *elders*, that is, of *bishops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore asked, What occasion was there, in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a church where there were so many elders already?—The answer is, The elders who came to the apostle at Miletus, in the year 58, may have been too few for the church at Ephesus, in her

her increased state, in the year 65. Besides false teachers had then entered, to oppose whom, more bishops and deacons might be needed, than were necessary in the year 58. Not to mention, that some of the first elders having died, others were wanted to supply their places.

Object. 3. Because the apostle wrote to Timothy, that *he hoped to come to him soon*, 1 Tim. iii. 14. it is argued, that the letter, in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25. *I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.* But if, by this, the first epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit them, must likewise have been written before the interview: in regard his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians: For they certainly were persons, among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned, were written to them before the apostle's interview with the Ephesian elders. On the contrary, it is universally acknowledged, that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders, that they and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice, which he spake, he may well be supposed to have declared nothing but his own opinion resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, Acts xx. 3. This, with their fury on former occasions, filled him with such anxiety, that in writing to the Romans from Corinth, he requested them *to strive together with him in their prayers, that he might be delivered from the unbelieving in Judea*, Rom. xv. 30, 31.—Farther, that in his speech to the Ephesian elders, the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before; ver. 22. *Behold I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there;* 23. *Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.* Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle, is not hurt in the least; if in saying, *he knew they should see his face no more*, he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

SECT. III. *Of the Occasion of writing the first Epistle to Timothy.*

After Paul was released from his bonds in Rome, and Timothy had returned to him from Philippi, whither he had sent him, Phil. ii. 19. it is reasonable to suppose, that they went together into Judea to visit the Hebrews, according to the apostle's promise, Heb. xiii. 23. taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly distressed by the tumults which brought on the war with the Romans, they departed to visit the Colossian and Ephesian churches; the latter of which merited the apostle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See these things more fully narrated, Pref. to Titus, sect. 1.

On his arrival at Ephesus, finding the false teachers busy in spreading their errors, he no doubt rebuked them sharply, and charged them to teach the true doctrine of the gospel. And because the neighbouring churches of Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary, that Timothy should remain there, for the purpose of restraining the false teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the trust committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Titus iii. 12. to direct him in the discharge of his duty; and at the same time, to establish his authority with the Ephesians.—Agreeably to this design, the commission given to Timothy, at parting, to oppose the false teachers, is mentioned, and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i.—For the same purpose, in chap. ii. the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus.—And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-labourers in the ministry, the apostle, in chap. iii. explained the qualifications of the persons he was to ordain as bishops and deacons.—In chap. iv. he foretold the heresies which were to prevail in the church in after times, and the mischiefs which they would occasion, that the faithful might be sensible these things did not happen by accident, but were permitted of God, and would be directed to an happy issue. —In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes. And mentioned the age and character of such widows, as were to be employed

by the church in teaching the younger women the principles of religion.—Lastly, in chap. vi. he described the duties which Timothy was to inculcate on slaves; condemned strifes about words, and perverse disputings; spake strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his character of superintendant of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist, to shew himself a pattern of all the virtues which he recommended to others.—And, considering the excellency of Timothy's disposition, and his great veneration for the apostle, it cannot be doubted, that he observed the directions and charges contained in this letter, with the most religious care. There is even reason to think his labours at Ephesus were so blessed of God, that the false doctrines and corrupt practices of the judaizing teachers in that city, were for a while repressed. For at the time the epistle to the church of Ephesus was written, she seems to have maintained an excellent character, as appears from what is expressed in that letter, Rev. ii. 1,—7.

Sect. IV. *Of the Use which the Church, in every Age, is to make of St Paul's Epistles to Timothy and Titus.*

Though the errors of the judaizing teachers in Ephesus, which gave rise to the apostle's epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious.—These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless the repetition of these precepts and charges, is not without its use to the church still, as it maketh us more deeply sensible of their great importance: Not to mention, that in the epistle to Titus, there are things peculiar to itself, which enhance its value. In short, the epistles to Timothy and Titus taken together,

gether, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired *ecclesiastical canons*, to be observed by the Christian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that, in these epistles, there are some explications of the Christian doctrines, and some displays of St Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them, is the same with that taught in the epistles designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? See Pref. to 2 Tim. sect. 4.

SECT. V. *Shewing in what Manner the Church of the living God is the Pillar and Support of the Truth, as mentioned,* 1 Tim. iii. 15.

In discoursing of this subject, it will be necessary to enquire, *first*, what *the church of the living God* is, which is *the pillar and support of the truth.*—*Secondly*, To consider what *the truth* is, of which the church of the living God is the support.—And, *thirdly*, To shew in what manner the church of the living God hath actually *supported*, that is, preserved the truth in purity, and prevented it from being lost in the world.

1. With respect to the first of these, namely, what *the church of the living God* is, which the apostle hath denominated *The pillar and support of the truth*, it is proper to inform unlearned readers, that the clergy of the Romish church, with the bishop or pope

pope of Rome at their head, and the laity of their communion, have long assumed to themselves the appellation of the *Catholic church*, exclusively of all other Christian churches: And have affirmed, that as *the* only true *church of the living God*, they are *the pillar and support of the truth*, by virtue of the power which the bishops of Rome possess, of declaring infallibly, what doctrines are true, and what false, and of making constitutions of discipline which are binding on the whole Christian world. These high prerogatives the Romanists attribute to the bishops of Rome, as the successors of the apostle Peter, on whom they affirm our Lord bestowed them, when he said to him, Matth. xvi. 18. *Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.* 19. *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.*

But in opposition to these high claims, I observe, 1*st*, That the church of Rome hath no right to call herself *the church of the living God*, exclusively of all the other churches of Christ. Every society of believers, who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a church of the living God, as the church at Rome, and is called in Scripture *a church of God*, whether the members thereof be more in number, or fewer. Thus, *the church of God which is at Corinth*, is mentioned, 1 Cor. i. 2.; 2 Cor. i. 1.—and *the churches of Galatia*, Gal. i. 1.—and *the church of the Thessalonians*, 1 Thess. i. 1.; 2 Thess. i. 1.—Nay, in the conclusion of some of Paul's epistles, *the church in such and such a person's house*, is saluted. These, with all the churches of Christ, which were gathered in the first age, however widely separated from each other in respect of place, were considered by the apostle Paul as making one great community, which he sometimes called *the church of God*, sometimes *the body of Christ*, and sometimes *the house* or *temple of God*; as is evident from Eph. ii. 19. Ye belong *to the house of God.* 20. *Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone.* 21. *By which the whole building being aptly joined together, groweth into an holy temple for the Lord.* 22. *In which ye also are builded together for an habitation of God by the Spirit.*—This account of *the house*, *temple*, or *church of God*, sheweth, that no particular society of Christians, however numerous or pure, is *the church of the living God*, exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the Scriptures, and who worship God in the manner there prescribed: And that the whole of these churches taken collectively, is *the pillar and support of the truth.* For if the apostle had spoken of any particular church, as

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the pillar and support of the truth, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church: because Timothy, in this epistle, was instructed *how to behave himself in the church of the living God* at Ephesus, and not at Rome. Nevertheless, not even the church at Ephesus was called by the apostle, *the church of the living God*, exclusively of all the other churches of Christ, else he excluded the churches at Philippi, Thessalonica, Corinth, Colosse, and the rest, from being churches of the living God, notwithstanding they were planted by himself. But this, no reasonable person will believe.—Wherefore, the claim of the church of Rome to be *the only Catholic church*, if thereby they mean to exclude all those who are not of their communion from being churches of Christ, ought to be rejected with contempt, because it is an usurpation manifestly contrary to Scripture.

In proof, however, that the Romish church is *the only church of the living God*, which is *the pillar and support of the truth*, the Papists appeal to Christ's promise, to *build his church on Peter as on a rock*; and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But since, in speaking to Peter, Christ mentioned no particular church as to be built on him; also since it is not pretended, that the church at Rome, or any of the Gentile churches, was planted by him, there is no reason to think, that the church which Christ was to build on Peter, was the church at Rome. Our Lord spake of his universal church, which, it is well known, was built, not on Peter alone, but *on the foundation of all the apostles and prophets, Jesus Christ himself being the bottom corner-stone*, as declared in the before cited passage, Ephes. ii. 19,—22.—Farther, the church to be built on Peter, was to be of such stability, that *the gates of hell were never to prevail against it*. Doth this character belong to the church at Rome, or to any particular church built by any of the apostles? It belongeth to the Catholic church alone. For notwithstanding some particular churches, of which the Catholic church is composed, have been, and others may yet be overthrown, they will at no time be all destroyed: but as in times past, so in times to come, there will always, somewhere, be societies of Christians, who maintain the true faith and worship enjoined in the gospel. So that, while the world standeth, the church of Christ shall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and support of the truth, and against which the gates of hell shall not prevail, is no particular church, but the Catholic or universal church, consisting of all the churches of God, which have existed from the beginning, and which shall exist to the end of the world.

2. In opposition to the claims of the Papists, I observe, that as there is no reason for thinking the Romish church, *the* only *church* of

of the living God, so there is no reason for thinking her *the* alone *pillar and support of the truth*, by virtue of any powers which her bishops, as Peter's successors, have received from Christ to determine infallibly, what is true doctrine, and what false; and to remit or retain sins authoritatively. By Christ's promise, *Whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven* infallibility in doctrine was not confined to Peter. The same promise, and in the same words, was made to all the apostles, Matth. xviii. 18. —In like manner, the power of remitting and retaining sins, was bestowed not on Peter singly, but on him with the rest of the apostles: not however, as bishops of particular churches, but as persons who were to be endowed with the gift of inspiration, to render them infallible in doctrine and discipline. This appears from John xx. 21. where Christ said to his apostles in general, *As my Father hath sent me, even so send I you.* 22. *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.* 23. *Whosesoever sins ye remit, they are remitted to them, and whosesoever sins ye retain, they are retained.*

Granting, however, for argument's sake, that the powers of declaring infallibly what doctrines are true, and what false, and of remitting and retaining sins, had actually been bestowed on Peter alone, as the Papists contend, the bishops of Rome cannot claim these powers, as Peter's successors, unless they can shew, not only that they were bestowed on Peter, as bishop of the church which was afterwards to be planted at Rome, but also that they were promised to his successors in that charge. Now that these powers were bestowed on Peter as an apostle, and not as the future bishop of Rome, hath been sufficiently proved already. And that they were not promised to the bishops of Rome, as Peter's successors, is absolutely certain, because neither in what Christ said to Peter, when he bestowed these powers on him, nor in any other passage of Scripture, is there the least insinuation, that they were to descend to his successors in the bishoprick of a church which did not then exist. Wherefore, the powers of *binding and loosing*, and of *remitting and retaining sins*, which the bishops of Rome have arrogated to themselves, as Peter's successors, not being warranted by Scripture, ought to be strenuously opposed, as an usurped spiritual tyranny, destructive of the religious liberty of Christians.

3. In opposition to the bold pretensions of the Papists, I moreover affirm, that the claims of the Romish church to be *the pillar and support of the truth*, by virtue of the power of making laws for the government of the Catholic church, both in spirituals and temporals, which all Christians are bound to obey, and which the Papists, without any proof, contend, belongs to the bishops of Rome, as Peter's successors, have no foundation in Scripture.

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The Papists indeed, as we are informed by the Rhemish translators of the New Testament, in their note on Matt. xvi. 19. assure us, "That *the keys of the kingdom of heaven*," which Christ promised to give to Peter, "signify the height of government, "the power of making laws, of calling councils, of the principal "voice in them, of confirming them, of making canons and whole-"some decrees, of abrogating the contrary, of ordaining bishops "and pastors, of deposing and suspending them, finally, the power "to dispense the goods of the church both spiritual and tempo-"ral; which signification of pre-eminent power and authority by "the word *keys*, the Scripture expresseth in many places.—More-"over, it signifieth, that men cannot come into heaven but by "him, *the keys* signifying also authority to open and shut, as it is "said of Christ, Apoc. iii. 7. *Who hath the key of David: He shut-"teth and no man openeth;* by which words we gather, that Pe-"ter's power is marvellous, to whom *the keys*, that is, the power "to open and shut heaven is given." All these powers the Papists contend, were bestowed on Peter, in the metaphorical promise of *giving him the keys of the kingdom of heaven*. But before this is admitted, they ought to shew, by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word *keys*.

The only proofs, to which they appeal, are, the promise to Peter, *Whatsoever thou shalt bind on earth*, &c. and the promise to the apostles in general, *Whosesoever sins ye remit, are remitted*, &c. But these promises are no certain evidence, that the high powers and prerogatives above mentioned, were conferred on Peter, under the name of the keys; because the powers of *binding and loosing*, and of *remitting and retaining sins*, easily admit of a different and more rational interpretation; as shall be shewed by and by.—Farther, that, by promising to Peter *the keys of the kingdom of heaven*, together with the powers of *binding and loosing*, and of *remitting and retaining sins*, Christ did not confer on him supreme and uncontrouled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Luke xxii. 24. *There was also a strife among them, which of them should be accounted the greatest.* 25. *And he said to them, the kings of the Gentiles exercise lordship over them.*—26. *But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth.*—Matt. xxiii. 8. *Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.* —Christ having thus expressly forbidden any one of his apostles to usurp authority over the rest; also having declared them all *brethren*, that is, equals in authority, is it to be supposed, that, by promising to Peter *the keys of the kingdom of heaven*, he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding

binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline, binding on the whole community of Christians, can any reasonable person believe, that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself. This, however, is not all. We know that by the *keys of the kingdom of heaven*, and the powers of *binding and loosing*, &c. Peter himself did not understand "the height of government, the power "of making laws, of calling councils, &c." neither did he fancy that such prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ, planted in his life-time. More particularly, he did not call the council of Jerusalem, which met to determine the question concerning the circumcision of the converted Gentiles. Neither did he preside in it. That office the apostle James seems to have performed. For, as President of the council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of salvation.—Lastly, no instance can be produced of Peter's opening heaven to any one, or of his shutting it against any one according to his own pleasure.—How ridiculous then must it appear in the bishops of Rome, to assume powers and prerogatives as Peter's successors, which we are certain Peter himself never pretended, either to possess or to exercise! See Gal. ii. 14. note.

These things considered, may not *the keys of the kingdom of heaven*, promised to Peter, more reasonably signify his being appointed to open the gospel dispensation by preaching salvation to all who should repent and believe, than of his being raised to supreme authority in the Catholic church, to rule it according to his own will? Especially as the proposed sense of the promise is agreeable to the fact, Acts ii. 14,—40. and is founded on Dan. ii. 44. where the erection of the Christian church is foretold under the idea of a kingdom which the God of heaven was to set up, and which was never to be destroyed.—For the same reasons, the power of *binding and loosing*, which was promised to Peter in common with the other apostles, Math. xviii. 18. may be interpreted of his being inspired as an apostle, to declare infallibly the laws of the gospel, (see Harmony of the Gospels, Sect. 74. p. 317.) rather than his being authorized to pronounce excommunications, anathematisms, degradations and other censures and penalties

nalties or penances, as the Rhemish translators of the New Testament affirm: which sentences are all ratified in heaven. In like manner, the power of *remitting and retaining sins*, which was promised to all the apostles, may more naturally be interpreted of their being enabled by inspiration to declare whose sins, according to the tenor of the gospel, are to be forgiven, and whose sins are not to be forgiven; than to interpret it, as the Romanists do, of a power granted to their priests to pardon and absolve sinners, on their performing the penitential works, of praying, fasting, alms, and other penances of human invention; and, if these are not performed, to continue the sinner under the guilt of his sins, though truly penitent, and to consign him at least to purgatory, till released by the efficacy of their prayers and masses. See James v. 14, 15, 16. notes.

4. In opposition to the high claims of the bishops of Rome as Peter's successors, I observe, that they cannot prove, by good historical evidence, Peter's having ever been a bishop of the church at Rome: consequently they cannot be his successors in a see which he never filled. It is true, to prove that Peter was the first bishop of the church at Rome, the following testimonies from the fathers are appealed to by the Papists.—Irenæus, who was bishop of Lyons in Gaul, and who flourished about the year 178, tells us, "that Linus was made bishop of Rome by Peter "and Paul, and after him Anacletus, and the third Clemens." Tetullian, who flourished about the year 200, saith, "Clemens "was the first bishop of Rome after Peter." See Fulke's note on Rom. xvi. 16. in his edition of the Rhemish New Testament. —Eusebius, who flourished about the year 315, in his E. Hist. b. 3. c. 2. without hinting that either Paul or Peter were bishops of Rome, thus writeth: "After the martyrdom of Paul and Pe- "ter, Linus first obtained the episcopate of the church of the "Romans. Of him, Paul writing to Timothy, makes mention "in the salutation in the end of the epistle, saying, Eubulus, and "Pudens, and Linus, and Claudia salute thee." The same Eusebius saith, Peter was the first bishop of Antioch. E. Hist. b. 3. c. 36. "At the same time flourished Ignatius, who is still highly "honoured, being the second in the succession of the church of "Antioch after Peter." But in chap. 22. of the same book, Eusebius saith, "Euodius having been the first bishop of Antioch, "Ignatius succeeded him."—Jerome, who flourished about the year 392, saith, "Peter sat at Rome 25 years, until the last year "of Nero." If so, Peter came to Rome in the second or third of Claudius, and from that time forth had his ordinary residence among the Christians in Rome, as their bishop, till his death. Yet the same Jerome, in his book of illustrious men, chap. 16. calleth "Ignatius the third bishop of the church of Antioch af- "ter the Apostle Peter."—Damasus, who was himself a bishop

of Rome and contemporary with Jerome, saith, "Peter came to "Rome in the beginning of Nero's reign, and sat there 25 years." But as Nero reigned only 14 years, if the testimony of Damasus is to be credited, we must believe that Peter survived Nero eleven years, and was not put to death by him; contrary to ancient tradition, which represents Paul and Peter as put to death at one time by Nero.—Origen, who flourished about the year 230, speaks of Peter as the bishop of Antioch; for in his sixth homily on Luke, he thus expresses himself, "I have observed it elegant- "ly written in an epistle of a martyr, Ignatius second bishop of "Antioch after Peter, &c."—Lastly, according to Epiphanius, Peter and Paul were both of them bishops of Rome. See Fulke's note on Philip. iv. 3.

The reports of the ancients concerning Peter's being the first bishop of Rome, being so different and so inconsistent, it is a proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome. And, because in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places, generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may from flattery have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding according to the ancient tradition already mentioned, he *was the first bishop of Antioch*. But the improbability of Peter's having resided in Rome, as bishop of the church there for so many years, will appear from the following well-known facts.—Paul's epistle to the Romans was written A. D. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xiii. 24.—In the letters which Paul wrote from Rome, during his first imprisonment, which lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10, 11. where he recites the names of *all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God*. Is not this a strong presumption that Peter did not then reside in Rome, as its bishop?—Towards the end of Paul's second imprisonment, he thus wrote to Timothy, *At my first answer no one appeared with me, but all for-*

sock me. May it not be laid to their charge. If Peter then resided at Rome, as bishop of the church there, is it to be thought that he would have forsaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained, before the emperor, or his prefect?—Lastly, is it probable that Paul, who never had been at Rome, and was personally unknown to most of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the dissentions which had taken place among them, if Peter had resided among them, and instructed them as their bishop during the space of 15 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their *rulers*, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop, at the time it was written?

Since then the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves, not only different but inconsistent; also since there are such strong presumptions in Paul's epistle, that Peter did not reside in Rome during Paul's life-time, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him as the bishop of a particular church, but also to his successors in that episcopate, the bishops of Antioch as his successors would have a better title to these powers, than the bishops of Rome.

If any more arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well known facts might be mentioned as absolutely decisive. Different bishops of Rome in different ages, have directly contradicted each other in their decisions, concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particular, where the bishops of Rome have presided, either in person or by their legates. Where then is the so much vaunted infallibility of the bishops of Rome? And where the infallibility of councils, on which so much stress hath been laid, both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not *the church of the living God, which is the pillar and support of the truth*, exclusively of all other Christian churches. Far less is it *the pillar and support of the truth*, by virtue of any infallibility which its bishops possess, as Peter's successors in the bishoprick of Rome. The honour of supporting the

the truth, as shall be shewed immediately, belongs to no particular church whatever, but to *the Catholic church*, consisting of all the churches of God which have existed from the beginning, and which are to exist to the end of the world.—Farther, it appears that the bishops of Rome have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he preceded them in the bishoprick of Rome.—To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

II. The futility of the claim of the church of Rome to be *the pillar and support of the truth*, will appear still more clearly, if we consider what *the truth* is, of which the church of the living God is *the pillar and support*.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as *the symbols of faith*, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But *the truth* which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain *the truth*, expressed in that *form of sound words*, which the apostle Paul commanded Timothy *to hold fast*, 2 Tim. i. 13.

Agreeably to this account of *the truth*, the gospel revelation is called *the truth* in the following passages of Scripture, Gal. iii. 1. v. 7. Eph. i. 13. 2 Thess. ii. 10. 12. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 18. Tit. i. 1. and elsewhere.—The inspired writers having so often called the gospel revelation, *The truth*; it can hardly be doubted, that when the apostle Paul, in his first epistle to Timothy, gave to the church of the living God, the honourable appellation of *the pillar and support of the truth*, he meant to tell him, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last, have *supported*, or preserved, *the truth* in the world. For all the revelations of God to mankind, being exhibited in an infallible manner, in these writings preserved by the church, if any errors, either in faith or practice, are attempted to be introduced by

by false teachers, or by men covetous of power, or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired Scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connection with the context where they are found.

Thus it appears, that *the* universal *church of the living God*, by preserving the Scriptures, in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of revelation itself from being shaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promises, from being corrupted by false teachers and worldly men, who endeavour to make gain of godliness. Moreover, by handing down the Scriptures from age to age, in their genuine purity, the Catholic church hath prevented the revelations of God from being lost. And by so doing, *the church of the living God* hath actually become *the pillar and support of the truth;* because if the Scriptures had either been corrupted or lost, the revelations of God, which are *the truth*, would have been corrupted or lost together with them.

III. It remains to shew in what way the divinely inspired Scriptures, which contain the gospel revelation which is *the truth*, have been preserved in their original integrity, by the church of the living God.

Some of the writings of the New Testament were inscribed and sent to particular churches; such as Paul's epistles to the Thessalonians, the Corinthians, the Romans, the Ephesians, and the Colossians. Others of them were written and sent to particular persons; such as his epistles to Timothy, Titus, and Philemon: And John's epistles to Gaius, and the Elect Lady. Others of them, were inscribed and sent to persons professing the Christian faith, who were scattered through widely extended and distant countries: such as Paul's epistles to the churches of Galatia, and to the Hebrews: Peter's two epistles to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia: and the epistle of James, to the twelve tribes scattered abroad. These writings, though sent to particular churches and persons, were not intended for their use alone, but for the use of the whole community of Christians, every where. It is therefore reasonable to believe, that while the particular churches and persons to whom the apostles sent their epistles, preserved the originals with the greatest care, they would transcribe them, not only for the use of their own members, but for the use of their brethren in other churches, to whom, no doubt, they sent these transcripts, that they might have an opportunity of taking copies of them, and of dispersing them for general edification. Moreover, as in the first age the disciples of Christ were very zealous in spreading the knowledge

knowledge of their religion, we may believe that into whatever country they travelled for the purpose of preaching Christ, they carried with them such of the sacred writings as were in their possession, that their converts might take copies of them, to be used in their public assemblies for worship, and by themselves in private. Thus copies of the gospels and epistles were in a short time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the gospel was introduced. And these writings being considered, by the disciples of Christ, as their most precious treasure, the copies of them were preserved with much more care, and were multiplied to a far greater degree, than the copies of any other book extant at that time: Insomuch, that there is no heathen writing existing, of which there are so many ancient MS. copies remaining, as of the writings which compose the canon of the New Testament.

Of these ancient MSS. of the New Testament which still remain, some are found in the libraries of Princes, Universities, and Monasteries; and some have been brought into Europe from different and distant parts of the world. These, added to the former, have considerably increased the number of the ancient copies of the Scriptures: So that the learned of this and the preceding ages, have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number these readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of particular passages, the same learned men, by that critical skill for which they were famed, have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the Scriptures had come down to us, only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the Scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conjectures of critics, which, in writings divinely inspired, would have been of no authority. Whereas, by consulting copies of the Scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preserved in the ancient translations of the Scriptures still remaining: So that we have

the text of the gospels and epistles, as it was originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the Scriptures, not to any one church of the living God, but to the whole community of the churches of Christ, each having contributed its share, by the copies which it hath preserved, *The universal church*, and not any particular church, is *the church of the living God*, which, by preserving the Scriptures, hath become in very deed *the pillar and support of the truth.* See 1 Tim. vi. 20. note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For by carefully preserving the Hebrew Scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians they had many temptations to corrupt them, *the church of the living God* among the Jews, was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the Scriptures in which it is contained, neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the Catholic church. *The truth* derives its authority from the inspiration by which it was made known to the evangelists and apostles, and the copies of the Scriptures in our possession, which contain *the truth* or revelations of God, derive their authority, not from the church, but from their being materially the same with those written by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the Scriptures, arising from the ancient copies of these writings in our possession, are more in number and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAPTER I.

View and illustration of the Matters contained in this Chapter.

ST Paul began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it; but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver

deliver to them, ver. 1, 2.—Next, to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting: namely, to charge some who had assumed the office of teachers, not to teach differently from the apostles, ver. 3.—and in particular, not to draw the attention of the people to those fables, which the Jewish Doctors had invented to make men rely on the ritual services of the law for procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abraham, in the persuasion, that to secure their salvation, nothing was necessary, but to be rightly descended from him; an error which the Baptist, long before, had expressly condemned, Luke iii. 8. *Begin not to say within yourselves, we have Abraham to our father*, ver. 4.—This kind of doctrine the apostle termed *Vain babbling*, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6.—Farther, because in recommending these fables and genealogies, the Judaizers pretended they were teaching the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good institution, provided it was used *lawfully*; that is, agreeably to its true nature, ver. 8.—whereas the Jews perverted the law, when they taught that it made a real atonement for sin by its sacrifices. For the law was not given to justify the Jews, but by temporal punishments to restrain them from those crimes which are inconsistent with the well-being of society; so that the law of Moses being a mere political institution, was no rule of justification to any person, ver. 9, 10.—This account of the law, Paul told Timothy, was agreeable to the representation given of it in the gospel, with the preaching of which he was entrusted, ver. 11.—an honour he was exceedingly thankful for, because formerly he had been a persecutor of the disciples of Christ, ver. 12, 13.—But he had received mercy, for this cause, that in him Jesus Christ might shew to future ages, such an example of pardon as should encourage the greatest sinners to hope for mercy on repentance, ver. 16.—Then in a solemn doxology, he celebrated the praise of God in a sublime strain, ver. 17.—And that Timothy might be animated to surmount the danger and difficulty of the work assigned to him, the apostle informed him, that he had committed it to him by *prophecy*; that is, by a special impulse of the Spirit of God; And from that consideration urged him to carry on strenuously, the good warfare against the false teachers, ver. 18.—by always holding the truth with a good conscience; which some teachers having put away, had made shipwreck of themselves and of the gospel, ver. 19.—Of this sort were Hymeneus and Alexander, two noted Judaizing teachers, whom the apostle, after his departure

ture from Ephesus, had delivered to Satan, that they might learn no more to blaspheme, ver. 20.

NEW TRANSLATION.

CHAP. I. 1 Paul an apostle of Jesus Christ, by the commandment[1] of God our Saviour,[2] and *of the* Lord Jesus Christ *our* hope.[3]

2 *To* Timothy MY *genuine* son[1] in the faith: (χαρις) grace, (ελεος) mercy, *and* (ειρηνη) peace, [2]from God our Father, and Christ Jesus our Lord.

COMMENTARY.

1 I *Paul an apostle of Jesus Christ*, write this epistle *by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ*, on whose death, and not on the sacrifices of the law, *our hope* of eternal life is founded.

2 *To Timothy* who is *my genuine son in the faith*, being like minded with myself: May *gracious assistances, merciful deliverances*, such as I have often obtained, *and* inward *peace from God our Father, and* from *Christ Jesus our Lord*, be multiplied to thee.

Ver. 1.---1. *By the commandment of God.* This clause, if joined with what goes before, signifies that Paul was made an apostle by the commandment of God and of Christ. See Tit. i. 3. note 1. But joined with what follows, the meaning is, that he wrote this epistle to Timothy by the commandment of God and of Christ. This construction I have adopted as most suitable to the apostle's design. 1. Because when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ delivered to him by the apostle. 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xxvi. 16.---18.

2. *Our Saviour.* This title is given to God in other passages, 1 Tim. ii. 3. iv. 10. Tit. iii. 4. Jude ver. 25. because he contrived the method of our salvation, and sent his Son into the world to accomplish it, John iii. 16.

3. *Our hope.* The apostle hoped for salvation, not through the sacrifices of the law, as the Judaizers did, but through the atonement for sin made by the death of Christ.

Ver. 2.---1. *Timothy my genuine son.* See Tit. chap. i. 4. Illustration. Some think the apostle called Timothy his *son* for the same reason that the disciples of the prophets were called, *the sons* of the prophets. But I rather suppose, he called Timothy his *son*, because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Philem. ver. 10. *my son Onesimus, whom I begat in my bonds.* 1 Cor. iv. 15. *To Christ Jesus, by the gospel, I have begotten you.*---Perhaps also the apostle called Timothy his *genuine son*, on account of his age, and because he resembled him in the dispositions of his mind, his faith, his love, and his zeal in spreading the gospel.

2. *Grace, mercy, and peace.* To the churches, and to Philemon, the benediction is, *Grace and peace.* But to Timothy and Titus, who were

3 As I *entreated*[1] thee to *continue in* Ephesus, when *going* into Macedonia, *so do*,[2] that thou *mayest* charge some[3] *not to teach differently*.

4 *Nor to* give heed to fables[1] and endless genealogies,[2] which *occasion* (ζητησεις) *disputes*, rather than *great edification*,[3] which is (εν, 167.) *through* faith.

8 *As I entreated thee to continue in Ephesus, when I was going into Macedonia*, I now, by the commandment of God, require thee *so to do; that thou mayest charge the Judaizers, not to teach differently* from the inspired apostles of Christ.

4 *Nor to inculcate fabulous traditions*, invented to prove that men cannot be saved unless they obey the law of Moses; *and uncertain genealogies*, by which every Jew endeavours to trace his descent from Abraham, and *which* by their uncertainty *occasion disputes, rather than the great edification which is through* a right *faith* only.

exposed to great dangers in discharging their office, the apostle wished *mercy* likewise; which therefore may mean, merciful deliverances from dangers and enemies.

Ver. 3.---1. *As I entreated thee.* Beza observes, that by using the soft expression, παρεκαλεσα σε, *I entreated thee*, the apostle hath left a singular example of modesty, to be imitated by superiors, in their behaviour towards their inferiors in the church.

2. *So do.* At the time the apostle wrote this letter, the absolute necessity of Timothy's presence in Ephesus, having been made known to him perhaps by revelation, he turned his former request into a command.

3. *That thou mayest charge some, not to teach differently.* These teachers seem to have been Judaizers, and members of the church at Ephesus. For with other teachers, Timothy could have little influence.---In not mentioning the names of these corrupt teachers, the apostle shewed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there.

Ver. 4.---1. *Nor to give heed to fables.* These are called, Tit. i. 14. *Jewish fables*, because they were invented by the Jewish Doctors to recommend the institutions of Moses.

2. *And endless genealogies.* Though the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be shewed to end in him; for which reason the apostle termed them, απεραντοις, *endless*. See Tit. iii. 9. note 1.

3. *Great edification*: So the phrase οικοδομιαν θεϑ, properly signifies, being the Hebrew superlative.---Mill affirms that all the ancient MSS. without exception, read here, η οικονομιαν θεϑ την εν πιστει, *rather than the dispensation of God which is by faith*; the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

5 Now, (το τελος της παραγγελιας, ver. 3.) the end of the *charge*[1] is *love from* a pure heart, and *a* good conscience, and *unfeigned* faith ;[2]

5 *Now the scope of the charge*, to be given by thee to these teachers, *is*, that instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding *from a pure heart, and* directed by *a good conscience, and* nourished by *unfeigned faith* in the gospel doctrine

6 From which *things* some having swerved,[1] have turned aside *to foolish talking*. (See 1 Tim. vi. 20. 2 Tim. ii. 14.)

6 *From which things some* teachers *having swerved, have* in their discourses *turned aside to foolish talking ;* talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples.

7 Desiring to be teachers of the law,[1] *though they neither understand* what they say, nor (περι τινων) *concerning what things* they *strongly* affirm.

7 As thou mayest know by this, that *They set themselves up as teachers of the law of* Moses, *though they understand neither what they themselves say* concerning it, *nor the nature of the law which they establish.*

8 *We* know *indeed* that the law is good, if *one* use it lawfully.

8 *I acknowledge indeed that the law* of Moses *is an excellent institution, if one use it agreeably to the end for which it was given.*

Ver. 5.---1. *Now the scope of the charge.* The word παραγγελια, denotes *a message*, or *order* brought to one from another, and delivered by word of mouth. *The charge* here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said, ver. 3. *I intreated thee to remain, &c. So do,* ινα παραγγειλης, *that thou mayest charge some.* Here he told him what the scope of his charge was to be. See ver. 18.---Others think παραγγελια, here signifies *the gospel.* But I do not remember that this word has that sense any where in scripture.

2. *Unfeigned faith.* According to Benson, the apostle in this expression had those Judaizing teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false : so that their faith in these doctrines was feigned.

Ver. 6. *From which things some having swerved.* The verb αστοχησαντες, as Theophylact observes, signifies to err from the mark at which one shoots ; and is elegantly used in this place, as τελος was introduced in the preceding verse.

Ver. 7. *Teachers of the law.* Νομοδιδασκαλος, properly signifies *a doctor of the law*, and is of the same import with the Hebrew word *Rabbi.*

Ver. 9. *Is not made for a righteous man*, &c. The law of Moses being given as a rule of life to the good as well as the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of justifying

9 Knowing this, that the law is not made for a righteous[1] man, but for the lawless and *disorderly*, *the* ungodly and *sinners*, *the* unholy and profane, *murderers* of fathers and murderers of mothers, *manslayers*,

10 *Fornicators*, *sodomites*, *man stealers*,[1] *liars*, *false swearers*, and if *any* other thing *be opposite to wholesome* doctrine;[2]

11 According to the glorious[1] gospel of the blessed God[2] *with which I am entrusted.*

9 Now *we know this*, *that the law is not made for* justifying *a righteous man*, *but for* condemning and punishing *the lawless*, (see 1 John iii. 4. note 2.) *and disorderly*, namely, *atheists and idolaters; persons polluted with vice, and who are excluded from things sacred*, *murderers of fathers and murderers of mothers*, *those who slay others unjustly.*

10 *Fornicators and sodomites*, *manstealers*, *liars*, *those who perjure themselves; and if any other practice be opposite to the doctrine*, *which preserves the soul in health*, the law was made to restrain and punish it.

11 This view of the law I give *According to the glorious gospel of the* infinitely and independently *blessed God*, *with* the preaching of *which I am entrusted.*

ing the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear still more clearly, if the doctrine of the Judaizers is considered. They affirmed, that obedience to the law of Moses was the only way in which men could be saved; understanding by *obedience*, one's doing the things which that law enjoined; or in the case of failure, his having recourse to the atonement which it prescribed for the offence. But to overturn this corrupt doctrine, the apostle here declared, that the law of Moses was not given for the purpose of justifying any man, not even the righteous, but merely for restraining the lawless and disorderly by its threatenings and punishment; so that it was not a religious institution, but a mere municipal law, whereby God, as king of the Jews, governed them in Canaan as his people or subjects.—It is thought by some that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye.

Ver. 10.—1. *Manstealers.* They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African princes, are really *manstealers.* And they, who like the African traders, encourage that unchristian traffic by purchasing the slaves which they know to be thus unjustly acquired, are partakers in their crime.

2. *Wholesome doctrine.* According to the apostle, *wholesome doctrine* is that which condemns wicked practices. On the other hand, the doctrine which encourages men to sin, or which makes them easy under sin, is in the apostle's estimation, *unwholesome.*

Ver. 11.—1. *Glorious gospel.* The gospel is called *glorious*, because in it the light of true doctrine shines brightly.

2. *Of*

12 (Και, 204.) *Now* I thank Christ Jesus our Lord, who hath *strengthened*[1] me, *because he reckoned me faithful when he appointed me to* the ministry;

13 Who was *formerly a defamer*, and a persecutor, and *an* injurious *person*. But I *received* mercy, because I *acted* ignorantly in unbelief.[1]

14 (Δε) And the grace[1] of our Lord *hath superabounded* with *the* faith and love[2] which is *REQUIRED* (εν) *by* Christ Jesus.

12 *Now I thank Christ Jesus our Lord, who strengthened me* for preaching it, by bestowing on me the gifts of inspiration and miracles, *because he knew that I would be faithful* to my trust, *when he appointed me to the apostleship.*

13 *Who was formerly a defamer* of him and of his doctrine, *and a persecutor* of his disciples, *and an injurious person* in my behaviour towards them. *But I received pardon* (ver. 16.) *because I acted from ignorance*, being *in a state of unbelief*, and fancying that I was doing God service.

14 *And* in thus pardoning me, and making me his apostle, *the goodness of our Lord hath superabounded* towards me, accompanied *with the faith and love which is required by Christ Jesus*, but in which I was greatly deficient formerly.

2. *Of the blessed God.* The epithet of *blessed*, is given to God, because being infinitely and independently happy in himself, he stands in no need of any of his creatures to make him happy.

Ver. 12. *Who hath strengthened me.* Before his ascension, Christ promised the spiritual gifts to his apostles under the name of δυναμις, *power* or *strength from on high*, Acts i. 8. Hence the spiritual gifts are termed, 2 Cor. xii. 9. ἡ δυναμις τȣ Χριστȣ, *the power* or *strength of Christ*. Wherefore the phrase in this verse ενδυναμωσαντι με, *who hath strengthened*, or, *empowered me*, means, who hath bestowed on me inspiration and miraculous powers, to fit me for being an apostle.

Ver. 13. *I acted ignorantly in unbelief.* In the instance of Paul, we see how much guilt, a man who is not at pains to inform himself, may through ignorance contract, without going contrary to his conscience. At the time Paul was doing things which, after he became an apostle, made him call himself the chief of sinners, he was *touching the law blameless*, and thought that in persecuting the Christians, he was doing God service.

Ver. 14.—1. *And the grace of our Lord.* Some are of opinion, that χαρις, here, as 1 Cor. xv. 10. is used in the sense of χαρισμα, so that the translation might run, *And the spiritual gift of our Lord hath superabounded*, &c. But this makes no difference in the sense of the passage, since the miraculous gifts with which he was endowed, were the effects of Christ's goodness to him.

2. *Hath superabounded in me with faith and love.* By *faith* the apostle means such a just notion of the power and wisdom of God, as led him to see that God neither needs, nor requires his servants to promote his

15 (Ὁ, 71.) This saying IS *true*,[1] and worthy of all *reception*, that Christ Jesus came into the world to save sinners, of whom I am (πρωτος) chief.[2]

15 *This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners, of whom*, on account of my rage against Christ and his disciples, *I reckon myself the chief*, I mean of those who have sinned through ignorance.

16 (Αλλα) *However* for this cause *I received* mercy, that in me *the chief*[1]

16 *However*, though my sin was great, *for this cause I received pardon, that in me the chief of those who sin*

his cause by persecution, or any cruelty whatever.—By *love*, he means, such benevolence, as disposed him to allow all men the exercise of the right, which he himself claimed, of judging for himself in matters of religion. In these virtues, the apostle was very deficient before his conversion: But after it, they superabounded in him.

Ver. 15.—1. *This saying is true.* Πιστος ὁ λογος. The word πιστος, signifies *believing* as well as *faithful*, Gal. iii. 9. note. But these being the attributes of a person, cannot be applied to a *saying* or *doctrine*, Wherefore the proper translation of the word in this verse is, *credible, true.*

2. *Sinners, of whom I am chief.* The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who sin through ignorance; as is plain from ver. 13. And he spake in this manner concerning himself, to shew the deep sense he had of his sin in reviling Christ, and persecuting his disciples: and that he judged charitably of the sins of other men, and of their extenuations.—Farther, he does not say, of whom *I was*, but of whom *I am* the chief, even after he had altered his conduct. By this manner of speaking the apostle hath taught us, that a sinner after reformation, is still guilty of the sins he hath committed; that in pardoning him God considers him as guilty; and that till he is actually pardoned at the judgment, he ought to consider himself in the same light. Wherefore, like the apostle, notwithstanding we have repented, we ought often to recollect our sins to keep ourselves humble, and to increase our thankfulness to God for having delivered us from their power, as well as for giving us the hope of pardon.

Ver. 16.—1. *That in me the chief of sinners.* Here, εν εμοι πρωτω answers to ων πρωτος ειμι, in ver. 15. And therefore, the words *of sinners*, are fitly supplied in this place. Some, however, think πρωτος, in both places, should be translated *the first*, supposing the apostle's meaning to be, That he was the first blasphemer and persecutor of the Christians, since the effusion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts ii. 33.—41. vi. 7.

2. *For a pattern.* The word ὑποτυπωσιν, denotes a pattern made by impression; being derived fron τυπος, which signifies a mark made by impression, or striking, John xx. 25.—For more concerning ὑποτυπωσις, see 2 Tim. i. 13. note 1. and concerning τυπος, see 1 Pet. iii. 21. note 2.

OF SINNERS Jesus Christ might shew forth all long-suffering, for a pattern[2] to them *who* should hereafter believe[3] on him *in order to* everlasting life.

17 Now, *to* the King eternal,[1] immortal,[2] invisible,[3] *to the wise God alone*,[4] BE honour, and glory, for ever and ever. Amen.

18 This charge I commit *to* thee, son Timothy, according to the prophesies which went before (επι, 186.) *concerning* thee,[1]

through ignorance, Jesus Christ might shew forth the greatest clemency, in forgiving offenders, *for an example* of mercy, *to* encourage *them who should in future ages* repent and *believe on him, in order to* obtain *everlasting life.*

17 *Now*, ravished with the goodness of God, in making me an example of pardon for the encouragement of future penitents, I say, *to the Ruler of the ages, who is immortal and invisible, to the wise God alone, be honour and glory for ever and ever. Amen.*

18 *This charge* to the Judaizers, not to teach differently, *I commit to thee son Timothy*, to deliver to them; and I do it *agreeably to the revelations which were before* made to me *concern-*

3. *To them who should hereafter believe.* The original of this passage, may be supplied and translated as follows, *for a pattern* of the pardon *of them who should hereafter believe.* And it must be acknowledged that no example could be more proper, to encourage the greatest sinners in every age to repent, than the pardon which Christ granted to one, who had so furiously persecuted his church.

Ver. 17.—1. *Now to the King eternal.* Perhaps, Τω δε βασιλει των αιωνων, may be better translated, *to the king of the ages*, namely the age before the law, the age under the law, and the age under the Messiah. According to this translation, which is perfectly literal, the apostle's meaning is, To him who hath governed the three dispensations under which mankind have lived, so as to make them co-operate to the same great end, the pardoning of sinners, and who is immortal, &c. be honour, and glory for ever, ascribed by angels and men.

2. *Immortal.* Αφθαρτω, signifies, *incorruptible:* But it is rightly translated, *immortal*, because what is incorruptible, is likewise *immortal.*

3. *Invisible.* By this epithet the true God is distinguished from the heathen deities, who being all of them corporeal, were visible. Bengelius supposes this epithet was given to God, to shew the folly of those who will not acknowledge God, because he is not the object of their senses.

4. *To the wise God alone.* See this translation supported, Rom. xvi. 27. note 1.—The Alexandrian and Clermont MSS. the Syriac, Vulgate and other ancient versions, with some of the fathers and Greek commentators, omit the word Σωφω; on which account, Estius and Mill are of opinion, that it was inserted from Rom. xvi. 27.—In this doxology the apostle contrasted the perfections of the true God, with the properties of the false gods of the heathens.

Ver. 18.—1. *According to the prophecies which went before concerning thee.*

(chap. iv. 14.) that *thou mayest carry on* (εν, 167.) *through* them *the* good warfare;[2]

ing thee, and which I now mention, *that through the recollection of these revelations*, and of the honour which was done thee by them, *thou mayest* strenuously *carry on the good warfare* against the enemies of truth at Ephesus.

19 (Εχων) Holding *fast* faith and a good conscience; (chap. iii. 9.) which some having put away, (περι) *with respect to the* faith have made shipwreck.[1]

19 In carrying on this warfare, *Hold fast* the true *faith, and* at the same time *a good conscience*, using no improper methods in spreading the gospel; *which* faith and good conscience *some* teachers *having put away*, from worldly motives *with respect to the faith have made shipwreck*; they have corrupted the gospel, and destroyed their own souls.

20 Of whom *are* Hymeneus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.) whom I have delivered to Satan,[1]

20 *Of whom are* the two Judaizing teachers *Hymeneus and Alexander*, *whom* for their obstinately persisting wilfully to corrupt the gospel, *I have delivered to Satan*, to be by him tor-

thee. In the apostolical age, some were pointed out by revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to the work of preaching to the Gentiles, Acts xiii. 2. So also, the elders of Ephesus were made *bishops* by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But where persons had professed the gospel for a considerable time, and had given proof of their constancy, good disposition, and ability, an immediate designation of the Holy Ghost was not necessary to their being made bishops and deacons, because their fitness for these offices might be known, by the ordinary rules of prudence. Accordingly, when the apostle ordered Titus and Timothy, to ordain persons to these offices, he directed them to ordain those only, who were possessed of the qualifications which he described. —Others, by τας προφητειας, *prophecies*, understand the prophetic gifts bestowed on Timothy to fit him for the ministry.

2. *Mayest carry on through them the good warfare.* Ruling the church of Ephesus, is called *a warfare*, because Timothy had many enemies to fight against; and in the contest was to endure continual labour, watching, and danger. Hence Timothy is called *a good soldier of Jesus Christ*, 2 Tim. ii. 3.

Ver. 19. *Made shipwreck.* In this metaphorical passage the apostle insinuates, that *a good conscience* is the pilot, who must guide us in our voyage through the stormy sea of this life, into the harbour of heaven.

Ver 20. *Whom I have delivered to Satan.* This is the punishment which the apostle ordered the Corinthians to inflict on the incestuous person, 1 Cor. v. 5. See the notes on that passage. The apostles delivered

that they *might be taught by chastisement*, not to blaspheme.

mented with bodily pains, *that they might be taught by a chastisement* miraculously inflicted on them, *not to revile* either Christ, or his doctrine concerning the salvation of the Gentiles. Let the faithful in Ephesus avoid these wicked teachers.

livered obstinate offenders to Satan, not only for their own reformation, but for striking terror in others. If the offender, in consequence of this punishment, was afflicted with some bodily disease, it probably wore off on his repentance, or through length of time. And even though it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with Hymeneus and Alexander, two of the corrupt teachers at Ephesus, whom Timothy was left to oppose. For notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines, 2 Tim. ii. 17, 18. iv. 14.—The apostle's treatment of Hymeneus and Alexander is a proof that he was guilty of no imposture in the things which he preached; nor of any bad practices among his disciples; otherwise he would have behaved towards these opponents with more caution, for fear of their making discoveries to the disadvantage of his character.—At what time the apostle delivered Hymeneus and Alexander to Satan, does not appear. But from his informing Timothy of it, as a thing he did not know, it may be conjectured, that the apostle did it after he left Ephesus, and was come into Macedonia; probably immediately before he wrote this epistle. And as it was done without the knowledge or concurrence of the church at Ephesus, it was not the censure called *excommunication*, but an exercise of miraculous power which was peculiar to him as an apostle.

CHAPTER II.

View and Illustration of the Directions contained in this Chapter.

IN this chapter, the apostle, first of all, gave Timothy a rule, according to which the public worship of God was to be performed in the church of Ephesus. And in delivering that rule, he shewed an example of the faithfulness, on account of which Christ had made him an apostle. For without fearing the rage of the Jewish zealots, who contended that no person could be saved who did not embrace the institutions of Moses, he ordered public prayers to be made for men of all nations and religions, ver. 1.—For kings, and for all in authority, notwithstanding they were heathens, that the disciples of Christ, shewing themselves

good subjects by praying for the Roman magistrates, might be allowed in peace, to worship the only true God according to their conscience, ver. 2.—Thus to pray for all men, the apostle assured Timothy is acceptable to God, ver. 3.—Who hath provided the means of salvation for all men, ver. 4.—and is equally related to all men, as their Creator and Governor, and as the object of their worship; even as Jesus Christ is equally related to all men, as their Mediator and Saviour, ver. 5.—having offered himself a ransom for all: a doctrine, the proof of which, the apostle told Timothy, was now set before the world in its proper season, ver. 6.—by many preachers, and especially by Paul himself, who was appointed a herald, to proclaim, and to prove, that joyful doctrine, ver. 7.

But because the Jews fancied their prayers offered up in the Jewish synagogues and prayer houses, but especially in the temple at Jerusalem, were more acceptable to God than prayers offered up any where else; also because the heathens were tinctured with the same superstition concerning prayers offered in their temples, the apostle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without disputings about the seasons and places of prayer, ver. 8. From which it is plain, that not the time when, nor the place where, prayers are made, but the dispositions of mind with which they are made, render them acceptable to God.—Next he ordered women, when joining in the public worship of God, to appear in decent apparel, adorned with the ornaments of modesty and purity of manners, rather than with gold and silver and costly raiment, ver. 9.—It seems there were in Ephesus, some ladies who had embraced the gospel, to whom this injunction was necessary. These were to adorn themselves with good works, ver. 10.—And because some of the Ephesian women, preached and prayed in the public assemblies in presence of the men, on pretence of their being inspired, the apostle strictly forbade that practice, as inconsistent with the subordinate state of women, who are not to usurp authority over men, ver. 11, 12.—For the inferiority of the woman to the man, God shewed, by creating the man before the woman, ver. 13.—Besides, that women should not teach men, but be taught by them, is suitable to that weakness of understanding, of which their general mother Eve gave a melancholy proof, when she was deceived by the devil into transgression, ver. 14.—Nevertheless, for the comfort of pious women, the apostle observed, that as a woman brought ruin upon mankind by yielding to the temptation of the devil, so a woman, by bringing forth the Saviour, hath been the occasion of the salvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II. 1 *Now* I exhort first of all, that (δεήσεις, from δέω timor,) *deprecations*, [1] supplications, (see Heb. v. 7. note 4.) intercessions, AND *thanksgivings*, be made for all men;

2 For kings, and all *who* are in authority, [1] that we may lead a quiet and peaceable life, [2] in all godliness and honesty.

COMMENTARY.

1 *Now I exhort first of all, that* in the public assemblies, *deprecations* of evils, and *supplications* for such good things as are necessary, and *intercessions* for their conversion, *and thanksgivings* for mercies, *be offered in behalf of all men*, for heathens as well as for Christians, and for enemies as well as for friends;

2 But especially *for Kings, and all who have authority* in the state, by whatever name they may be called, *that* finding us good subjects, *we may* be suffered to *lead an undisturbed and peaceable life, while we worship the only true God, and honestly perform every civil and social duty.*

Ver. 1. *Now I exhort first of all, that deprecations, &c.* By this exhortation we are taught, while men live, not to despair of their conversion, however wicked they may be; but to use the means necessary thereto, and to beg of God to accompany these means with his blessing.

Ver. 2.—1. *And all who are in authority;* That is, for the ministers and counsellors of kings, and for the inferior magistrates, by whatever names they may be called.—In the early times, the Jews prayed for the heathen princes who held them in captivity, Ezra vi. 10. Baruch i. 10, 11. being directed by God to do so, Jerem. xxix. 7. But afterwards becoming more bigotted, they would not pray for any heathen ruler whatever. Nay the zealots among them, held that no obedience was due from the people of God to idolatrous princes; and often raised seditions in the heathen countries, as well as in Judea, against the heathen magistrates. See Pref. to 1 Pet. sect. iv. This malevolent disposition some of the Jewish converts brought with them into the Christian church. The apostle, therefore, agreeably to the true spirit of the gospel, commanded the brethren at Ephesus, to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and especially for kings.

2. *That we may live a quiet and peaceable life.* Besides what is mentioned in the commentary, this may imply, our praying that all in authority may exercise their power in such a wise and equitable manner, that, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies.—In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all in authority, to make the heathen rulers sensible that they were good subjects. For thus they might expect to be less the object of their hatred.

3 For this is good[1] and acceptable in the sight of God our Saviour,

3 *For this*, that we pray for all men, and especially for rulers, although they be heathens, *is good* for ourselves, *and acceptable in the sight of God our Saviour*,

4 Who *commandeth* all men to be saved,[1] and to come *to* the knowledge of the truth. (See Tit. i. 1. note 4.)

4 *Who commandeth all men to be saved* from heathenish ignorance and Jewish prejudices, *and to come to the knowledge of the truth*, that is, of the gospel, through the preaching of the word.

Ver. 3. *For this is good.* For the disciples of Christ, thus to pray for all men, especially for their heathen enemies and persecutors, was of excellent use to make the latter sensible how good, how patient, and how benevolent, the disciples of Jesus were; and that their religion led them to no seditious practices. In the first ages, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the odious spirit and wicked practices of the Jews, who confining their benevolence to those of their own religion, cherished a most rancorous hatred of all the rest of mankind.

Ver. 4. *Who commandeth all men to be saved.* So Ὃς θελει παντας ανθρωπους σωθηναι. should be translated. For *the will* of a superior declared, is the same as a command. In this sense the word θελειν is used Luke v. 12. *Lord* εαν θελεις, *if thou command, thou canst cleanse me*, 13. θελω, *I command, Be thou cleansed.*---John xxi. 22. Εαν αυτον θελω μενειν, *If I command him to remain till I come.*---Gal. vi. 13. Θελουσι. *They command you to be circumcised.*---Heb. x. 5. *He saith, sacrifice and offering,* ουκ εθελησας, *thou dost not command.*---Ver. 8. *Whole burnt offerings and sin offerings*---ουκ εθελησας, *thou dost not command.*---If ὃς θελει παντας ανθρωπους σωθηναι, is rightly translated, *who commandeth all men to be saved*, the apostle's meaning will be, as in the commentary, that God commanded the apostles to save all men from ignorance and vice by preaching the gospel to them.---Pelagius, supposing the apostle to speak of the eternal salvation of all men, thought his meaning was, that *God willeth all men to be saved* who will it themselves.---Others, that *God willeth all men to be saved*, who are capable of salvation.---Damascen, that *God* originally *willed all men to be saved*, and would have saved all men, if sin had not entered.---Others, that *God willeth all* sorts of *men to be saved.*---Others, supposing that Christ is called *God our Saviour* in this passage, translate ος θελει, *who desireth all men to be saved.*---Estius understood this of *God's willing all men to be saved* by us, so far as our prayers and endeavours can contribute to their salvation.---But, in support of the translation and interpretation which I have given of this passage, let it be observed, that *to be saved*, sometimes in scripture signifies, *to be delivered from ignorance and unbelief.* This sense the word evidently hath, Rom. xi. 26. *And so all Israel shall be saved.* That it hath the same sense in the passage under consideration, appears from the apostle's explication---*saved, and come to the knowledge of the truth.*---

When

5 For THERE IS one God,[1] and one Mediator[2] between God and men, the man[3] Christ Jesus.

5 *For there is one God*, the maker, benefactor, and governor of all, *and one Mediator between God and men*; consequently all are equally the objects of God's care: this Mediator is *the man Christ Jesus.*

6 Who gave himself a

6 *Who* voluntarily (John x. 18.)

When St Paul ordered prayers to be offered for all men, because God commandeth all men to be saved, he had in his eye Christ's command to his apostles to preach the gospel to every creature, that all might have the knowledge and means of salvation offered to them. See 2 Pet. iii. 9.

Ver. 5.---1. *For there is one God.* After God elected Abraham and his posterity to be his visible church and people, he called himself *the God of Israel*, because no other nation knew and worshipped him. From God's taking to himself this title, the Israelites inferred, that they were the only objects of his favour, and that he took no care of the rest of mankind. But to shew the Jewish Christians the impiety of entertaining such thoughts of God, the apostle put them in mind, that the one God is equally related to all mankind, as their Creator and Governor: and that the one Mediator gave himself a ransom for all. ---In this passage there is an allusion to Zech. xiv. 9. See Rom. iii. 30. note 1.

2. *And one Mediator between God and men. Mediator*, here denotes one who is appointed by God, to make atonement for the sins of men by his death; and who in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and empowered to convey all his blessings to them. In this sense there is but *one Mediator between God and men*, and he is equally related to all.

3. *The man Christ Jesus.* By declaring that the one Mediator, is *the man Jesus Christ*, St Paul insinuates, that his mediation is founded in the atonement which he made for our sins in the human nature. Wherefore, Christ's intercession for us, is quite different from our intercession for one another. He intercedes, as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good will towards them. And because exercises of this kind, have a great influence in cherishing benevolent dispositions in us, they are so acceptable to God, that to encourage us to pray for one another, he hath promised to hear our prayers for others, when it is for his glory and their good. Perhaps the apostle called *Jesus a man*, here, for this other reason, that some of the false teachers had begun to deny his humanity. See Preface to 1 John, sect. 3. If so, it proves the late date of the apostle's first epistle to Timothy.

Ver. 6.---1. *Who gave himself a ransom.* Αντιλυτρον. This is an allusion to Christ's words, Matt. xx. 28. *To give his life* λυτρον αντι *a ransom for many.*---Any price given for the redemption of a captive, was called by the Greeks, λυτρον, *a ransom.* But when life was given for life, Estius says they used the word αντιλυτρον. Thus Rom. iii. 24. The justified are said to have απολυτρωσιν, *redemption through Jesus Christ.*

ransom[1] for all : [2] *OF WHICH the testimony IS in its proper season.*[3]

7 (Εις ὁ, 142. 2.) *For which I was appointed a herald* and an apostle, (I speak the truth in Christ, *I* lie not,) a teacher of the Gentiles in faith and *truth.*

8 (Βουλομαι, see ver. 4. note,) *I command*, therefore, that *the* men[1] pray

gave himself a ransom, not for the Jews only, *but for all. Of which* doctrine *the publication and proof is* now made, *in its proper season*; so that since Christ gave himself for all, it is certainly the will of God that we should pray for all.

7 *For* the bearing of *which* testimony concerning the benevolence of God towards all men, and concerning Christ's giving himself a ransom for all, *I was appointed an herald*, or messenger of peace, *and an apostle* divinely inspired, (*I call Christ to witness, that I speak the truth and lie not,*) *a teacher of the Gentiles in faith and truth*; that is, in the true faith of the gospel. Ess. iv. 19.

8 *I command, therefore, that the men pray* for all, (ver. 1.) *in every place* appointed for public worship, *lifting*

Christ. But Rom viii. 23. απολυτρωσις, signifies *deliverance* simply. Also Deut. vii. 8. *to redeem* signifies *to deliver* simply. See Ephes. i. 7. note 1.

2. *For all.* This, according to some, means *for all sorts of men*; agreeably to Rev. v. 9. *Thou hast redeemed us to God by thy blood out of every kindred and tongue and blood and people and nation.* But the expression will bear a more general meaning, as was shewed, 2 Cor. v. 15. note 1.

3. *Of which the testimony is in its proper season.* In this translation I have followed the Vulgate. *Cujus testimonium temporibus suis confirmatum est.* The proper season, for publishing and proving that Christ gave himself a ransom for all, was doubtless after he had actually died for that purpose.

Ver. 7. *I speak the truth in Christ, I lie not.* This solemn asseveration, the apostle used, Rom. ix. 1. He introduces it here, in confirmation of his being a herald and an apostle, and a teacher of the Gentiles in the true faith of the gospel, because some in Ephesus denied his apostleship, and because he was going to give commands quite contrary to their sentiments. On this passage Benson's remark is, " what " writer ever kept closer to his subject than this apostle ? The more " we understand him, the more we admire how much every sentence, " and every word, tendeth to the main purpose of his writing."

Ver. 8.---1. *I command, therefore, that the men pray.* As the apostle is speaking of public prayer, his meaning, I suppose, is that the men, and not the women, were to lead the devotion of the assembly ; especially as in ver. 12. he expressly forbids women to speak in the church.

2. *Every where.* By this precept, the apostle condemned the superstitious

every where,[2] lifting up holy[3] hands, without wrath,[4] and (διαλογισμους) *disputings*.[5]

9 In like manner also, that *the* women adorn themselves in *decent* apparel,[1] *with modesty* and

up holy hands; hands purified from sinful actions; and that they pray *without wrath and disputings* about the seasons and places of prayer.

9 *In like manner also*, I command *that the women*, before appearing in the assemblies for worship, *adorn themselves in decent apparel, with mo-*

stitious notion both of the Jews and Gentiles, who fancied that prayers offered in temples, were more acceptable to God, than prayers offered any where else.---This worshipping of God in all places, was foretold as the peculiar glory of the gospel dispensation, Mal. i. 11.

3. *Lifting up οσιας holy hands*, that is, hands not cleansed with water, but hands undefiled with murder, rapine, and other wicked actions. This the Psalmist anciently inculcated, Psal. xxiv. 4. xxvi. 6. as did the prophet Isaiah likewise, chap. i. 16, 17.---There is here an allusion to the custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life, which is necessary to render prayers acceptable to God. *The lifting up of hands*, is put for *praying*, the thing signified by that action.

4. *Without wrath.* By *wrath*, the apostle means, an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us. Perhaps also he meant to condemn the Judaizers for the anger which they often expressed against the Gentile converts, on account of their not obeying the law of Moses.

5. *And disputings.* Διαλογισμοι sometimes signifies *reasonings in* one's own mind, sometimes reasonings and disputings with others. See Luke ix. 46. 47.---The disputings, of which the apostle speaks in this passage, are not those only about the times and places of prayer, but those about other points of religion whereby bigots inflame themselves into rage against those who differ from them.---This precept of the word of God, ought to be well attended to, by all who lead the devotion of others in the public assemblies, that they may beware of introducing their private resentments, and angry passions, into their addresses to the Deity.

Ver. 9. *That the women adorn themselves*, καταστολη κοσμιω, *in decent apparel.* The στολη of the Greeks, was a kind of garment used by the women, which reached down to their ancles. The καταστολη, according to Theophylact and Œcumenius, was a long upper garment which covered the body every way.– Κοσμιος, signifies not only what is beautiful, but what is neat, and clean, and suitable to one's station. For, in this passage, the apostle doth not forbid, either the richness, or expensiveness of the dress of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 21, 22. who, through her industry, clothed all her household with scarlet, and herself with silk and purple; not to mention, that the good of society requires persons to dress themselves according to their rank and fortune. What the apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires in the spectators; also that, gawdi-

ness

sobriety, not *with plaited* hair ONLY, or gold, or pearls, or costly *raiment.*

10 But (which becometh women professing godliness [1]) (δια, 119.) with good works. (See 1 Pet. iii. 6. notes.)

11 Let *a* woman learn in silence with all *submission.*

12 (Δε, 105.) *For I do not allow* a woman to teach, nor to usurp authority over *a* man,[1] but to *be silent.*

13 For Adam was first formed, then Eve. (1 Cor. xi. 9.)

desty and sobriety, which are their chief ornaments, *not with plaited hair only, or gold, or jewels, or embroidered raiment;* in order to create evil desires in the men, or a vain admiration of their beauty.

10 *But*, instead of these vain ornaments, let them *(as becometh women professing the Christian religion,)* adorn themselves *with works of charity*, which are the greatest ornaments of the female character, and to which the tender heartedness of the sex strongly disposeth them.

11 *Let every woman receive instruction* in religious matters from the men, *in silence, with entire submission*, on account of their imperfect education, and inferior understanding.

12 *For I do not allow a woman to teach* in the public assemblies, *nor* in any manner *to usurp authority over a man: but* I enjoin them, in all public meetings, *to be silent.*

13 The natural inferiority of the woman, God shewed at the creation: *for Adam was first formed, then Eve*, to be a help meet for him.

ness of dress which proceeds from vanity, and nourishes vanity; in short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their mind, makes them careless of their families, and runs them into expences greater than their husbands can afford. See 1 Pet. iii. 3. note.---How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the dress of the Jewish ladies in his time, Isa. iii. 16.---24.

Ver. 10. *Becometh women professing godliness.* As in scripture, *Ungodliness*, often denotes *Idolatry* and false religion in general, *godliness* in this verse, may signify *true religion*, and particularly *the Christian religion;* a meaning which it has likewise, chap. iii. 16.---By introducing this precept concerning the women's dress, immediately after his precepts concerning public prayers, the apostle, I think, cautioned women against appearing in gawdy dresses, when they joined in the public worship. This is evident from the subsequent verse, which forbids them to speak in the church.---See 1 Pet. iii. 3. where the same direction is given to women concerning their dress.

Ver. 12. *Nor to usurp authority over a man.* The Greek word αυθεντειν, signifies both *to have* and *to exercise authority over another.* In this

14 (Καὶ, 224.) *Besides,* Adam was not deceived.[1] But the woman being deceived, *became in transgression.*[2]

14 *Besides,* that women are naturally inferior to men in understanding, is plain from this; *Adam was not deceived* by the devil: *but the woman being deceived* by him, *fell into transgression.*

this passage it is properly translated, *usurp authority:* Because when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her. See 1 Cor. xi. 5. note 1. xiv. 34. note.

Ver. 14.---1. *Besides, Adam was not deceived.* The serpent did not attempt to deceive Adam. But he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13. *The serpent beguiled me, and I did eat.* Whereas Adam said, ver. 12. *The woman whom thou gavest me to be with me she gave me of the tree, and I did eat;* insinuating, that as the woman had been given him for a companion and help, he had eaten of the tree from affection to her.---In this view of the matter, the fall of the first man stands as a warning to his posterity, to beware of the pernicious influence, which the love of women carried to excess, may have upon them to lead them into sin.---What is mentioned, Gen. iii. 22. *Behold the man is become as one of us, to know good and evil,* does not imply that Adam, was either tempted or deceived by the serpent, from an immoderate desire of knowledge. It relates to the woman alone, according to the known use of the word *Man,* which in the Greek and Latin languages, as well as in the Hebrew, signifies *man* and *woman* indiscriminately. Hence it is said, ver. 24. *So he drove out the man;* that is, both the man and the woman. See Spect. vol. vii. No. 510. ---The apostle's doctrine, concerning the inferiority of the woman to the man in point of understanding, is to be interpreted of the sex in general, and not of every individual; it being well known, that some women, in understanding, are superior to most men. Nevertheless, being generally inferior, it is a fit reason for their being restrained from pretending to direct men in affairs of importance: which is all the apostle meant to prove.

2. *But the woman being deceived, became in transgression.* The behaviour of Eve, who may be supposed to have been created by God, with as high a degree of understanding, as any of her daughters ever possessed, ought to be remembered by them all, as a proof of their natural weakness, and as a warning to them to be on their guard against temptation.---Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands was increased at the fall, on account of Eve's transgression, Gen. iii. 16.

Ver. 15.---1. *She shall be saved through child bearing.* The word σωθησεται *saved,* in this verse, refers to ἡ γυνη *the woman* in the foregoing verse, who is certainly *Eve.* But the apostle did not mean to say, that she alone was to be saved through child-bearing; but that all her posterity, whether male or famale, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith, and love, and holiness, with sobriety.* For, safety in child-bearing doth not

15 (Δε, 100) *However* she shall be saved (δια τεκνογονιας) *through* child-bearing,[1] if they *live*[2] in faith and *love* and holiness, with sobriety.

15 *However*, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the *female sex shall be saved* equally with the male, *through child-bearing*; through bringing forth the Saviour; *if they live in faith and love, and chastity, with* that *sobriety* which I have been recommending.

depend on that condition at all; since many pious women die in child-bearing, while others of a contrary character are preserved.---The salvation of the human race through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15. *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.* Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly *the seed of the woman* who was to bruise the head of the serpent. And a woman by bringing him forth, hath been the occasion of our salvation.---Vulg. *Per filiorum generationem.*

2. *If they live in faith.* The orginal word μεινωσι, is rightly translated, *live*; for so it signifies in other passages, particularly Philip i. 25.---The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to shew, that he does not speak of Eve, nor of any particular woman, but of the whole sex. See Ess. iv. 14.

CHAPTER III.

View and Illustration of the Directions given in this Chapter.

BECAUSE many false teachers were now spreading their erroneous doctrines with great assiduity among the Ephesians, St Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1.—he described the qualities and virtues necessary in one who aspires to attain it; whereby it appears, than an able and faithful Christian bishop, is a person most venerable on account of his character, as well as on account of his office, ver. 2,—7.—In like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9.—and that none might be appointed to these offices, who were not of a good character, he ordered them to be *proved*, that is, ordered their names to be published to the people, that if any person

had aught to say against them, he might have an opportunity to speak it And if no accuser appeared, they were to be considered as of an unblemished reputation, and were to be invested with the proposed office, ver. 10.—The apostle likewise described the character of those women who were to be employed as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11.—Farther, by observing that the deacons, who performed their office well, purchased to themselves a good degree, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen Bishops, ver. 13.—These things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worship, the behaviour and dress of the women in their assemblies for worship, and the character and qualifications of the persons Timothy was to ordain bishops and deacons, notwithstanding he hoped to come to him soon, ver. 14.—Or, if any accident prevented his coming, having written these things in this letter, Timothy might know in what manner to behave himself in *the house*, or temple of God, now committed to his care: which therefore was neither the temple at Jerusalem, far less that at Ephesus, but the church of Christ at Ephesus, consisting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in opposing error, and cautious in ordaining persons to sacred offices, he told him, that in regard the Catholic Christian church is the temple in which the living God is worshipped, and the knowledge of true religion is preserved, and the practice of virtue is maintained, it is actually the pillar and support of the truth, ver. 15.—By giving that honourable appellation to the Christian church, the apostle hath insinuated, that therein are kept, not the mysteries of any of the heathen gods, but the far greater *mystery of godliness*, or true religion, to be made known, not to a few initiated persons, as the heathen mysteries were, but to all mankind.—Lastly, to shew the greatness of the mystery of godliness which is kept in the Catholic Christian church, the apostle explained the particulars of which it consists, ver. 16.—Thus, by tacitly contrasting the Christian church with the temples of Ephesus and Jerusalem, and by displaying the far more noble purposes for which it was erected, the apostle hath shewed how vastly superior it is to all the most magnificent material fabrics, which have ever been reared, for the worship of God, by the hands of men.

NEW TRANSLATION.

CHAP. III. 1 *This saying* IS *true*, if *one earnestly seeketh*[1] the office of a bishop,[2] he desireth *an excellent*[3] work.

2 (Δει ϖν) *Therefore* a bishop must be *unblamed*, the husband of one wife,[1]

COMMENTARY.

1 When about to elect bishops, thou shouldest remember that *this saying is true, If one earnestly seeketh the office of a bishop, he desireth a work, which*, though very laborious, *is both honourable and beneficial*, as it promotes the glory of God, and the good of mankind.

2 *Therefore a bishop ought to be free from blame; the husband of one wife*, at a time; *attentive* to his duty and

Ver. 1.---1. *If one earnestly seeketh.* The word ορεγεται properly signifies the eager desire and endeavour of a hungry person to obtain food. But it is used also to express any strong desire whatever. It is a more forcible word that επιθυμει, *desires*, in the subsequent clause, which likewise signifies *strong desires*, and might be translated *coveteth.*

2. *The office of a bishop.* This, in the Syriac version, is, *concupiscit Presbyterium, covets the Eldership.* See 1 Tim. v. 17. note 1. Tit. i. 5. note 3.

3. *He desireth an excellent work.* A Bishop's office is termed εργον *a work*, to intimate, that he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed καλον εργον, a *good* or *excellent work*, because of its honourableness and usefulness. See 2 Tim. ii. 2. note 2.—The words καλος and αγαθος are often used promiscuously, to denote what is *morally good.* But when they are distinguished, καλος includes also the idea of *honour*, and αγαθος the idea of *profit.*

Ver. 2.—1. *The husband of one wife.* That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 9. 39. By parity of reason, it allows men to marry a second time likewise. Wherefore, when it is said here, that *a bishop must be---the husband of one wife:* and 1 Tim. v. 9. that the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been *the wife of one husband*, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop, whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons, is, that such persons only are to be intrusted with sacred offices, who in their married state, have contented themselves with one wife, and with one husband, at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures.---As the Asiatic nations universally practised polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration, that none should be made bishops but those who, by avoiding polygamy, had shewed themselves

vigilant,[2] *prudent*,[3] of *comely* behaviour,[4] *hospi-*

to his people; *prudent* in his conduct; *of comely behaviour; hospitable*

selves temperate in the use of sensual pleasures.—In like manner, because according to our Lord's determination, Mark x. 2.—12. persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time; as was the case with the woman of Samaria, mentioned John iv. 18. the apostle, to restrain these licentious practices, which were common among the Greeks and Romans as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only at a time, 1 Tim. v. 9.

It may be objected, perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil.—As to divorce, the answer is, by the precept of Christ, all, both clergy and people, were restrained from unjust divorces. And with respect to polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. xxi. 15. on account of the hardness of their heart, and was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example, rather than by express precept. And, seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces, which must necessarily have ensued, if by an express injunction of the apostles, husbands immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at their conversion, or who were married only to one woman, supported by the precepts of the gospel which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the church, that the emperor Valentinian, to give countenance to his marrying Justina, during the life of his wife Severa whom he would not divorce, published a law permitting his subjects to have two wives at a time, Socrat. Ecc. Hist. Lib. iv. c. 31.

The direction I have been considering, does not make it necessary to one's being a bishop, that he be a married person, as Vigilantius, a presbyter of the church at Barcelona, in the end of the fourth century, contended: But the apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time. This appears from ver. 4. where it is required of a bishop, that he have his children in subjection. For surely that requisition doth not make it necessary to one's being a bishop, that he have children; but that if he have children, they be obedient to him.—Now although it be not necessary to one's being a bishop, that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptation, that he marry, if he have not the gift of continency. See chap. v. 16. note.

2. *Vigilant*,

table,[5] *fit* to teach. (2 Tim. ii. 24.)

to strangers; *fit to teach,* by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

2. *Vigilant.* Because the word νηφαλιον, comes from νηφειν, *to be sober,* in opposition to one's being drunk, Estius thinks it should, in this passage, be translated *sober.* But as *sobriety* is mentioned ver. 3. and as νηφειν, signifies also *to watch,* its derivative, νηφαλιον, may very properly be translated *vigilant* or *attentive.* For, certainly it is a chief quality in a bishop, to be attentive to all the duties of his office, and to his flock.

3. *Prudent.* Σωφρονα, *Sanæ mentis.* This word signifies a person whose mind is well regulated, and free from all excesses of passion of every kind; so might be translated, *one who governs his passions.*

4. *Of comely behaviour.* Κοσμιον, from κοσμεω, *to set in order, to adorn.* This may signify, that a bishop's discourse, his dress, his visage, his gait, his manners, must all be suitable to the gravity of his function.---The word σωφρονα, respects the inward man, but κοσμιον, the outward.

5. *Hospitable.* Φιλοξενον, literally, *a lover of strangers.* See Rom. xii. 8. note 5. where the obligation which lay on the bishops, in the primitive times, to be hospitable to such of the brethren as were strangers, or poor, or persecuted, is explained. Yet the bishop's hospitality was not to be confined to the brethren. He was to extend it to his heathen acquaintance also, and even to such stranger heathens, as agreeably to the manners of the times, came to him, drawn by his reputation for beneficence. The reason, was, by receiving such into his house, he would have an opportunity of recommending the Christian religion to them by his conversation and example. From this account, it is evident, that the hospitality anciently required in a bishop, was not what is now meant by that word; namely, the keeping a good table and an open house for one's friends, and others, who are able to make him a return in kind: but it consisted in entertaining strangers of the character just now described: the poor also and the persecuted for the sake of religion.---That the bishop might be able to exercise this general hospitality which the manners of the times (See 1 Cor. ix. 5. note 1.) made necessary, their churches supplied them with a liberal maintenance. But now that the ancient customs are changed, and inns are every where open, in which travellers, for their money, can be as well accommodated as in private houses, there is little occasion for what the apostle calls *hospitality.*---The benevolent disposition of a bishop, in the present state of things, will be more properly exercised in relieving the poor, who are much more numerous now among Christians, than in the first ages. For then, the profession of the gospel exposing men to persecution, few embraced our religion, who had not some degree of probity. The brethren therefore in these days, being generally men of principle, would not, without cause, be burdensome to the community to which they belonged. But at present, in the countries where Christianity is professed, and where the church comprehends many, who,

3 Not given to wine,[1] no striker, *not one who earns money by base methods*,[2] but *equitable* (see Philip. iv. 5. note 1.) not a brawler, *nor* covetous.

3 He must *not* be *addicted to wine*, *nor* of such a hasty temper as to be *a striker* of those who provoke him, *nor one who gains money by* sinful, or even by *dishonourable occupations*; but *equitable* in judging of the offences which any of his flock may commit; *not a noisy abusive quarrelsome talker*, *nor covetous* in his dealings.

4 One *who* ruleth well his own house, having his children in subjection TO HIM *with* all gravity. (See Tit. i. 6. notes.)

4 He must be *one who* possesseth such wisdom and firmness, as to *govern properly his own family*. In particular *he must have his children in subjection to him; as becometh the gravity* of his character, and his reputation for prudence.

5 For if *one* know not how to rule his own house, how shall he take care of the church of God?

5 *For if one be not capable of governing* so small a society as *his own family*, but suffers his children to be disobedient and vicious, *How shall he govern* in a proper manner that greater and more important society, *the church of God?*

who, though they call themselves Christians, have no principle of religion at all, the number of the poor who must be relieved, is exceedingly great.

Ver. 3.---1. *Not given to wine.* The apostle condemns in a bishop frequent and much drinking, although it should not be carried the length of intoxication; because by much drinking, much time is wasted, the faculties of the mind are enervated, and a sensual disposition is cherished.

2. *Who earns money by base methods.* So the word αισχροκερδης (*Sordidum quæstum faciens*, Scapula,) properly signifies.—As many of the brethren in the first age maintained themselves by their own labour, it might happen that the occupations which they followed in their heathen state, and which they continued to follow, after they became Christians, were not very reputable. Wherefore, to discourage trades of that sort, and especially to prevent the ministers of religion from gaining money by sinful and even by low methods, the apostle ordered that no one should be elected a bishop, who was engaged in such occupations.

Ver. 4. *One who ruleth well his own house.* A bishop must not only rule his own family, but he must rule it well; rule it so as to promote religion and virtue in all its members; rule it calmly, but firmly, never using harshness where gentleness and love will produce the desired effect; also he must afford to his family, according to his circumstances, what is necessary to their comfortable subsistence.

Ver. 6.---1. *Not a new convert.* Νεοφυτον, literally, *one newly ingrafted;*

6 Not a *new convert*,[1] lest being *puffed* up with pride,[2] he fall into the condemnation of the devil.[3]

7 (Δε. 104.) Moreover he must *even* have a good *testimony from those* without, that he may not fall into reproach,[1] and the snare of the devil.

8 The deacons *in like manner* MUST BE *grave*[1] not double-tongued, not *giving THEMSELVES* to much wine, *not persons who earn money by base methods.*

6 A bishop must be *not one newly converted, lest, being puffed up with pride* on account of his promotion, *he fall into the punishment inflicted on the devil.*

7 *Moreover*, before his conversion, *he must* have behaved in such a manner, as *even to have a good testimony from the heathens; that he may not be liable to reproach*, for the sins he committed before his conversion, *and fall into the snare of the devil*, who by these reproaches may tempt him to renounce the gospel.

8 *The deacons, in like manner, must be of a grave* character, *not double-tongued*, speaking one thing to this person, and another to that, on the same subject: *Not giving themselves to much wine; not persons who earn money by base methods.* See ver. 3. note 2.

ed; namely, into the body of Christ by baptism; one newly converted. Such were not to be made bishops, because being imperfectly instructed in the Christian doctrine, they were not fit to teach it to others.---Besides, as their constancy and other virtues had not been sufficiently tried, they could have had little authority, especially with the brethren of longer standing and greater experience.

2. *Lest τυφωθεις, being puffed up.* Bengelius says, τυφω is of the same signification with καιω, that τυφος is *a smoky heat void of flame*, and that they are said τυφεσθαι, whom wine, or pride, or an high opinion of their own knowledge, intoxicates and makes giddy. See 2 Cor. x. 5. note 1.

3. *Fall into the condemnation of the devil.* According to Erasmus, this clause should be translated, *Fall into the condemnation of the accuser;* a sense which the word διαβολος hath, ver. 11. For he supposes that by the *accuser* is meant, the unbelieving Jews and Gentiles, who were ready to condemn the Christians for every misdemeanor. But others understand the apostle as speaking of that evil spirit, who in Scripture is called *the Devil;* and who was cast out of heaven for his sin, 2 Pet. ii. 4. Jude, ver. 6. which in this passage is insinuated to have been *pride;* but in what instance, or, how shewed, is no where told. There are who think he refused some ministration appointed him by God. Others that he would not acknowledge the Son of God as his superior.

Ver. 7. *May not fall into reproach, and the snare of the devil.* Here it is intimated, that the sins which one hath formerly committed, when cast in his teeth, after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him, that he

9 Holding *fast* the mystery[1] of the faith *with* a pure conscience. (Chap. i. 19.

10 (Και ουτοι δε) *But* let these also be proved *first*,[1] then let them *exercise the deacon's office, being unaccused.*

9 He must *hold fast the doctrines of the gospel with a pure conscience.* He must not from fear or self-interest either conceal, or disguise these doctrines.

10 *However, let these also be tried first*, by publishing their names to the church, that if any one hath aught to lay to their charge, he may shew it: *and after such a publication of their names, let them exercise the deacon's office, if no person accuses them.*

he has little reputation to lose. Nor is this the only evil. The people knowing his former miscarriages, will be the less affected with what he says to them.---All who are candidates for the ministry ought to consider these things seriously.

Ver. 8. *The deacons* (See Rom. xvi. 1. note 3.) *in like manner must be grave.* The word σεμνους, translated *grave*, includes also the ideas of *dignity* and *stayedness*. These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9. note.

Ver. 9. *Holding fast the mystery of the faith.* In the opinion of many, this is the *doctrine of the salvation of the Gentiles by faith*, without the works of the law of Moses, called *the mystery of God's will*, Ephes. i. 9. And *the mystery which hath been hid from ages and generations*, Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called 1 Cor. ii. 7. *A mystery;* and ver. 16. of this chapter, *the mystery of godliness.*-- The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, must have been sensible that it was equally necessary in bishops, as in deacons, to hold the mystery of the faith with a pure conscience.---*Soundness in the faith* being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching, or by catechising, is hard to say. They likewise performed the office of readers in the church. See Beza here.

Ver. 10. *But let these also be proved first.* The word *also*, implies, that the rule for trying the character of the deacons, was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it. So we are told by Lampridius, in his life of Alexander Severus, tom. ii. c. 46. quoted at large, Truth of the Gospel Hist. p. 331. who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers, before they established them in their offices. Now although Lampridius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule

11 (γυναικας ὡσαυτως) *The women in like manner* MUST BE grave, not slan-

11 *The women, in like manner*, who are employed in teaching the young, *must be stayed* in their deportment;

so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be *proved* before they exercised the deacon's office. But Estius thinks the apostle in this direction, required that no one should be made either a bishop or a deacon, till he had given proof both of his stedfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, *being* ανεγκλητοι, *unaccused*.

Ver. 11.---1. *The women, in like manner, must be grave.* In translating γυναικας, by the word *women*, I have followed the Vulgate, which hath here, *Mulieres similiter pudicas*, the women in like manner must be modest; because I see no reason for its being made a qualification of deacons to have wives *vigilant and faithful in all things;* especially as it is not made a qualification of bishops to have wives of that character. Besides, Chrysostom and the Greek commentators, with the most ancient Latin fathers, were of opinion, that the apostle, in this passage, is speaking both of those women who in the first age were employed in ministering to the afflicted, and of those who were appointed to teach the young of their own sex the principles of religion.---As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, (see Rom. xvi. 1. note 3.) it was proper that an order of female teachers should be instituted in the church, for instructing the young of their own sex. Of these I think the apostle writes in his epistle to Titus, chap. ii. 3, 4. where he gives an account of their office, and calls them, Πρεσβυτιδες, *Female elders*, because of their age. And it is believed that they are the persons called *widows*, of whose maintenance by the church the apostle speaks, 1 Tim. v. 2. and whose character and state he there describes, ver. 9, 10. See the note on ver. 15. of that chapter.---Farther, Clement of Alexandria reckons *widows* among ecclesiastical persons, Pædag. Lib. iii. c. 12. *There are many precepts in scripture concerning those who are chosen, some for priests, others for bishops, others for deacons, others for widows.*---Grotius tells us, these *female presbyters* or *elders*, were ordained by the imposition of hands, till the council of Laodicea; and for this he quotes the xith canon of that council.---From what is said of *Euodia* and *Syntyche*, Philip. iv. 3. it is probable they were female presbyters. Perhaps also *Priscilla*, *Tryphæna* and *Tryphosa* were of the same order, with some others, whom in his epistle to the Romans he salutes, Rom. xvi. 3. 12. as *labouring in the Lord.*

For these reasons, and on account of the particulars mentioned, Rom. xvi. 1. note 3. I think the apostle in 1 Tim. iii. 11. describes the qualifications not of the *deacons wives*, but of the *women* who in the first age, were employed by the church, to minister to the sick and afflicted, and to instruct the young of their own sex in the principles of the Christian faith.

derers,[2] *BUT vigilant*,[3] faithful in all things.

12 Let the deacons be the husbands of one wife, (see ch. iii. 2. note 1.) *ruling well* THEIR children and their own houses[1].

13 For they *who* have *performed the office of a deacon well*, *procure* to themselves *an excellent* degree,[1] and great boldness in the faith which is in Christ Jesus.

not slanderers and tale-bearers, *but vigilant* and *faithful in all the duties belonging to their office.*

12 *Let the deacons be the husbands of one wife only* at a time, having shewed their temperance, by avoiding polygamy and causeless divorce. They must likewise *rule with prudence and firmness their children and every one in their families.*

13 *For they who have performed the office of a deacon with ability and assiduity, secure to themselves an honourable rank in the church, and great courage in* teaching *the Christian faith.* For even the wicked must respect persons who shew so much benevolence and activity, in relieving the poor, the afflicted, and the persecuted.

2. *Not slanderers.* Μη διαβολους. This Greek word comes from διαβαλλειν, *transfigere verbis aut calumniis*, and is very properly translated *slanderers*. It was necessary that the women who were employed in ministering to the afflicted, and in teaching the younger women, should be free from detraction, because their slanders might provoke the bishops and deacons to administer rebukes rashly.

3. *But* (νηφαλιους) *vigilant.* As it was required of the bishop that he should be νηφαλιον, *vigilant* or *attentive* to all the duties of his function and to his flock, so the women who were employed in ministering to the sick, and in teaching the young of their own sex, were to be *vigilant and faithful in all things*; in all the duties of their office.--- Estius, who understands this verse of the wives of the bishops and deacons, is of opinion, that the word νηφαλιους, translated *vigilant*, signifies *sober*, or free from drunkenness. If this is the apostle's meaning, the requisition in this verse will be an implied direction to the ministers of the gospel, who ought to rule well all the members of their own families, to attend chiefly to the good qualities of the women they propose to marry. See. however, ver. 2. note 2.

Ver. 12. *Ruling well their children and their own houses.* This qualification, which was required in bishops likewise, shews how anxious the apostle was that all who bare sacred offices, should be unblameable in every respect; knowing that the disorderly behaviour of the members of their family, might give occasion to suspect that they had been careless of their morals.

Ver. 13. *They who have performed the office of a deacon well* περιποιωνται *procure to themselves* βαθμον καλον, *an excellent step, or degree.* In the early ages, the bishops or pastors were sometimes taken from among the deacons. Thus *Eleutherus*, bishop of Rome, before his promotion, was a dea-

14 These things *I write* to thee (ελπιζων, 16.) *although I hope* to come *to* thee *soon*.

15 (Δε, 108.) *OR*, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house[1] of God, which is the church of the living God,[2] the pillar and *support*[3] of the truth.

14 *These things* (See the illustration.) *I write to thee, although I hope to come to thee soon*, to give thee more complete instruction concerning thy behaviour.

15 *Or, if* by any accident *I* am obliged to *tarry long*, I have written these things, *that thou mayest know how thou onghtest to behave thyself in the house of God, which is* neither the temple at Jerusalem, nor the temple of Diana at Ephesus, but *the church of the living God*, consisting of all believers, and which is *the pillar and support of the truth.*

a deacon of that church in the time of Anicetus, as Eusebius informs us, Eccles. Hist. v. 6. Edit. Vales. But whether this was the practice in the apostle's time; or, if it was the practice, whether St Paul had it in view here, is hard to say.---Because θωμος signifies *a step* or *seat*, some imagine the apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

Ver. 15.---1. *In the house of God. The tabernacle* first, and afterwards *the temple*, obtained the name of *the house*, or *habitation* of God, because there the symbol of the divine presence resided, 1 Sam. i. 7.---Matth. xxi. 13. *My house shall be called the house of prayer.*---Matth. xxiii. 38. *Behold your house is left to you desolate.*---2 Kings v. 18. *The house of Rimmon*, or his temple.

2. *Which is the church of the living God.* Under the gospel dispensation, no material building or temple is called *the house of God.* That appellation is given only to *the church of God;* or to those societies of men who profess to believe in Christ, and join together in worshipping God according to the gospel form. See 2 Thess. ii. 4. note 3.

3. *The pillar*, και εδραιωμα, *and support of the truth.* The word εδραιωμα, coming from εδραιοω, *to establish*, is fitly translated *firmamentum, a support.*---Some commentators think Timothy is called in this passage, *The pillar and support of the truth*, for the same reason that Peter, James, and John are called *pillars*, Gal. ii. 9. and that the particle ως, *as*, should be supplied before στυλος και εδραιωμα; and that the clause should be construed and translated thus: *That thou mayest know how thou oughtest to behave thyself, as the pillar and support of the truth, in the church of the living God.* But not to insist on the harshness and singularity of this construction, I observe, that in regard the interpretation of the passage hath been much contested, a word, which entirely changes the apostle's meaning, should by no means be inserted in the text on mere conjecture; because in that manner, the scriptures may be made to speak any thing which bold critics please.---The two clauses of the sentence, ητις εστι εκκλησια του θεου ζωντος, στυλος και εδραιωμα της αληθειας, wanting something to couple them, the substantive verb with the relative

16 (Και, 207.) *For confessedly* great is the mystery[1] of godliness; God

16 Thou oughtest to behave properly in the church; *for confessedly most important is the doctrine of the*

tive pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, ὃς ἐστι, is supplied, God will be *the pillar and support of the truth;* or of that scheme of true religion which hath been discovered to mankind by revelation, and which is called in the next verse, *the mystery of godliness.* Of this scheme of truth, God may justly be denominated *the pillar and support*, because he hath supported it from the beginning, and will support it to the end.---But if the relative feminine, ἥτις ἐστι, is adopted, *the church of the living God*, will be *the pillar and support of the truth;* which I take to be the apostle's meaning; because, as the Logicians speak, the subject of his proposition, is, not *God*, but *the church of the living God.* This I gather from the omission of the verb and the relative. For on supposition that the apostle meant to tell Timothy, that the church of the living God is the pillar and support of the truth, he could not write ὃς ἐστι, as that would have made *God the pillar and support of the truth*, contrary to his intention. Neither could he write ἥτις ἐστι, because being a repetition of the verb and the relative expressed in the clause immediately preceding, it would have been grating to the reader's ear; and besides it is unnecessary, as ἥτις ἐστι, relates, both to ἐκκλησια τϑ Θϑ ζωντος, and to στυλος και ἑδραιωμα της ἀληϑειας.---I have no doubt myself concerning the meaning of the passage: Yet because it is appealed to in proof of a controverted doctrine (See Pref. Sect. 5.) I have in the translation left it as ambiguous as it is in the original, by not supplying the relative, either in the one gender or in the other.

The *church* of the living God, as *the pillar and support of the truth*, is here contrasted with *the house* or *temple* of the lifeless image of Diana, at Ephesus, which was the pillar and support of *falsehood, idolatry, and vice.*---In the opinion of some, *the church of the living God* is termed *the pillar and support of the truth*, in allusion to the two pillars which Solomon placed in the porch of the temple, and to which, it is said, the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance; because to whichever of the customs the apostle alluded, his meaning is the same.---That *the church of the living God which is the pillar and support of the truth*, is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, see proved Pref. sect. 5.

Ver. 16.---1. *Great is the mystery of godliness.* See ver. 9. where the incorrupt doctrine of the gospel is called, *The mystery of the faith*, for the reasons mentioned, 1 Cor. ii. 7. note 1.---Here *the mystery of godliness* is called Μεγα, *Great*, in allusion to the Eleusinian mysteries which were distinguished into Μικρα and Μεγαλα, *the lesser and the greater.* Wherefore, by calling the articles mentioned in this verse, Μεγα μυστηριον,

was *manifested*[2] in the flesh, *was* justified (ἐν, 167.) *through* the Spirit,[3] *was* seen of angels,[4] *was* *gospel* which is kept therein; namely, that to save sinners by his death, the Son of *God was manifested in the flesh, was justified through the Spirit,*

A great mystery, the apostle hath intimated, that they are the most important doctrines of our religion.

2. *God was manifested in the flesh.* The Clermont MS. with the Vulgate, and some other ancient versions, read here, Ὅ, *which*, instead of Θεὸς *God*.---The Syriac version, as translated by Tremellius, hath, *Quod Deus revelatus est in carne; That God was revealed in the flesh*.---The Colbertine MS. hath ὃς, *who*. But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have Θεὸς; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith ὃς and ὁ were substituted in place of the true reading: not however by the Arians, nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text.---See Mill in loc. where he treats as fabulous what Liberatus and Hinemarus tells us concerning Macedonius being expelled by Anastasius for changing ΟΣ in this text into ΕΣ: Where also he delivers his opinion concerning the alteration made on this word in the Alexandrian MS.---See also Pearson on the Creed, p. 128. who has very well defended the common reading.---The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14. *The word* (who is called *God*, ver. 1.) *was made flesh, and dwelt among us*.---The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. See note 7.

3. *Was justified through the Spirit.* Jesus having been publicly put to death as a blasphemer for calling himself *the Son of God*, he was justified, or acquitted from the crime of blasphemy, which was imputed to him by the chief priests and elders, and demonstrated to be the Son of God through the operation of the Spirit, who raised him from the dead, (See 1 Pet. iii. 18. note 2.) and who, agreeably to Christ's promise, by descending on his apostles, enabled them to speak foreign languages and to work miracles. Likewise at his baptism the Spirit, by descending on him, pointed him out as the person whom the voice from heaven declared to be *God's beloved Son*.

4. *Was seen of angels*, that is, *of the* apostles, and of the other witnesses, who were appointed to publish and testify his resurrection to the world; and who are here called (ἀγγέλοι *angels*) *messengers*, for the same reason that John Baptist is so called, Luke vii. 27. *This is he of whom it is written, Behold I send* (ἄγγελον μου *my angel*) *my messenger before thy face*. See also Luke ix. 52. where the messengers, whom Jesus sent before him into a village of the Samaritans, are called ἀγγέλους, *angels*, without the article, as in this passage. Yet I have not ventured to alter the common translation, because I cannot tell whether the apostle may not have had in his eye, those angels, who, during his ministry, saw the Son of God manifested in the flesh; those also who, after his resurrection, saw him manifested in the same manner.

5. *Was*

preached to the Gentiles,[5] *was* believed on in the world,[6] was *taken* up *in* glory.[7]

who raised him from the dead; *was*, after his resurrection, *seen of the* apostles his *messengers; was preached to the Gentiles* as their Saviour; *was believed on* in many parts of *the world; was taken up into heaven in a glorious manner.*

5. *Was preached to the Gentiles.* It is with great propriety mentioned by the apostle as a part of the mystery of godliness, formerly kept secret, that the Son of God manifested in the flesh, was preached to the Gentiles as *their Saviour*, as well as the Saviour of the Jews. For, on the one hand, this was a thing which the Jews were persuaded would never happen; and on the other, it was a favour which the Gentiles had no reason to expect.

6. *Was believed on in the world.* This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the mystery of godliness, because it is a strong proof of the truth of Christ's resurrection, and of the spiritual gifts and miraculous powers, by which the apostles and their assistants, are said, in the Christian records, to have spread the gospel through the world. For, to believe that the multitudes, not only among the barbarous nations, but among the learned Greeks and Romans, who forsook their native religion and embraced the gospel, were persuaded to do so, merely by the force of words without the aid of miracles and spiritual gifts, is to believe a greater miracle than any recorded in the gospel history. See this argument illustrated, 2 Cor. iv. 7. notes 2, 3.

7. *Was taken up in glory.* Ανελήφθη. This is the word used to signify our Lord's ascension, Mark xvi. 19. Acts i. 2. 11. 22. See also Luke ix. 51.---But, because in the order of time, Christ's ascension preceded his being preached to the Gentiles and his being believed on in the world, a critic, mentioned by Benson, interprets this clause of the glorious reception which the mystery of godliness, or gospel, met with from mankind. To this interpretation, however, there are two objections. 1. It supposeth (Ὁ) to be the true reading in the beginning of the verse, whereby *the mystery of godliness*, or *the gospel* will, as before observed, be said, not very intelligibly, to have been manifested in the flesh. 2. The glorious reception of the gospel, is the same with its being believed in the world, a tautology by no means to be imputed to so accurate a writer as St Paul.---The supposed difficulty, arising from the order in which the events mentioned in this verse are placed, is in reality no difficulty at all; as, in other passages of scripture, things are related, neither in the order of time in which they happened, nor according to their dignity. Thus, Heb. xi. 27. Moses's leaving Egypt with the Israelites, is mentioned before the institution of the passover, ver. 28. Thus also, Heb. xii. 23. The spirits of just men made perfect, are mentioned next to *God*, and before *Jesus the Mediator of the new covenant*, because something was to be added concerning him. For the same reason, *the seven spirits* are put before *Jesus Christ*, Rev. i. 4, 5.---As the *taking of Christ up in glory*, implies that *he sat down on the right hand*

hand of God in the human nature, and is to continue there till all his enemies are subdued, it is a principal part of the mystery of godliness, and affords the greatest consolation to believers. It was therefore with much propriety placed last in this enumeration, that it might make the stronger impression on the reader's mind. It was placed last for this reason also, that it was appealed to by Christ himself, John vi. 62. as a proof of his having *come down from heaven;* that is, of his being the Son of God manifested in the flesh.

CHAPTER IV.

View and Illustration of the Predictions contained in this Chapter.

BY calling the Christian church, in the end of the preceding chapter, *the pillar and support of the truth*, the Apostle teaches us, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that, in after times, great corruptions, both in doctrine and practice, would at length take place in the church itself; and that the general reception of these corruptions by professed Christians, would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar and support of the truth*, the Apostle, to strip these corruptions of any credit which they might derive from their being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary, in this fourth chapter, to foretel the introduction of these corruptions, under the idea of *an apostasy from the faith*, and to stigmatize the authors thereof, as lying hypocrites, whose conscience was seared. And to give his prediction the greater authority, he informed Timothy, that the Spirit spake it to him with an audible voice; and mentioned in particular, that these lying teachers would corrupt the gospel by enjoining the worship of angels and of departed saints, ver. 1, 2.—And by forbidding certain classes of men to marry, on pretence that thereby they made themselves more holy; and by commanding *some* at all times, and *all* at some times, to abstain from meats which God hath created to be used with thanksgiving, by them who know and believe the truth; ver. 3.—namely, that every kind of meat is good, and that nothing is to be cast away as unclean which God hath made for food, provided it be received with thanksgiving, ver. 4.—For it is *sanctified*, that is made fit for every man's use, by *the word*, or permission *of God, and by prayer*, ver. 5.—These things the Apostle ordered Timothy to lay before the brethren in Ephesus, because the foreknowledge of them was given to him, and by him discover-

ed

ed to Timothy, for this very purpose, that he might warn the faithful to oppose every appearance and beginning of error, ver. 6.—And because the Jewish fables, termed by the apostle, *old wives fables*, and the superstitious practices built thereon, had a natural tendency to produce the errors and corruptions which he foretold were to arise in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Especially, as rites pertaining to the body are of no avail in the sight of God, and of very little use in promoting, either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8.—Withal, that these things might make the deeper impression on Timothy's mind, the Apostle solemnly protested to him, that in affirming them, he spake the truth, ver. 9.—As indeed he had shewed by the heavy reproaches, and other evils, he had suffered for preaching, that he trusted for salvation, neither to the rites of the law of Moses, nor to the mortifications prescribed by the Pythagorean philosophy, nor to the favour of any idol, but to the favour of the living God alone, who is the preserver of all men, but especially of believers, ver. 10.—The same doctrine he ordered Timothy to inculcate on the Ephesian brethren, ver. 11.—And to behave in such a manner, that it should not be in the power of any person, whether he were a teacher, or one of the people, to despise him on account of his youth, ver. 12.—Then, because the Jews and judaizing teachers, founded their errors on misinterpretations of the Jewish scriptures, he ordered Timothy to read these inspired writings frequently to the people in their public assemblies, and likewise in private for his own instruction: and on the true meaning of these scriptures, to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of these ancient oracles, he ordered him to exercise the spiritual gift which he possessed; probably the inspiration called *the word of knowledge*, which had been imparted to him by the imposition of the Apostle's hands, when in conjunction with the eldership of Lystra, he ordained him an evangelist, ver. 14.—Farther, he desired Timothy to meditate much on the scriptures of the Old Testament, and to be wholly employed in studying them, and in explaining them to the people, ver. 15.—Finally, he commanded him to take heed to his own behaviour, and to his doctrine, from this most powerful of all considerations, that by so doing, he would both save himself, and them who heard him, ver. 16.

NEW TRANSLATION.

CHAP. IV. 1 (Δε) *But* the Spirit (ρητως λεγει) expressly *saith*,[1] that in *after* times,[2] (τινες, MANY, 54.) some *will apostatize* from the faith,[3] giving heed to

COMMENTARY.

1 *But*, although the church, by preserving the mystery of godliness in the world, be the support of the truth, *the Spirit expressly saith* to me, *that in after times many* in the Christian church *will apostatize from the*

Ver. 1.—1. *The spirit* (ρητως λεγει) *expressly saith*; or, *in so many words saith.* Mede supposes this to be an allusion to Dan. xi. 36.—39.—But, the things here mentioned are not in Daniel, nor any where else in scripture; not even in the prophecy which the apostle himself formerly delivered concerning *the man of sin.* I therefore think these words were, for the greater solemnity and certainty, pronounced by the Spirit in the apostle's hearing, after he had finished the preceding passage, concerning the church's being *the pillar and support of the truth.* —Of the Spirit's speaking in an audible manner, we have other instances in scripture. Thus, the Spirit spake in Peter's hearing, the words recorded, Acts x. 19. 20. And in the hearing of the prophets of Antioch, the words mentioned, Acts xiii. 13. See also Acts xvi. 6. xxi. 11.

2. *That in after times.* So the phrase, εν υστεροις καιροις, may be translated, because it denotes *future times*, without marking whether they are near or remote.—Mede thinks a particular time is determined in this passage. For he supposes all the times mentioned in the New Testament, to have a reference to Daniel's four monarchies, which he considers as the grand sacred kalendar; namely, the Babylonian, the Medo-Persian, the Grecian, and the Roman monarchies. Now as the Roman was the last monarchy, and as under it the God of heaven set up the kingdom of his Son, Mede thinks, *the latter*, or *last times*, are the last part of the duration of the Roman empire, when the man of sin was to be revealed. Others, because the times in which the gospel was promulgated, are called, Heb. i. 1, 2. *The last days*; and 1 Pet. i. 20. *The last times*, understand by *the latter times*, the times of the gospel indefinitely. See 2 Pet. iii. 3. note 2.

3. *Some will apostatize from the faith.* Though the verb Αποστησονται, was used by the Greeks to signify, subjects withdrawing their obedience from the civil powers, 2 Thess. ii. 3. note 1. the apostle did not use it here to denote rebellion, but men's relinquishing the true faith and practice of the gospel, as the phrase, *apostatize from the faith*, imports. Whitby, therefore, and those whom he hath followed, are mistaken, who interpret *the apostasy* foretold, 2 Thess. ii. 3. of the rebellion of the Jews against the Romans, which ended in the overthrow of their state.—In the epistle to the Thessalonians, the character of the teachers who were to introduce the apostasy, is described; but in this epistle, the erroneous opinions and corrupt practices, which constituted the apostasy, are foretold. And as the apostle hath introduced this prophecy immediately after his account of the *mystery of godliness*, may we not conjecture that his design in so doing, was, to give the faithful

deceiving spirits,[4] and to doctrines *concerning demons*,[5]

faith of the fundamental doctrines of the gospel, *giving heed to teachers who falsely pretend to be inspired; and to doctrines concerning* the power of *angels and departed saints*, and the worship due to them, whereby the worship due to Christ, as Governor and Mediator, will be wholly neglected.

an opportunity of comparing the apostasy, called in the epistle to the Thessalonians, *The mystery of inquity*, with *the mystery of godliness*, that they might be the more sensible of the pernicious nature of the apostasy, and be excited to oppose it in all its stages?

4. *Giving heed, πνευμασι πλανοις, to deceiving spirits;* that is, to false pretensions to inspiration, which cause men to err from the true faith of the gospel. The apostle means, those gross frauds by which the corrupt teachers, in the dark ages, were to inforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notion of revelations from God, or from angels, or from departed saints. In this sense, the word *spirits*, is used, 1 John iv. 1. *Believe not every spirit;* every pretender to inspiration; *but try the spirits whether they are of God.*

5. *And to doctrines concerning demons.* For this translation, see Essay iv. 24. The words translated *demons*, was used by the Greeks, to denote a kind of beings of a middle nature between God and man. See 1 Cor. x. 20. note 1. Col. ii. 8. notes. They gave the same name also, to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. See Newton on prophecy, vol. ii. p. 418. The former sort they called, *superior demons*, and supposed them to have the nature and office which we ascribe to angels. The latter they termed *inferior demons*. These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When, therefore, the Spirit of God foretold in an audible manner, that in after times, *Many would give heed to deceiving spirits, and to doctrines concerning demons*, he foretold, that on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men.---Farther, the sin for which many were punished with the plague of the Euphratean horsemen, is said, Rev. ix. 20. to be *their worshipping, τα δαιμονια demons;* that is, *angels and saints;* not *devils*, as our translators have rendered the word. For in no period of the church were devils worshipped by Christians.---Epiphanius, quoting this text, adds to it the following clause; *For they will be worshippers of the dead, as in Israel also they were worshipped;* alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend, that this addition is a part of the inspired original. But Mede and Mill think it a marginal explication, because it is found only in one ancient MS. On supposition, however, that it is a marginal explication, it shews what the ancients took to be the meaning of this text.

Ver. 2.

2 (Εν, 167.) *through the hypocrisy of liars,*[1] *who are seared* (supp. κατα) *IN their own conscience ;*[2]

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated *under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are seared in their conscience*, and who will invent innumerable falsehoods, to recommend their erroneous doctrines and corrupt practices, to the ignorant multitude.

3 *Who forbid* to marry,[1]

3 *These* lying teachers will *forbid*

Ver. 2.---1. *Through the hypocrisy of liars.* This is a more literal, and, at the same time, a more just translation of the words, Εν ὑποκρισει ψευδολογων, than that given in our Bible, which, by construing ψευδολογων, with δαιμονιων, represents the demons speaking lies in hypocrisy, as every person skilled in the Greek language must acknowledge.---*The hypocrisy* here mentioned, is that feigned shew of extraordinry piety and sanctity, which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described, as *having the form of godliness, but denying the power*, 2 Tim. iii. 5.---These hypocritical teachers are called *liars*, because of the gross fictions and frauds, which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated, concerning the apparitions of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by their relicts, and by the sign of the cross, &c. all preached by monks, and priests, and even bishops ; and committed to writing, in the fabulous legends of their saints, to render them objects of adoration.

2. *Who are seared in their own conscience.* Estius thinks this clause should be translated, *who are burnt in their conscience ;* meaning that these impostors would bear in their consciences, indelible marks of their atrocious crimes, as malefactors bear in their bodies marks impressed with red hot irons, in token of their crimes. This opinion Bengelius espouses, and supports it by a passage from Plato's Gorgias. But the translation I have adopted, gives a meaning equally emphatical and proper.

Ver. 3.---1. *Who forbid to marry.* This false morality was very early introduced into the church, being taught first by the Encratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful, to bring creatures into the world to be unhappy, and to be food for death. In process of time, the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishops of Rome, the great patrons of the worship of angels and saints.

AND *COMMAND*[2] to abstain[3] from meats which God hath created to be received with thanksgiving *by the faithful*[4] (και, 219) *who thoroughly* know the truth;[5]

4 (Ὅτι *That*) every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

the clergy, and such of both sexes as wish to live piously, *to marry, and command* the people *to abstain from* certain *meats, which God hath created to be used with thanksgiving, by the faithful, who thoroughly know the truth* concerning that matter;

4 *That every creature of God,* fit

saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus the worship of demons and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.

2. *And command.* In the original of this passage, there is the boldest ellipsis which is any where found in the New Testament. For, as the ancient commentators observe, it requires the word, *command,* to be supplied, whose meaning is directly opposite to the meaning of the word expressed in the clause immediately preceding, although it appears to stand in construction with it.

3. *To abstain from meats.* The lying teachers, who enjoined the worship of demons, were likewise to command the faithful to abstain from meats. This part of the prophecy hath been exactly fulfilled. For it is as much the rule of the monks and nuns to abstain from meats, as from marriage. Besides these rules to certain classes of men, the lying teachers instituted particular times and days of fasting, to be observed by all Christians without exception; namely, the forty days of Lent, and two days every week, whereon to taste flesh is a sin. Here, therefore, the apostle hath pointed out two instances of the hypocrisy of the lying teachers, who were to enjoin the worship of demons. Under the false pretence of *holiness*, they were to recommend abstinence from marriage to the monks, and friars, and nuns; and under the equally false pretence of *devotion*, they were to enjoin abstinence from meats to some men at all times, and to all men at some times. But there is no necessary connexion between the worship of demons, and abstinence from marriage and meats; consequently the Spirit of God alone could foretel, that these two hypocrisies were to be employed for the purpose of recommending the worship of demons.

4. *Created to be received with thanksgiving by the faithful.* It is an observation of Bishop Newton, that "Man is free to partake of all the "good creatures of God: But thanksgiving is the necessary condition. "What then can be said of those who have their tables spread with "the most plentiful gifts of God, and yet constantly sit down and rise "up again, without suffering so much as one thought of the giver to "intrude upon them? Can such persons be reputed either to believe, "or know the truth?" See 1 Thess. v. 17. note.

5. *Who thoroughly know the truth,* concerning meats, namely, *that every creature of God is good, &c.* as it is expressed in the next verse. See also Rom. xiv. 14. This knowledge is necessary to render the eating of all kinds of meat lawful, and to give men satisfaction in the use of them.

Ver. 6.

ture of God is good, *being* received with thanksgiving, and nothing *is* to be *cast away*.

5 For it is sanctified (δια λογε, 60.) by the *command of God* and (εντευξεως) *by* prayer.

6 *Laying* these things *before* the brethren,[1] thou *wilt* be a good minister of Jesus Christ, nourished *by* the words of *the* faith, and of *the* good doctrine, *to the knowledge of which*[2] thou hast attained.

7 But profane and old wives' fables[1] *reject*; (δε)

for man's food, *is good*, and may be used, *being received with thanksgiving* to God the giver; *and no kind is to be cast away*, either from peevishness, or from the fancy that it is unlawful.

5 *For*, under the gospel, *all meats are made lawful* to us *by the command of God*, allowing us to eat of every kind in moderation: *also by prayer* to God, that he would bless us in the use of it.

6 *By laying these things*, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church, *before the brethren* in Ephesus under thy care, *thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the* true *faith, and of the sound doctrine, to the knowledge of which thou hast attained*, by my instructions.

7 *But the foolish stories and old wives' fables*, which the Judaizers

Ver. 6.---1. *Laying these things*, &c. If any prejudices with respect to the distinction of meats, remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions.

2. *To the knowledge of which thou hast attained.* That the expression in the original, (ἡ παρηκολουθηκας,) is rightly translated, *to the knowledge of which thou hast attained*, will appear from the bible translation of Luke i. 3. Παρηκολουθηκοτι ανωθεν πασιν ακριβως, *Having had perfect understanding*, (that is, *knowledge,*) *of all things from the very first.*

Ver. 7.---1. *Prophane and old wives' fables.* Estius saith the context directs us to understand this, not of the Jewish traditions, which indeed were most incredible and senseless tales, but of the Simonian fables. For these heretics, as Irenæus, Epiphanius and Augustine inform us, framed long tales concerning a good and an evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the miracles said to be performed by the saints and their relics, in confirmation of the superstitions which they inculcated, are no better than profane and old wives' fables, told to amuse children.

2. *And exercise thyself to godliness.* Γυμναζε. This is an allusion to the exercises by which the Athletes, prepared themselves for the combats.

and exercise thyself (πρὸς) *to* godliness.[2]

8 For bodily exercise *is profitable for* little:[1] but godliness is profitable *for* all things, having *the* promise of the *present life*, and of *that to* come.[2] See chap. vi. 19.

9 *This saying* IS *true*, (see 1 Tim. i. 15. note 1.) and worthy of all *reception*.

tell to establish their false doctrines, *reject*, as tending to impiety: *and employ thyself in those exercises* of the understanding and of the affections, *in which godliness consists.*

8 *For* the *bodily mortification* which the Jewish fables are framed to recommend, *is attended with little advantage,' but* the exercise of *godliness;* that is, the practice of piety and morality; *is profitable for* advancing *all our interests*, temporal and eternal, *having the blessings of the present life and of that to come promised to it.*

9 *What I have said* concerning the unprofitableness of bodily exercise, and the profitableness of godliness *is true, and worthy of the most hearty reception.*

bats. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come; see ver. 8. note 1.

Ver. 8.---1. *Bodily exercise is profitable for little.* In this verse, the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but if we may believe Estius, Whitby, Doddridge and others, the exercises also by which the Greeks prepared themselves for the combats. Estius was of this opinion, because the word γυμνασια is used; which, though it signifies *exercise* in general, was the technical word for that kind of exercise which the Athletes performed naked, as a preparation for the combats.

2. *Having the promise of the present life, and of that to come.* According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as having in the Law the promise of happiness in the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly, Matth. vi. 30. *If God so clothe the grass of the field*, &c.---ver. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*---Mark x. 29. *There is no man that hath left house, &c. for my sake and the gospel's*, 30. *But he shall receive an hundred fold now in this time*, &c. These promises, however, do not ascertain to every individual who lives in a godly manner, health, and wealth, and reputation, but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly do promote it. Or, if in particular instances, through cross accidents, it happens otherwise, the consciousness of a well spent life, affords unspeakably more delight, than the enjoyment of temporal prosperity affords to those, who being destitute of godliness, have no hope of happiness in the life to come.

10 (Εις τουτο γαρ, 91.) *Besides, for this* we both labour and suffer reproach, (ὁτι) *that* we trust [1] in the living God, who is (σωτηρ) the Saviour [2] of all men, especially of *believers*.

10 *On account of this, I both endure great hardships and suffer reproach* from Jews and Gentiles, *that I trust* to be made happy both here and hereafter, neither through bodily exercise, nor through the sacrifice of beasts, nor through the power of any idol, but *by the living God, who is the preserver of all men, but especially of believers*.

11 These things *give in charge* and teach.

11 *These things solemnly enjoin* as God's express commands, *and teach* the believers to act suitably to them.

12 Let no *one* despise thy youth: But be thou *a pattern to* the believers in *speech*, in *behaviour*,[1] in *love*, in spirit,[2] in faith, in *chastity*.[3] (See Tit. ii. 5.)

12 *Let no one have* reason to *despise* thy admonitions on account of *thy youth: But be thou a pattern to the faithful in* gravity of *speech, in* propriety of *behaviour, in* fervency of *love* to God and man, *in* meekness but firmness of *spirit, in* soundness of *faith, in chastity*.

Ver. 10.---1. *That we trust.* The word ηλπικαμεν being in the perfect tense, denotes here, as in many other passages, continuation of action: *We have trusted, and at present do trust, in the living God.*

2. *Who is the Saviour.* Some understanding the word (σωτηρ) *Saviour* in a spiritual sense, contend that the apostle in this passage teaches, that all who are sincere in the belief and practice of the religion which they profess, shall be saved eternally. But the context, which speaks of *the promise of the present life*, as belonging to godliness, directs us to understand this word as I have done, agreeable to its use in other passages, Psal. xxxvi. 6. (Ανθρωπους και κτηνη σωσεις κυριε,) *Lord, thou preservest man and beast.*---Job vii. 20. *I have sinned---O thou preserver of men.* God preserves both man and beast by the care of his providence: but saves believers from eternal death.

Ver. 12.---1. *In behaviour.* The word αναστροφη, is often used in scripture to denote a man's moral and religious conduct. Stephen, in his Thesaur. saith, the Greek authors do not use it in that sense. But it is certainly a very proper sense of the word, according to its etymology. For it literally signifies a turning backwards and forwards, as persons do who follow their business.---The metaphorical sense of this word is better expressed, in English, by *behaviour*, than *conversation*.

2. *In spirit.* This is wanting in the Alexandrian, Clermont, and some other ancient MSS. Also in the Syriac and Vulgate versions.---Some are of opinion that *spirit*, here, means *the spiritual gifts* with which Timothy was endowed, and in the exercise of which he was to be a pattern to the believers. But as all the other directions relate to moral qualities, the interpretation given of *spirit* in the commentary, appears more natural; especially as ver. 14. contains a direction to Timothy, concerning the proper use of his spiritual gift.

3. *In*

13 Till I come, *apply thyself* to reading, [1] to exhortation, to *teaching*, (διδασκαλια.) See 2 Tim. iii. 16. note 3.

13 *Till I return, apply thyself to reading* the scriptures to the people, in the public assemblies. Read them likewise in private for thine own improvement: also apply thyself to *exhorting* those who err, and *to teaching* the young and ignorant.

14 Neglect not *the spiritual gift* [1] *which* is in thee, which was given thee (δια) *according to* prophecy [2] (μετα) *together with*

14 That thou mayest understand the scriptures, *neglect not to exercise the spiritual gift which is in thee, which was given thee* by the imposition of my hands, *according to a prophetic im-*

3. *In chastity.* The Romish commentators contend, that by (αγνεια) *chastity*, the apostle in this passage enjoins celibacy to the clergy. But the word is used to denote *chastity* of speech and behaviour in general. And Titus ii. 4, 5. it signifies, chastity in those who are married.

Ver. 13. *Apply thyself to reading.* Besides reading the Jewish scriptures to the brethren in their assemblies for worship after the example of the Synagogue, Timothy was here directed to read these scriptures in private likewise for his own improvement, ver. 15. that he might be able to confute the Jews and Judaizers who founded their errors on misinterpretations of the scriptures. Thus understood, the direction, as the ancient commentators observe, is an useful lesson to the ministers of the gospel in all ages. For if a teacher, who possessed the spiritual gifts, was commanded to read the scriptures for improving himself in the knowledge of the doctrines of religion, how much more necessary is that help to those teachers, who must derive all their knowledge of the gospel from the scriptures, and who cannot, without much study, be supposed to know the customs, manners, and opinions alluded to in these writings.

Ver. 14.---1. *Neglect not the spiritual gift which is in thee.* The word χαρισμα, commonly denotes *the spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands. (Rom. i. 10.) For the meaning of this exhortation, see 1 Thess. v. 19. note.

2. *Given thee according to prophecy.* The spiritual gift was given to Timothy by the laying on of the apostle's hands. So the apostle himself affirms, 2 Tim. i. 6. Here he tells him he gave it to him *by* or *according to prophecy;* that is, by a particular inspiration moving him so to do. For, in conferring the spiritual gifts, as well as in working miracles, the apostles were not left to their own prudence, but were directed by a particular inspiration, called in this passage προφητια, *prophecy.* See 1 Cor. xii. 10. note 2. at the close. By the same kind of inspiration, particular persons were pointed out by the prophets, as fit to be invested with sacred functions. Thus, Timothy had the inspection of the church at Ephesus committed to him by St Paul, 1 Tim. i. 18. Κατα τας προαγουσας προφητειας, *According to the prophecies which went before concerning him.*

3. *To-*

the imposition of the hands[3] of the *eldership.*[4]

15 *Make these things thy care.*[1] *Be wholly employed in them,*[2] that thy *proficiency* may *be evident* to all.

16 Take heed *to* thyself, and *to THY* doctrine; continue in them: for, in doing this, thou *wilt* both save thyself, and them *who* hear thee.[1]

pulse, together with the imposition of the hands of the eldership at Lystra, who thereby testified their approbation of thy ordination as an evangelist.

15 *Make these things,* the things mentioned, ver 13, the objects of *thy* constant *care: Be wholly employed in* the practice of *them, that thy proficiency* in knowledge and goodness *may be evident to all.*

16 *Take heed to behave suitably to thy character* as an evangelist, *and to teach true doctrine; and continue to take heed to thyself and to thy doctrine; for, in doing this, thou wilt both save thyself, and be the instrument of saving them who hear and obey thy instructions.*

3. *Together with the imposition of the hands of the eldership.* Since it appears from 2 Tim. i. 6. that the apostle by the imposition of his own hands alone, conferred on Timothy the spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him, only to shew their concurrence with the apostle, in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the Holy Ghost, separated Paul and Barnabas by prayer, to the work to which they were appointed. The order in which the apostle mentions these transactions, leads us to think, that he first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer accompanied with the laying on of the hands of the eldership.

4. *Hands of the eldership.* For an account of the *eldership*, see 1 Tim. v. 17. note 1.---This is generally understood of the *eldership of Lystra*, who it is supposed were the brethren who recommended Timothy to the apostle, Acts xvi. 3. But Estius thinks the eldership of Ephesus is here meant: and conjectures that Timothy was made bishop of Ephesus, by the laying on of their hands. But if that had been the case, the apostle, when leaving Ephesus, needed not have entreated Timothy to abide in Ephesus, to oppose the false teachers. His ordination as bishop of Ephesus, and his acceptance of that office, fixed him there.---Bengelius some where says, *Timothy* and *Titus* were not bishops, the one of Ephesus, the other of Crete, but the apostle's *vicars* in these churches. What it is, to be the vicar of an apostle, I confess I do not understand.

Ver. 15.---1. *Make these things thy care.* So ταυτα μελετα, signifies. Thus Herodotus (Gale's edit. p. 15.) says of one lately married, Ταυτα οι νυν μελει; *These things are now his care.*

2. *Be wholly employed in them.* On this passage Bengelius writes as follows: "In his qui est. finus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi passim tores, notabilem ætatis partem insistentes, conterunt."

Ver. 16. *Thou wilt both save thyself, and them who hear thee.* What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of religion, and persuading them to become religious, they will be the instruments of saving them likewise. Other power to *save* is not competent to man.

CHAPTER V.

View and Illustration of the Directions contained in this Chapter.

BECAUSE it is the duty of ministers to reprove such of their people as err, and because the success of reproof, in a great measure depends on the manner in which it is given, the Apostle, in this chapter, directed Timothy how to admonish the old and the young of both sexes, ver. 1, 2.—Next, he ordered him to appoint a proper maintenance for those *widows*, who being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3.—And to prevent the church from being burdened with too great a number of poor widows, the Apostle ordered all, to maintain their own poor relations, who were able to do it; because so God hath commanded, ver. 4.—And, that Timothy might have a clear rule to walk by in this business, the Apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5.—10. As also the character and age of those who were to be rejected, if they offered themselves to be employed and maintained in that manner, ver. 11.—15. And that the church might be under no necessity of employing any widows as teachers, but such as were really desolate, the Apostle, a second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

With respect to those elders, who were employed as presidents in the church, and in determining controversies about worldly matters between man and man, the Apostle ordered Timothy to allot to them an honourable maintenance out of the church's funds; especially if, to the office of presiding, they joined that of preaching and teaching, ver. 17, 18.—And for guarding the character of those who bare sacred offices against malicious attacks, he forbade Timothy to receive any accusation against an elder, unless it

was of such a nature that it could be proved, and was actually offered to be proved, by two or three credible witnesses, ver. 19. —But being so proved, he required him to rebuke the guilty person publicly, that others might fear, ver. 20.—without shewing in that affair, either prejudice against, or partiality for any person, ver. 21.—On the other hand, that those who held sacred offices might give as little occasion as possible for accusations, the Apostle ordered Timothy to ordain no person a bishop or deacon, rashly: But previous to that step, to enquire into the character and conduct of the candidate, with the greatest strictness. And to excite him to the more care in this important part of his duty, he told him, that by ordaining unfit persons to sacred functions, he would make himself a partaker of all the sins they might commit in executing such holy offices, inconsiderately bestowed on them, ver. 22.—Next, he directed him to take care of his health, which, considering the office he was appointed to, was of great consequence to the church, ver. 23.—Then gave him a rule, by which he was to guide himself, in judging of the characters and qualifications of the persons he proposed to ordain as bishops and deacons, ver. 24. 25.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 *Do not severely* rebuke[1] an *old man*,[2] but *beseech* HIM as a father, AND the *young* men as *brothers*.	1 When reproof is necessary, *Do not severely rebuke an old man, but beseech him*, as thou wouldest beseech *thy father* in the like case; *and the young men* who sin, *as* if they were thy own *brothers*.
2 The *old* women as mothers, and the *young* as sisters with all *chastity*.	2 *The old women* beseech, *as* if they were *mothers* to thee, *and the young, as* if they were thy *sisters, observing the strictest chastity* in speech and behaviour towards them.

Ver. 1.---1. *Do not severely rebuke.* This is the proper translation of the phrase, Μη επιπληξης, which literally signifies, *Do not strike*: and metaphorically, *Do not sharply reprove.*

2. *An old man.* In scripture Πρεσβυτερος commonly signifies *an Elder.* But as it is here opposed to, Νεωτερους, *the young*, in the following clause, it is not the name of an office, as it is, ver. 17. 19. but it denotes simply advanced age.---In ver. 20. the apostle ordered Timothy to rebuke before all, them who sinned in an atrocious or open manner, even though they were Elders. I therefore suppose he is, in this passage, speaking of offences which were to be reproved in private. And in that case, when the party in fault was either an old man, or an old woman, the respect due to age, especially from a young teacher, such as Timothy was, makes the apostle's rule in admonishing them, highly proper.

Ver. 3.

3 Honour widows[1] *who ARE really* widows.[2]

4 But if any widow have children, or *grand-children*, let *these* learn first *piously to take care of their own family*,[1] (και, 213.) *and then* to requite their parents. For *this* is good and acceptable *in the sight of* God.

3 With respect to widows who are to be maintained by the church as teachers, my command is, *Employ and maintain those* only *who are really widows*, or desolate.

4 *But if any widow have children or grand-children* able to maintain her, let not the church employ her as a teacher. But *let these relations learn first piously to take care of their own family, and* then *to make a just return of maintenance to their aged parents* for their care in bringing them up. *For this* attention to parents in poverty, *is good* for society, *and acceptable in the sight of God.* See ver. 8. 16.

Ver. 3.---1. *Honour widows.* For the meaning of the word *Honour*, see ver. 17. note 3.---The Greek commentators inform us, that the *widows*, of whom the apostle speaks in this passage, were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who for that service were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators, is rendered probable by the apostle's order to Timothy, ver. 9. to admit none into the number of widows, without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops, and deacons. See ver. 16. note 2.

2. *Who are really widows.* By a *real widow* is to be understood one who is *desolate*, ver. 5. One who is not able to maintain herself, and who has no near relations in a condition to maintain her.---Because in the first age the poor were maintained by the church, ver. 16. the apostle, to lessen the number of the poor, ordered Timothy in this passage to *honour*, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because by employing as teachers, widows really desolate, an honourable office with a decent maintenance, was allotted to worthy persons, who at any rate must have been supported by the church. See ver. 16.

Ver. 4. *Let these learn first piously to take care of their own family.* Πρωτον, *first*, may signify that we are to maintain our own family before we maintain our parents: Because our wives and children depending on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become a burden on the public, which, in that case, would not be benefited by our piety towards our parents. But after maintaining our family, if we have to spare, we are to requite our parents for the care they have taken of us in our nonage, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.

5 (Δε, 103.) Now she *who is really* a widow and desolate,[1] (ηλπικεν, 10.) trusteth in God,[2] and continueth in (ταις δεησεσι, chap. ii. 1.) *deprecations* and prayers, night and day. (See 1 Thess. v. 17. note.)

6 But she *who* liveth in pleasure[1] is dead[2] while she liveth.

7 (Και, 204.) *Now* these things give in charge, that they may be blameless.

8 (Ει δε) *For* if any *one* provide not for his own, and especially *those of his family*,[1] he hath denied the faith,[2] and is *worse* than an infidel.[3]

5 *Now*, to shew thee who the widows are of whom I speak, *she who is really a widow and desolate*, besides being poor and friendless, is of a pious disposition; *she trusteth in God* for her support, *and continueth in deprecations and prayers night and day.* Such a widow will take pleasure in instructing the young.

6 *But the widow who liveth in gaiety and luxury, is dead while she liveth* in that manner, and should not be employed as a teacher of the young.

7 *Now these things* concerning the obligation lying on children to maintain their parents, *charge* the Ephesians to perform, *that they may be blameless in that matter.*

8 *For if any one*, professing Christianity, *maintaineth not his own* poor relations, *and especially those with whom he hath lived in family, he hath renounced the faith* of the gospel, *and is worse than an infidel;* many of whom would be ashamed of thus violating the obligations of nature and humanity.

Ver. 5.---1. *Really a widow and desolate.* The word μεμονωμενη, signifies reduced to solitude. The apostle, I suppose, alludes to the signification of χηρα, which comes from χηρω *orbus, desertus, aut aliqua re indigens.* Scapula.

2. *Trusteth in God.* Ηλπικεν, *hath trusted, and continueth to trust.* Ess. iv. 10.

Ver. 6.---1. *She who liveth in pleasure.* The word σπαταλωσα, signifies *who fareth deliciously.* See concerning this word James v. 5. note 2.

2. *Is dead while she liveth.* She is spiritually dead; dead to virtue and religion. This may be said of every wicked person, but especially of the widows described in this verse. Our Lord likewise used the word *dead* to express extreme wickedness. *Let the dead bury their dead.* The philosophers represented those as dead, who abandoned their sect, and gave themselves up to sensual pleasures.

Ver. 7. *These things give in charge, that they may be blameless.* The gender of the word ανεπιλημπτοι, shews that the Ephesian brethren, not the widows, were the persons to whom Timothy was to give these things in charge.

Ver. 8.---1. *Especially those of his family.* Some translate, των οικειων, *of the household*, namely, *of faith:* and support their translation by Gal. vi.

9 Let not a widow be taken into the number under[1] *sixty* years old, having been the wife of one *husband:*[2]

9 *Let not any widow be taken into the number* of teachers of the young, *under sixty years old, having* neither *been* an harlot, nor a concubine, but *the wife of one husband at a time;* consequently hath governed her passions properly in her youth.

10 *Borne witness to* for good works; (ει, 127.) *That* she *hath* brought up children, *that* she *hath* lodged strangers,[1] *that* she

10 Farther, she must be one who is *borne witness to for good works; that she hath brought up children* religiously and virtuously, *That she hath* formerly *lodged strangers,* even though hea-

vi. 10. See the note on that verse. But I rather think the apostle means, one's parents, and brothers, and sisters, and other near relations.

2. *He hath denied the faith.* To disobey the precepts of the gospel, is to *deny*, or renounce *the faith* of the gospel. So the apostle thought. Wherefore, *the faith of the gospel* includes obedience to its precepts.

3. *Is worse than an infidel.* Many of the heathens, being sensible of the obligations they were under to take care of their relations, especially their parents, affectionately maintained them, when they became unable, through age or poverty, to support themselves.

Ver. 9.---1. *Under sixty.* Ελαττον, supp. Κατα, *ad minimum.* The Latins likewise used the word *minimum*, for *ad minimum.*---Bengelius saith ελαττον, is put here adverbially.

2. *Having been the wife of one husband;* namely, at a time. For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. See the note on ver. 14. of this chapter, and 1 Tim. iii. 2. note 1.---Because the Latins used the word, *univira*, to denote a woman who from her virginity had been married only to one man; and because that kind of monogamy was reckoned honourable in some of the heathen priests and priestesses, Whitby supposes the apostle ordered bishops to be the husbands of one wife, and widows to have been the wives of one husband in the sense above described, that they might be nothing inferior to the heathen ministers of religion. But in my opinion he would have spoken more conformably to truth, if he had said that the corrupters of Christianity enjoined these things to Christian bishops, and deacons, and widows, that they might, in the eyes of the people, be nothing inferior to the heathen priests and priestesses.

Ver. 10. *That she hath lodged strangers,* &c. This, and the other good works mentioned by the apostle, being attended with great expence, the poor widows who desired to be taken into the number cannot be supposed to have performed them at their own charges. I therefore suppose the apostle is speaking of *female deacons*, who had been employed in the offices here mentioned, at the common expence; consequently the meaning of the direction will be, that in choosing *widows*, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness

hath washed the saints' feet, *that* she *hath* relieved the afflicted, *that* she *hath* diligently followed every good work.

11 But the younger widows *reject*; For when they *cannot endure Christ's rein*,[1] they will marry.

12 *Incurring condemnation*, because they have *put away* their first *fidelity*.

13 And *at the same time also* they learn TO BE idle, wandering about

thens, *that she hath washed the disciples' feet* in their journies, when they went about preaching the gospel, *That she hath relieved the afflicted.* In short, *That she hath diligently performed every charitable work.*

11 *But the younger widows reject* as teachers; *because when they cannot endure that restraint, to which they have subjected themselves for Christ's sake, they will marry*, and by encumbering themselves with a family, they will render themselves unfit for teaching.

12 *Subjecting themselves to condemnation*, both from God and men, *because*, by marrying, *they have renounced their first engagement* to serve Christ.

13 *And at the same time also, they learn to be idle, wandering about from house to house*, on pretence of follow-

fulness and propriety. For since these women had spent the prime of their life, in the laborious offices of love mentioned by the apostle, without receiving any recompence but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience, rather than bodily strength, and which was rewarded with a liberal maintenance.

Ver. 11. *When they cannot endure Christ's rein.* Καταστρηνιασωσι. On this word Erasmus remarks that it comes from στρεφειν, *to pull away*, and ηνια *reins*: and that the metaphor is taken from high fed brute animals, who having pulled away the reins, run about at their pleasure. Glassius and Le Clerc translate the clause, *who do not obey the rein.* Estius, following the Greek commentators, supposes that τω χριστω, is governed by κατα in the compound word καταστρηνιασωσι; and that the meaning is, They pull the rein contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being able to continue under that restraint from marriage, which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of their office required, would marry and desert his service. See ver. 13.---The simple word στρηνιαω, is used Rev. xviii. 2. 9. to denote one's living voluptuously.

Ver. 12. *They have put away their first fidelity.* Among other things, Πιστις, *Faith*, signifies *fidelity* in performing promises and engagements. Rom. iii. 3. *Will not their unbelief destroy* πιστιν *the faithfulness* (or *fidelity*) *of God?*---Tit. ii. 10. *shewing all good* (πιστιν) *fidelity.* See also Gal.

from house to house; and not only idle, but tattlers also[1] and *meddlers*, speakings things which they ought not.

14 I *command*, therefore, *young* WIDOWS[1] to marry, *to* bear children, *to govern* the house, *to* give *no* occasion to the adversary *for reproach*.

ing the duties of their office. *And not only idle, but tale-bearers also, and meddlers* in other people's affairs, *publishing the secrets of families, which they ought not* to divulge.

14 *I command therefore young widows to marry*, if a fit opportunity offers, *to bear children, to govern the house* with prudence, and by behaving in all respects properly, *to give no occasion to the adversaries* of our religion *to reproach* the gospel, on account of the bad behaviour of those who profess it.

Gal. v. 22. 1 Tim. i. 12.---The *faithfulness*, which the widows who married, are here said to *have put away*, was their faithfulness to Christ, which they had virtually plighted, when they took on them the office of teaching the younger women. For by marrying, they put it out of their power to perform that office with the attention and assiduity which it required.

Ver. 13. *Tattlers also.* The word φλυαροι, (*garrulæ et inepte loquaces*) signifies *persons given to idle talk:* a vice, to which women who go about from house to house, are commonly much addicted.

Ver. 14. *I command therefore young widows to marry.* As the discourse is concerning *widows*, that word is rightly supplied here.---From this command it is evident that under the gospel, second marriages are lawful both to men and to women; and that abstaining from them is no mark of superior piety. Hence a presumption arises, *that the wife of one husband*, ver. 9. doth not mean a woman who had been married only once, but a woman who had been married to one husband only at a time. See 1 Tim. iii. 2. note 1.---It is true, the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried: not however because celibacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, 1 Cor. vii. 9. 26. 32. 39. Wherefore the papists, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than wedlock. For, if that were true, why did he order, that aged widows who had been married to one husband, should be employed to teach the young of their own sex, and not rather, aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather, that he should be an unmarried person, and continue unmarried all his life?---As the requisition, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1. at the end) so the apostle's command to the younger widows to marry, did not oblige

15 For already some are turned aside (οπισω) after Satan.[1]

16 If any *believing man or believing woman* have widows,[1] let them relieve them,[2] and let not the church be *burdened*, that

15 I am anxious to have these rules observed, *because already some* widows, whom the church hath employed as teachers, by marrying, *are turned aside* from that work, *to follow after Satan.*

16 *If any Christian man or Christian woman, have* poor *widows* nearly related to them, *let them relieve them,* if they are able, *and let not the church be burdened* with maintaining

them to marry, if they could live chastely unmarried, and found it convenient, in other respects so to do. Besides, every young widow might not have it in her power to marry.

Ver. 15. *Some are turned aside after Satan.* Some of the widows employed by the church as teachers, had by marrying incapacitated themselves for that excellent office. This the apostle termed, *a turning aside after Satan*, not because marriage is an unlawful state in itself, but because through the temptation of Satan they had deserted their station in the church.

Ver. 16.—1. *Have widows;* that is, grandmothers, mothers, daughters, or sisters, who are poor widows.---In the opinion of Estius, this precept extended to the proprietors of slaves, and bound them to maintain their slaves, when they became incapable of labour.

2. *Let them relieve them.* Επαρκειτω, *Suppeditent, Let them supply them*, namely, with necessaries.

At the conclusion of this discourse concerning *widows*, it may be proper to unite in one view, the arguments which shew that the apostle speaks therein, not of poor widows in general, but of those only who were to be employed and maintained as teachers.---1. It is ordered, ver. 9. that none should be admitted into the number, under *sixty years old;* neither any who had had *more than one husband.* And, ver. 10. they were to be *borne witness to for good works.* But many widows under sixty; many who had been married to two husbands successively; and many who were not borne witness to for good works, might, by disease and misfortune, be reduced to extreme want. All these certainly were not to be excluded from the alms of the church; as they must have been by the apostle's rules, if these rules related to poor widows in general.---2. The widow to be relieved by the church was one, ver. 10. *who had brought up children*, &c. But these qualifications are not in every woman's power. Every woman is not capable of bearing and bringing up children, of lodging strangers, and of relieving the afflicted; because every woman's health and fortune do not enable her to do such good works. How then could the apostle make these the conditions on which a poor widow was to receive the alms of the church?---3. If, by *widows*, the apostle meant *poor* widows in general, who were to be relieved by the church, why should such, because they married a second time, have been condemned by him, ver. 11. as *not enduring Christ's rein?* And ver. 12. as *putting away their first faith?* And

it may relieve *those* who are *really* widows.

such as teachers, *that it may relieve those who are really desolate*, by employing and maintaining them as teachers of the younger women.

17 Let the elders' 17 *Let the elders who preside pru-*

ver. 15. as *turning aside after Satan?* A poor widow's second marriage instead of being an offence was a commendable action, as thereby the burden of her maintenance was removed from the church, and laid on her new husband.---4. We are told, ver. 13. that if young widows were received into the number, they would wander about from house to house, and become meddlers, &c. But if such were ordinary poor widows whom the church maintained, what occasion had they to wander about as beggars? Or if they did, what family would suffer them to meddle in their affairs?

On the other hand, If the widows, of whom the apostle speaks, were persons maintained and employed by the church to teach the younger women, every thing said concerning them will have the greatest propriety.---1. It was fit that such should be *sixty years* old, before they were employed; because, being of a grave deportment, and well informed, their instruction would have the greater weight.---2. As it was required in a bishop, that he should be *an husband*, that he might have some experience in the affairs of life, so the female teacher was to be *a widow*, that having been a wife, she might be capable of teaching the younger women the duties of the married state. And as it was required that a bishop should be *the husband but of one wife* at a time, so it was ordered that a widow should have been *the wife but of one husband at a time;* because in both, it was a proof of that temperance with respect to sensual pleasure, which the teachers of religion ought to observe.---3. As the efficacy of instruction very much depends on the reputation of the teacher, it was required in a widow, that she should *be well reported of for good works*, especially those which belong to the female sex. She was to have been *a mother*, that she might have a tender affection to the young women under her care; and she was to have *brought up children*, that she might be fit to manage the tempers of her pupils. She was in the former part of her life, at the church's expence I suppose, to have *lodged strangers, washed the saints' feet, and relieved the afflicted;* because these good works proved her to be a person of a benevolent heart; and who, as a teacher of religion, would take delight in promoting the eternal interest of those committed to her care.---4. That widows employed by the church in teaching, should *not marry*, was absolutely necessary, not because a single state is more holy than wedlock, but because the cares of a family would occupy them so fully, that they would have little leisure to teach; and because their husbands might require their attendance at home.---Wherefore, since, by marrying, they relinquished an office acceptable to Christ and profitable to his church, which they had solemnly undertaken, they might be said *not to endure Christ's rein, but to have put away their first fidelity*, and *to have turned aside after Satan.*

Ver. 17.---1. *Let the elders.* In the first age, the name Πρεσβυτερος, as

(καλως προεστωτες) *who preside* well[2] be counted *dently* in your religious meetings, *be counted worthy of double honour;* let

Elder, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 28. where the persons are called *bishops*, who ver. 17. were called *elders*. The same thing appears from Titus i. 5. where those are called *elders*, who ver. 7. are named *bishops;* and from 1 Tim. iv. 14. where collectively all who held sacred offices in Lystra, are called *the presbytery* or *eldership*, and are said to have concurred with the apostle in setting Timothy apart to the ministry.---The persons who held sacred offices in the church, were named *elders*, because they were commonly chosen from among the first or earliest converts. And in bestowing sacred offices on them, the apostle shewed great prudence: for by their early conversion, and their constancy in professing the gospel, notwithstanding the persecution they were exposed to, the first converts discovered such a soundness of understanding, such a love of truth and goodness, and such fortitude, as rendered them very fit for sacred functions.

As soon as a number of persons in any city were converted, the apostle formed them into churches, by appointing the first converts to perform sacred offices statedly among them. This appears from Acts xiv. 21. where we are told, that Paul and Barnabas having taught many in Antioch, Iconium, Lystra, and Derbe, returned; and in passing through these cities, ver. 23. *ordained them elders in every church.* —In like manner there were elders at Ephesus, Acts xx. 17.---And at Philippi there were several *bishops and deacons*, Philip. i. 1.---And at Thessalonica, some *who laboured among them*, and others *who presided over them*, and others *who admonished them*, are mentioned, 1 Thess. v. 12.---Farther, in the great cities where the apostle Paul resided for years, it is reasonable to think the disciples became at length so numerous, that they could not all meet together for worship in one place, but must have assembled either in different places, or at different hours in the same place. In either case, these separate assemblies must have had different preachers, presidents, catechists, and deacons. Nay, if any of these separate assemblies was very numerous, it is probable that more persons than one were appointed to perform each distinct function. Yet, however great the multitude of the disciples, or however numerous the places where they assembled, might be in any city, the brethren there were always considered as one church. This appears from the inscriptions of the apostle's epistles, where it is not said *to the churches at Corinth*, or *to the churches at Ephesus*, but *to the church in these cities*.---Farther, from what is said concerning Timothy's ordination to the ministry, 1 Tim. iv. 14. it would seem that in ordaining persons to the ministry, the collective body of those who held sacred offices in any church, called *the presbytery* or *eldership*, signified their consent to the election of the candidate, by laying their hands on him, accompanied with prayer.

Before this subject is dismissed, I will make three remarks. The first is, That although in the primitive church the offices of the ministry were various, and in large churches more persons than one were appointed

worthy of double honour,[3] especially *those* who labour

them have a liberal maintenance from the funds of the church; *especially*

appointed to each office, yet in smaller churches, whose members could not afford maintenance to a numerous ministry, all the different sacred offices seem to have been performed by the bishops and deacons.---Their office, therefore, including all the sacred functions, nothing is said in scripture concerning the qualifications necessary to any of these offices, except concerning the qualifications necessary in those who were to be made bishops and deacons.---My second remark is, That in the catalogues of the spiritual men, whom Christ placed in his church, (Rom. xii. 6.---8. 1 Cor. xii. 28. Ephes. iv. 11.) bishops and deacons are not mentioned. The reason is, though many of the first bishops and deacons were endowed with spiritual gifts, it was not necessary that they should be spiritual men. All the duties of their office might be performed with the help of natural talents and acquired endowments.---My third remark is, That although the offices of the spiritual men were of great importance in the church, there is no account given in scripture of the qualifications necessary to the spiritual men, as of the qualifications necessary to bishops and deacons; because their office was to continue only for a time; and because they were placed in the church, not by the designation of men, but by the immediate designation of Christ himself, who placed them by the supernatural gifts with which he endowed them. The case was different with the bishops and deacons. Their offices were to continue in the church to the end of the world; and the persons who were to discharge these offices were to be chosen in every age, by men who, not having the gift of discerning spirits, needed to be directed in their choice. Particular rules therefore are given in scripture, for the election of fit persons to discharge these offices; and in making the choice, the church is left to apply these rules, according to the dictates of common prudence.

2. *The elders who preside well.* This order of elders are called, Heb. xiii. 7. 17. 24. Ἡγούμενοι, *Guides, Rulers:* And, Rom. xii. 8. Προϊστάμενοι, *Presidents.* And 1 Thess. v. 12. they are distinguished from those *who laboured among them and admonished them.*

In the early ages the duties of the *president* or *ruler* were very important. For first, as the Christians denied, not only the power, but the existence of the heathen gods, and had no visible objects of worship of their own, they were considered as atheists; and their assemblies being supposed to be held for impious and seditious purposes, were liable to be disturbed by the rabble. It was, therefore, the business of the president to appoint places and times for the meetings of the brethren, which would be least offensive to the heathens, and where, if they were disturbed, they might most easily make their escape. The prudent carriage likewise of the presidents, and their discreet manner of speaking to their adversaries, who from curiosity or other motives, came into their assemblies, might be of great use in conciliating their good will.

Secondly, The *rulers* presided in all the religious assemblies of the Christians for the purpose of directing the public worship. And while

the

in (λογῳ, 60.) *preaching and teaching.*[4]	*those who*, besides presiding, *labour in preaching and catechizing.*

the spiritual gifts existed in the church, they pointed out, which of the spiritual men were to pray, which to sing psalms, and which to prophesy or preach; and determined the order wherein these offices were to be performed. Thus to regulate the order in which the spiritual men were to exercise their gifts in the public assemblies, was the more necessary that individuals, from a vain desire of displaying their particular gifts, were apt to create confusion in the Christian assemblies, unless when restrained by the authority and prudence of the president.

Thirdly, The presidents heard and decided all the controversies about worldly matters which arose among the brethren; and to their decision, the faithful, after the apostle Paul ordered it, 1 Cor. vi. 1.---6. readily submitted. This branch of the president's duty was very necessary. For the Christians being generally hated on account of their opposition to the established idolatry, were not likely to obtain a patient and equitable hearing from such inimical judges. Besides, the laws of the empire allowing them, as Jews, to determine their own controversies by judges of their own appointment, they showed a litigious disposition unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1.---6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expences, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the president's hands, and from them the deacons received the share that was allotted for the poor; as did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least in all difficult cases.

3. *Are worthy of double honour.* The word, τιμης, signifies the *honour* done to a person, by bestowing on him such things as are necessary to his comfortable support. Acts xxviii. 10. *Who also honoured us with many honours:* They gave us all things useful for our present support; *and when we departed, they laded us with such things as were necessary.* Hence, *honour*, signifies the maintenance given to parents who are poor. Matth. xv. 6. *And honour not his father or his mother.* It signifies likewise the maintenance given by the church to widows. ver. 3. *Honour widows who are really widows.*---The *double honour* of which the elders who preside well are said to be worthy, is *a liberal maintenance:* For the Hebrews used the word *double*, to express plenty of any thing. Thus Elisha, at parting with Elijah, prayed that *a double portion of his spirit might be upon him*, 2 Kings ii. 9. See also Rev. xviii. 6.---The office of ruling being allotted to persons of the most distinguished characters among the disciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive

18 For the Scripture (Deut. xxv. 4.) saith, The ox *treading out* the corn thou shalt not muzzle. And, The labourer IS worthy of his *hire.*[1] (See Luke x. 7. and Matth x. 10. where the expression IS HIS MEAT.)

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. *For the law saith* to the Jews, *Thou shalt not muzzle the ox* while *treading out the corn*, but allow him to eat of that which he treadeth, as a recompence for his labour; and, in the gospel, Christ enjoins the same duty, for this reason, that *the labourer is worthy of his hire.*

ceive a liberal maintenance from the church, to whose service they devoted the greatest part of their time and pains.

4. *Especially those who labour in preaching and teaching.* That διδασκαλια signifies *teaching*, see 2 Tim. iii. 16. note 3. It seems in the apostle's days some of the elders who presided, employed themselves also in preaching and catechizing. This appears likewise from Heb. xiii. 7. *Remember them who have the rule over you, who have spoken unto you the word of God.*---Among the presidents who laboured in teaching, the bishops were the chief. For of them it was required not only that they should be *apt to teach*, but 1 Tim. iii. 4. that they should *rule their own house well.* 5. *For if a man know not how to rule his own house, how shall he take care of the church of God.* The ability to rule was the more necessary in a bishop, because in small churches, as was formerly observed, chap. v. 17. note 1. it might happen that there was no ruler but the bishop. In churches where there were other rulers, the bishop we may suppose consulted them, and ruled in conjunction with them. In process of time, however, the bishops arrogated to themselves the whole power of ruling their own churches, both in spiritual and temporal affairs; as we learn from Pseudambrosius in his commentary on 1 Tim. v. 1. "The custom of having elders, in imitation "of the synagogue, whose only business it was to rule, and without "whose advice nothing was to be done in the church, has, I know not "for what reason, grown out of use, through the pride of the bishops, "who wished to be themselves the only persons of consideration in the "church." On the ancient practice mentioned in the foregoing passage, as Estius observes, the reformed founded their little councils, which they called *Consistories.* See a passage from Jerome's letter to Evagrius, quoted Tit. i. 5. note 3. where he shews in what manner bishops came to be raised above presbyters.

Ver. 18. *The labourer is worthy of his hire.* This, as well as what goeth before, is affirmed by the apostle to be said in the scripture, yet it is no where written in the Jewish scriptures. It is found only, Matth. x. 10. Luke x. 7. The apostle therefore must have read, either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as *scripture*, and represents it as of equal authority with the writings of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writ-

ings.

19 Against an elder receive not an accusation *unless* (επι, 189.) *by* two or three witnesses.[1]

19 *Against an elder*, whether he be a bishop, a president, or a deacon, *receive not an accusation, unless* it is offered to be proved *by two or three* credible *witnesses*.

20 *Those who* sin, rebuke before all,[1] that others also may *be afraid*.

20 *Those who*, by the testimony of credible witnesses, are found in *sin*, *rebuke before the whole church, that other elders also may be afraid* to commit the like offences.

21 I charge THEE (ενωπιον) *in the presence of* God, and *of* the Lord Jesus Christ, and *of* the elect[1] angels, (see 2 Tim. iv. 1.) that thou observe these things without *prejudice*,[2] doing nothing by partiality.[3]

21 *I charge thee in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules* concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, *without being prejudiced* against any person; and *doing nothing from favour*.

22 Lay hands *hastily* on no *one*,[1] neither *par-*

22 *Appoint no one to any sacred office hastily*, without enquiring into his

ings.---See what is written concerning the maintenance of the ministers of the gospel, 1 Cor. ix. 12. Gal. vi. 6.

Ver. 19. *Unless by two or three witnesses.* This I think is the proper translation of the clause. For I see no reason why an accusation against an elder should not be received, unless in the presence of witnesses. But I see a good reason for not receiving such an accusation, unless it is offered to be proved by a sufficient number of credible witnesses. This method of proceeding puts a stop to groundless accusations of the ministers of religion.

Ver. 20. *Those who sin, rebuke before all.* That this was the practice of the synagogue, Vitringa hath shewed, Vet. Synagog. p. 729.

Ver. 21.---1. *Elect angels.* The Hebrews called things excellent in their kind, *elect*. See Ess. iv. 41.---Others think, the *elect angels* are those, who minister to the heirs of salvation, and who in the execution of their office are witnesses of the conduct of the persons to whom they minister. Bengelius thinks there is here a reference to the general judgment.

2. *Without prejudice.* προκριματος. This word signifies a judgment formed, before the matter judged hath been duly examined.

3. *By partiality.* προσκλισιν; literally *a leaning to one side*.---*Partiality*, is a judgment guided by favour: But *prejudice*, is a judgment dictated by hatred.

Ver. 22. *Lay hands hastily on no one.* This is another proof, that, in the first age, men were ordained to ecclesiastical functions, by the imposition of the hands of those who were in the ministry before them. And the direction being addressed to Timothy alone, it is urged as a proof

take of other men's sins. Keep thyself pure.

23 No longer drink water, but use a little wine for thy stomach's sake[1] and *thy frequent* infirmities.

24 *Of some men the sins are very manifest*, going before to *condemnation*: (Τισὶ δὲ) *But* IN *some* (καὶ 220.) *especially*, they follow after.

25 *In like manner* also, the good works OF SOME are *very* manifest, and *those which* are otherwise cannot be *LONG hidden*.

character and qualifications: *Neither*, by conferring these offices on unworthy persons, *partake of other men's sins*. In the whole of thy conduct, *Keep thyself blameless*.

23 Thy health being of great importance to the church, *no longer drink* pure *water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities*.

24 In judging of those who desire sacred offices, consider, that *of some men the sins are very manifest, leading before* enquiry *to condemnation*. Such reject. *But in others especially*, their sins are so concealed, that *the knowledge of them follows after* enquiry. For which reason no one ought to be appointed to sacred offices hastily.

25 *In like manner also, the good works* and good qualities *of some* men *are very manifest:* Such may be admitted to sacred offices without any particular enquiry. *And those which are not manifest, cannot be long hidden*, if an accurate enquiry be made.

proof that the power of ordination was lodged, not with the presbytery or eldership, but with the bishop.

Ver. 23. *Use a little wine for thy stomach's sake.* Though this counsel might have been given to Timothy without inspiration, it was with propriety inserted in an inspired writing, because thereby the superstition of those, who totally abstain from wine and all fermented liquors, on pretence of superior sanctity, is condemned.---Some critics think this verse is not in its proper place; for which reason, Benson says, "it should be read in a parenthesis, as a thought let in by the apostle, "when he reflected on the state of the Christian church, Timothy's "great usefulness in it, and his present sickly constitution."---How greatly the apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen, Philip. ii. 19.---22.

CHAPTER VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

BECAUSE the law of Moses, Exod. xxi. 2. allowed no Israelite to be made a slave for life without his own consent, the judaizing teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. vii. 20, 21, 22. Col. iii. 22. by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers; ver. 1, 2.—and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness, or sound morality; ver. 3.—and was puffed up with pride, without possessing any true knowledge, either of the Jewish or of the Christian revelation, ver. 4.—Next, the apostle told Timothy, that the judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6.—Whereas money is not real gain. It will not contribute in the least to make men happy in the life to come. For as we brought nothing with us into the world, so it is certain, that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich, expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.—Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of religion, the apostle ordered Timothy, as *a servant of God*, to flee from the inordinate love of money, and from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness; ver. 11.—and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12.—Then charged him in the sight of God and of Jesus Christ, who himself witnessed under Pontius Pilate that confession, ver. 13.—to observe this

commandment concerning it, in an unblameable manner, whereby he would do his part in preserving the good confession in the world, till it was rendered indubitable by the appearing of Jesus Christ himself on earth, ver. 14.—whom God, the only Potentate in the universe, will, at the proper time, shew to all as his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe condemnation of the love of money, might have inferred, that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God who always liveth, and who bestoweth on men all their enjoyments; ver. 17.—and to make a proper use of their riches, by relieving the necessities of the poor, and promoting every good work; ver. 18.—Because thus they will provide for themselves a firm foundation to stand on, during the wreck of the world, and at the judgment; ver. 19.—Lastly, to make Timothy sensible how earnest the apostle was that he should preserve the doctrines of the gospel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and those misinterpretations of the scriptures by which they opposed the doctrine of the apostles, and which they falsely dignified with the name of *knowledge*, ver. 20.

NEW TRANSLATION.

CHAP. VI. 1 Let *whatever* servants *are* under the yoke, *esteem* their own masters worthy of all honour,[1] that the name of God, and *the* doctrine OF THE GOSPEL, be not *evil spoken of.*

2 And they *who* have believing masters, let them not despise THEM because they are brethren: But *let them serve* THEM *more,*[1] because they are

COMMENTARY.

1 *Let whatever* Christian *slaves are under the yoke* of unbelievers, *pay their own masters all respect and obedience, that the character of God* whom we worship, may not be calumniated, *and the doctrine of the gospel may not be evil spoken of*, as tending to destroy the political rights of mankind. See Eph. vi. 5.

2 *And those* Christian slaves *who have believing masters, let them not despise them*, fancying that they are their equals, *because they are* their *brethren* in Christ; for though all Christians are equal as to religious privileges,

Ver. 1. *Esteem their masters worthy of all honour.* By ordering Timothy to teach slaves to continue with and obey their masters, the apostle hath shewed, that the Christian religion neither alters men's rank in life, nor abolishes any right to which they are entitled, by the law of nature, or by the law of the country where they live.

Ver. 2.—1. *But let them serve them more.* Instead of encouraging slaves

believers and beloved *who receive the benefit.*[2] These things teach and exhort.

3 If any *one* teach *differently*,[1] and consent not[2] to *THE* wholesome (λογοις, 60.) *commandments which ARE* our Lord Jesus *Christ's*,[3] and to the *doctrine according* to godliness,

slaves are inferior to their masters in station. Wherefore, *Let them serve their masters more* diligently, *because they who enjoy the benefit* of their service, *are believers and beloved* of God. *These things teach; and exhort* the brethren to practise them.

3 *If any one teach differently*, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, *and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine* of the gospel, which in all points is *conformable to true morality*,

slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly. For in proportion as masters imbibe the true spirit of the gospel, they will treat their slaves with humanity; and even give them their freedom, when their services merit such a favour.

2 *Who receive the benefit.* Elsner hath shewed that, although the word αντιλαμβανειν, literally signifies, *to take hold of a thing on the opposite side*, it signifies likewise *to partake of, to receive, to enjoy.* This sense is more suitable to the subject in hand, than to understand it, as some do, of the slave's taking hold of the benefit of the gospel on the one side, and the master on the other. Besides ευεργεσια, *benefit*, is no where used to denote the gospel.---Mill mentions one MS. which reads εργασιας, *of the service*, as the Syriac translator seems also to have done; *Qui contenti sunt ministerio eorum.*

Ver. 3.—1. *If any one teach differently.* That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10. *There are many unruly and foolish talkers and deceivers, especially they of the circumcision.* 11. *Whose mouth must be stopped, who subvert whole families, teaching things which they ought not, for the sake of sordid gain.*

2. *And consent not.* Bentley in his Phileleuth. Lips. p. 71, 72. affirms that the word προσεχεται, in no good Greek author, signifies *to consent.* Yet it is a natural sense of the word; for the Latins used *accedit*, which answers to the Greek προσεχεται, to denote one's *agreeing to an opinion.* Thus, we find in Seneca, *accedere opinioni*, and in English we say, *I accede to*, or *come into your opinion.*

3. *Which are our Lord Jesus Christ's.* All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ while on earth delivered to his apostles, and which, though not recorded by the evangelists, were made known to Paul by revelation.

Ver. 4.

4 he is *puffed up with pride*, (see 1 Tim. iii. 6. note 2.) knowing nothing: but *is distempered*[1] about questions, and *debates* of words,[2] whereof *come* envy, strife, *evil speakings*, *unjust suspicions*,[3]

5 perverse disputings[1] of men *wholly corrupted IN mind*, and destitute of the truth; *who reckon gain to be religion.*[2] From such withdraw thyself.[3]

4 *he is puffed up with pride, and knoweth nothing*, either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both. *But is distempered* in his mind *about* idle *questions and debates of words*, which afford no foundation for such a doctrine, *but are the source of envy, contention, evil speakings, unjust suspicions* that the truth is not sincerely maintained;

5 *keen disputings carried on contrary to conscience, by men wholly corrupted in* their *mind, and destitute of the true doctrine of the gospel, who reckon whatever produces most money is the best religion. From* all *such* impious teachers, *withdraw thyself*, and do not dispute with them.

Ver. 4.—1. *Is destempered.* Νοσων, literally, *being sick; brainsick.* Erasmus translates it, *being mad:* Doddridge, *he raves.*— Persons who are extremely addicted to any foolish frivolous pursuit, or who are excessively fond of any groundless opinion, are said to be *sick with these things;* because, like a bodily disease, they disorder the judgment.

2. *About questions and debates of words.* The questions which sickened the false teachers, were those concerning slavery and the duration of the law of Moses. And *the words* about which they debated, were those wherein the law and its statutes are declared to be *statutes* to them *for ever*, and *through all generations.* For, from these words they argued, that the law would never be abolished. The questions and debates of which the apostle speaks, are called, Tit. iii. 9. *Strifes and fightings about the law.* And 2 Tim. ii. 14. *fighting about words.* And ver. 23. *foolish and untaught questions.*

3. *Whereof come envy, strife, evil speakings, unjust suspicions.* On this clause Benson's remark is, "How frequently Christians have disputed "about words only; what fierce anger and uncharitableness that has "occasioned, and what fatal effects have followed, are very obvious but "withal very melancholy reflections; and ought for the future to put "them on their guard."

Ver. 5.—1. *Perverse disputings.* Παραδιατριβαι. *A philosophical disputation*, such as was held in the schools of the Philosophers, was called διατριβη, because it was thought an useful way of spending time. But the addition of the preposition παρα, converts the word into a bad meaning, and therefore it is fitly translated, *perverse disputings.*

2. *Who reckon gain to be religion.* It seems the Judaizers had no view in teaching but to draw money from their disciples. And, the money which they got, they spent in the gratification of their lusts. Hence the apostle calls *their belly, their god*, Philip. iii. 19.

6 But godliness with *a competency*[1] is great gain.[2] (See 1 Tim. iv. 8. note 2.)

6 *But godliness, with a competency* of food and raiment, (ver. 8.) *is great gain*, as it makes us happy, both in the present life, and in that which is to come; neither of which riches can do.

7 For we brought nothing into *the* world,[1] AND *plain* IT IS, *that neither can we carry any thing out.*[2]

6 *For we brought nothing into the world with us; and plain it is, that neither can we carry any thing out* of it. Things which we must leave behind us, cannot make us happy in the other world.

8 (Δε, 106.) *Wherefore*, having food and raiment,[1] let us be therewith *contented.*[2]

8 *Wherefore, having food and raiment*, and lodging, *let us therewith be contented;* banishing, as godly persons ought, immoderate desires of things not necessary, and which can be enjoyed only in this life.

3. *From such withdraw thyself.* This clause is wanting in some MSS. and versions; but the Greek commentators have explained it, which, as Estius observes, is a proof that the reading is at least ancient.

Ver. 6.—1. *But godliness with a competency.* So Diodati has translated μετ' αυταρκειας: following the Vulgate, which has *cum sufficientia.* If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; consequently it is great gain.—Ευσεβεια, in this passage, means, faith in the providence of God, resignation to his will, hope of reward in the life to come, and a constant endeavour to please God; for in these things piety or true religion consisteth.

2. *Is great gain.* Πορισμος μεγας, from πορος, *a passage;* because *gain*, or riches make every thing accessible to him who possesses them.

Ver. 7.—1. *We brought nothing into the world.* This is an allusion to Ecclesiast. v. 15. *As he came forth of his mother's womb, naked shall he return, &c.*—We brought nothing into the world but our existence, which, as our Lord tells us, Matth. vi. 25. *being more than meat*, he who hath given the greater blessing, will undoubtedly bestow the less.

2. *Neither can we carry any thing out.* Why then perplex ourselves with heaping up riches! We only need πορον, *a free passage* to our native country, and should not entangle ourselves in the snares mentioned ver. 9.

Ver. 8.—1. *And raiment.* The word σκεπασματα comprehends not only *clothes* but *lodgings:* for it signifies *coverings* of every sort.

2. *Let us be therewith contented.* Having shewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apostle advises, if we have the necessaries of life to

9 But they *who* will be rich,[1] fall into temptation, and a snare, and INTO many foolish and hurtful lusts,[2] which *plunge men into* destruction and perdition.[3]

10 For the love of money is the root of all evil,[1] which *some* (ορεγομενοι, see 1 Tim. iii. 1. note 1.) *eagerly desiring*, *have wholly* erred from the faith,[2] and pierced themselves *all around*[3] with many sorrows.

9 *But they who*, not contented with food and raiment, *are bent on being rich, fall into great temptations and snares* in the pursuit; *and* in the enjoyment of riches, *into many foolish and hurtful lusts, which plunge men into destruction* here, *and* into eternal *perdition hereafter.*

10 I have spoken thus sharply against covetousness, *Because the love of money is the root of all the sinful passions* and *actions of men;* as may be seen in the false teachers, *some of whom, eagerly desiring money, have wholly corrupted the doctrine of the gospel, and* have *pierced themselves all around with many sorrows*, occasioned by the stings of conscience, and the fears of punishment.

to be content; because, though we possessed ever so much of this world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly.

Ver. 9.---1. *But they who will be rich, fall, &c.* Though in this, the apostle may have had the corrupt teachers in view, ver. 10. I think it is a description of the pernicious effects of an immoderate pursuit of riches on all ranks of men; and is not to be confined to the ministers of religion.

2. *Into many foolish and hurtful lusts. Foolish lusts*, are those which are below the dignity of human nature: *Hurtful lusts*, are those which produce immediate evil to the person who indulges them.

3. *Which plunge men into destruction and perdition.* In this admirable picture, the apostle represents men who are actuated by the desire of riches, and with the lusts excited by the possession of them, as pursuing to the utmost verge of a precipice, those shadowy phantoms, which, as Doddridge observes, owe all their semblance of reality, to the magic of the passions which riches, and the desire of them, have excited in their mind; and as falling into a gulph, where they plunge so deep, that they are irrecoverably lost.

Ver. 10.---1. *The love of money is the root of all evil.* The pernicious influence of the love of money, hath been taken notice of and painted in striking colours, by moralists and poets even among the heathens. But none of them have drawn the picture with such skill and effect as the apostle hath done in this and the preceding verse, where he hath set forth in the strongest colouring, and with the fewest words, the deformity of the passion, and the evils which it produceth, both in the body and in the mind of those who indulge it.

2. *Have wholly erred from the faith.* The teachers, of whom the apostle speaks, having no end in view but to make themselves rich, taught

11 (Δ᾽) *Therefore do* thou, O man of God,[x] flee these things; and *pursue* righteousness, *piety*, faith, love, patience, meekness.

12 *Combat* the good *combat*[y] of faith: Lay hold on eternal life, *to which also thou wast* called; and

11 *Therefore do thou, O servant of God, flee these things; and pursue justice* in all thy dealings, *piety* towards God, the firmest *faith* in the gospel, *love* to the souls of men, *patience* in afflictions, and *meekness* under provocations.

12 Since these virtues *are not* inconsistent with courage, *combat the good combat of faith*, by boldly maintaining the true doctrine of Christ

taught their disciples doctrines, by which they encouraged them in all manner of wickedness. Of this sort of teachers were Hymeneus and Philetus, who by affirming that the resurrection was already past, 2 Tim. ii. 17, 18. denied a future state, and thereby set their disciples free from every restraint; for if there are neither future rewards nor punishments, men may indulge themselves without scruple in all kinds of sensual gratifications and wicked practices, which are not forbidden by human laws.

3. *And pierced themselves all around.* The critics observe that the original word περιεπειραν properly signifies, *have stabbed themselves* as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. *O man of God.* The ancient prophets had this appellation given them, to shew that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called *men of God*, 2 Tim. iii. 17. *That the man of God may be perfect and thoroughly furnished.* Wherefore, by calling Timothy in this passage *a man of God*, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immoderate pursuit of riches was incompatible. His business was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pusuing righteousness, piety, faith, &c. and to be himself a pattern of all these virtues. Doddridge's reflection on this passage is worthy of a place here. "Happy," saye he, "would it be for "the church of Christ, if these important articles of practical religion "were more inculcated, and less of the zeal of its teachers spent in "discussing vain questions, and intricate strifes about words which have "been productive of so much envy, contention, obloquy and suspicion."

Ver. 12.---1. *Combat the good combat.* The phrase Αγωνιζε τον καλον αγωνα, being general, may be understood of any of the olympic combats. But the apostle seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race. Because wrestling and boxing requiring greater exertions of courage than the race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on, by confessing the good confession in the presence of many witnesses, often with the hazard of the combatant's life.

confess the good confession[2] *in the presence of* many witnesses.[3]

against infidels and false teachers; and as a conqueror in this combat, *Lay hold on eternal life*, the prize, *to* the attainment of *which thou wast called*; and in particular, *confess the good confession*, that Jesus Christ is the Son of God, *in the presence of all mankind.*

13 I *charge thee* in the *presence* of God,[1] who *maketh all alive, and of* Christ Jesus, who witnessed *under*[2] Pontius Pi-

13 *I charge thee in the presence of God, who raiseth all from the dead* to reward every one according to his works, and who, if thou lose thy life in the good combat, will give thee

2. *Confess the good confession.* Ὡμολογησας, being the second person of the first aorist of the indicative, it is put here for the imperative; as is evident from the preceding clauses, which are all in the imperative mood. This our translators have overlooked.---The translation I have given of this clause, shews what *the good combat of faith* was, which Timothy was to carry on; it consisted in confessing before all mankind the principal article of the gospel, namely, that Jesus Christ is the Son of God and judge of the world.

3. *In the presence of many witnesses.* The witnesses before whom Timothy was to maintain the good combat of faith, by confessing the good confession, were not any particular assembly, like the general assembly of all Greece met to behold the olympic combats, to which the apostle here alludes. But they were the whole human race; nay, the holy angels also, who, in the next verse, are represented as witnesses of his behaviour in this combat.

Ver. 13.---1. *I charge thee in the presence of God.* The earnestness and solemnity, with which the apostle addressed Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the truths which Timothy was to confess and maintain. Hence the ministers of the gospel may learn that these truths ought to be often and earnestly insisted on by them in their public discourses.

2. *Who witnessed* (επι) *under Pontius Pilate.* Though the preposition επι with the genitive sometimes signifies *before*, it is more elegantly used to signify *under*, as denoting *time*. Thus, Acts xi. 28. *Which came to pass*, (επι Κλαυδιου Καισαρος) *in the days of Claudius Cæsar.*---*The good confession* which Christ witnessed, and which is here referred to, was made in presence of Caiaphas and the Jewish council, (See note 3.) and often in the hearing of his own disciples, and of the people: And the report of it was the occasion of his being apprehended, tried, and put to death. All these things happened under the procuratorship of Pontius Pilate. However as the confession which he so often made, was adhered to by him in the presence of Pontius Pilate, when he acknowledged himself the King of the Jews, John xviii. 33. 37. that is, acknowledged that he was *Messiah the prince*, and suffered death, rather than conceal or retract that confession, the common translation is not wrong. Estius thinks the word μαρτυρησαντος, *witnessed*, implies that Christ sealed the

late *the* good[3] confession,

14 that thou keep (την 71.) *this* commandment without spot, *unblameable*,[1] *till* the appearing of our Lord Jesus Christ,[2]

15 Which in his *own season*, the blessed (1 Tim. i. 11. note 2.) and only

eternal life; *and* in the presence *of Christ Jesus, who witnessed under Pontius Pilate the good confession*, and sealed it with his blood,

14 *that thou obey this commandment* of confessing the good confession, *without spot* in respect of the commandment itself, *and unblameable* in respect of thy performance thereof, which will contribute to preserve the good confession in the world, *till the appearing of our Lord Jesus Christ* himself, to raise the dead, and judge the whole human race.

15 *Which* appearing *in his own season*, the season which he himself hath fixed, *the blessed and only Poten-*

good confession with his blood. But though this be the sense which the fathers affixed to the title *martyr*, or *confessor*, it is not certain that the apostle used the word μαρτυρησαντος, in that sense here.

3. *The good confession* was made by our Lord, most explicitly before Caiaphas and the Jewish council, when being asked, *whether he was Christ the Son of the Blessed*, he acknowledged that he was. And added, *ye shall see the Son man sitting on the right hand of power, and coming in the clouds of heaven*, Mark xiv. 61, 62. This the apostle called, *the good confession*, because all our hopes of salvation are built upon the truth of it.

Ver. 14.—1. *That thou keep this commandment without spot, unblameable, till the appearing*, &c. In ver. 12. the apostle had ordered Timothy *to confess the good confession;* in ver. 13. he declared what the good confession is: Here he ordered him, and in him all succeeding ministers, *to preserve that confession without spot;* that is, to confess the whole doctrine concerning Christ, and particularly concerning his coming to judgment, in its genuine purity, till Christ himself should appear at the last day in person, to put the matter beyond all doubt. The coming of Christ to judgment, was often to be asserted by Timothy, because of all considerations it is the most powerful for terrifying, not only false teachers, but infidels also, and for exciting faithful ministers to exert themselves strenuously in the *good combat of faith*.

2. *Till the appearing of our Lord Jesus Christ.* From this Grotius infers that Paul thought the appearing of Christ was to happen soon, and that Timothy might live till Christ appeared. But that Paul entertained no such thought, hath been clearly proved, Pref. to 2 Thess. sect. 3. Wherefore the meaning of the apostle's exhortation is, that Timothy, by keeping the commandment concerning the good confession without spot, was to hand it down pure to his successors in the ministry, and thereby to contribute his part in preserving it in the world, till Christ's second coming.

Pontentate[1] *will* shew,[2] *EVEN* the King of kings, and Lord of lords :[3]

16 Who *alone* hath immortality,[1] *AND dwelleth in light inaccessible*, (see 2 Pet. i. 17. note 1.) whom no man hath seen,[2]

tate in the universe *will shew*, *even the King of kings, and Lord of lords ;* the King and Lord who rules with irresistible power all other kings and lords.

16 *Who alone hath life without either beginning or ending, and dwelleth in light inaccessible to mortals, which* therefore *no man hath seen or can see*, in this mortal body ; *To whom* be

Ver. 15.---1. *The blessed and only* δυναστης *potentate.* This title was given to kings and great men, on account of their power. But the apostle appropriates it to God, by calling him *the only potentate*, and thereby insinuates that all other potentates derive their power from him, and hold it at his pleasure.

2. *Will shew.* In calling the appearing of Christ at the end of the world, his *being shewed by the Father*, the apostle hath followed Christ himself, who referred all his actions to the Father.

3. *King of kings, and Lord of lords.* These titles the apostle gave to God, because all who have dominion, whether in heaven or on earth, have derived it from him, and are absolutely subject to him.---The eastern princes affected these titles; but very improperly, being weak mortal men. The true *King of kings and Lord of lords* hath immortality in himself, and is infinitely powerful. See the following note.

Ver. 16.---1. *Who alone hath immortality.* By the attributes mentioned in this verse, God is distinguished from all created natures whatever. He alone hath life without beginning and ending. If any other being hath life without end, it is by his gift. And as life without beginning and end implies *immutability*, God only is *immutable* as well as *immortal.* Hence he is called, Rom. i. 23. αφθαρτος θεος, *the incorruptible* or *immutable God :* And 1 Tim. i. 17. αφθαρτω, *incorruptible, unperishable*

2. *Whom no man hath seen, nor can see.* In the commentary I have explained this, of men's not being able in the present life to look on the light in which God dwells. Yet I am not certain whether the apostle does not mean, that although in the life to come men shall see that light, they shall not see God. God is absolutely invisible, and will always remain so. If this is the apostle's meaning, the *seeing of God*, promised to the pure in heart, must mean no more but their seeing the light in which God dwells, which may as properly be called *the seeing of God*, as our seeing the bodies of our acquaintance in which their souls reside, is called *the seeing of them.* From this text, some of the ancient fathers inferred, that the Divine person who appeared to the patriarchs, and to the Israelites in the wilderness, was not the Father but the Son. Yet that notion is confuted by Augustine, De Trinit. Lib. ii. c. 18.

3. *And might*, κρατος. This word signifies the *might* necessary to the governing of the world, rather than the act of governing.

Ver. 17.

nor can see, to whom BE honour and *might*[3] everlasting. Amen.

17 Charge *the rich in the present* world[1] *not to be elated in mind,*[2] nor *to* trust in uncertain riches,[3] but in *God who liveth,*[4] *AND* who *supplieth to* us richly, all things *for enjoyment*:

18 (Αγαθοεργειν) *To work* good; to be rich (εργοις καλοις, see 1 Tim. iii. 1.

ascribed *honour and might everlasting.* And to shew that this is the truth concerning the nature of God, I say *Amen.*

17 Though riches often prove a great snare to the possessors, they may be retained innocently. Therefore, *charge the rich in the present world, to beware of pride, and of seeking their happiness from riches,* the possession of which is so *uncertain. But* to trust *in God, who ever liveth* to make them happy, *and who supplieth to us plentifully all things* really necessary *for enjoyment.*

18 And instead of employing their riches merely in gratifying their senses, *rather to use them in doing good*

Ver. 17.---1. *The rich in the present world.* By adding the words, *in the present world,* the apostle lessens the value of riches. We can enjoy them only in the present world. We can carry no part of them out into the other world. And though we could, they would have no influence to make us happy there.---Besides, as the apostle observes in the following clause, our possession of them is uncertain; and without the blessing of God, they will give us little satisfaction even here.

2. *Not to be elated in mind.* The word, υψηλοφρονειν, signifies to have an high opinion of one's self, in comparison of others, and to have no regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, therefore, ought frequently to caution the rich to beware of being elated with pride.

3. *Nor to trust in uncertain riches.* Those who place their happiness in the enjoyment of sensual pleasures, naturally trust to their riches for their happiness, because by their money they can procure every pleasure of that kind; and so they lose all sense of their dependance on God and his providence, for their happiness, Prov. x. 15. xviii. 11. To check this impiety, the apostle ordered Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praise-worthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe.

4. *But in God who liveth.* God alone, who liveth always, can continue the rich in the possession of their riches, and in their capacity of enjoying them. Besides it is God alone who can bestow on the rich the happiness of the life to come; which is the only valuable and abiding happiness, a happiness which no riches whatever can purchase. Here the apostle insinuates, that dead idols cannot bestow on any one the happiness either of the present, or of the future life.

Ver. 19.

note 3.) in *lovely* works,[1] (ευμεταδοτους,) ready to distribute, (κοινωνικους) *communicative*,

19 *Providing* for themselves a good foundation[1] *for hereafter*, that they may lay hold on eternal life.

20 O Timothy, *guard the thing committed in trust*[1] *TO THEE*, avoiding *profane vain* babblings,[2]

works, and to be rich in those *lovely works*, whereby the happiness of society is promoted: *To be ready to distribute* a part of their riches to the poor, *communicative* of their time and pains for advancing the interests of truth and virtue in the world.

19 *Providing for themselves*, not money, which can be of no use to them in the other world, *but* what is infinitely better, *a good foundation* to stand on *in the day of judgment, that they may lay hold on the prize of eternal life.*

20 *O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy senseless talking* of the judaizers, *and the oppositions* to the

Ver. 18. *To work good, to be rich in lovely works, &c.* This charge, which Timothy was ordered to give to the rich at Ephesus, shews that the community of goods among the disciples mentioned in the history of the Acts, was confined to Judea; and that even there it lasted only for a short time.

Ver. 19. *Providing for themselves a good foundation.* Αποθησαυριζοντες εαυτοις. Because *treasuring up a foundation* is an unusual manner of speaking, Le Clerc proposes, instead of θεμελιον, to read κειμελιον, *a treasure.* But as no reading ought to be introduced into the scriptures on conjecture, I think the Greek words may be translated, *providing for themselves:* a sense which θησαυριζεις, evidently hath, Rom. ii. 5. *Treasurest up to thyself*, that is, providest for thyself *wrath, against the day of wrath.*---Benson thinks θεμελιον, here hath the signification of θεμα, a deposite; and that the apostle alludes to Tobit iv. 9. LXX.

Ver. 20.---1. *Guard the thing committed in trust to thee.* That this is the proper translation of την παρακαταθηκην, see 2 Tim. i. 12. note 2. The thing committed in trust to Timothy, which the apostle was so anxious that he should guard, and deliver to faithful men able to teach it to others, 2 Tim. ii. 2. was, the true account of our Lord's character as the Son of God, his descent from Abraham and David, his birth of a virgin, his doctrine, miracles, death, resurrection, and ascension into heaven, and his return to the earth to raise the dead and judge the world. Now as these things, at the time the apostle wrote this epistle, were all faithfully recorded in the writings of the evangelists, and were foretold in the writings of Moses and the prophets, these inspired writings were without doubt a principal part of the deposite committed to Timothy, to be kept by him and delivered to faithful men able to teach others. Farther, as the apostle in his sermons and conversations had explained to Timothy many passages both of the ancient scriptures and of his own writings, these interpretations were to be kept by him and followed,

and oppositions of *knowledge*[3] falsely so *named:*

21 Which some professing, have erred *with respect to* the faith. Grace be with thee.[1] Amen. (Eph. vi. 24. note 2.)

gospel, founded on wrong interpretations of the Jewish Scriptures, which they dignify with the appellation of *knowledge;* but it is *falsely so named,*

21 *Which knowledge* of the Scriptures, *some* teachers *professing* to have attained, 1 Tim. i. 6, 7. *have erred with respect to the* true Christian *faith.* But, May the *grace* of God *be with thee* to preserve thee from error. *Amen.*

followed, in all his discourses and exhortations to the Ephesians and others.---This injunction to Timothy, is an injunction to the ministers of the gospel in every age, to keep the writings of Moses and the prophets, and of the evangelists and apostles uncorrupted, as containing the whole of the gospel doctrine: and implies that nothing is to be added to them nor taken from them, by any human authority whatever. Councils, therefore, whether general or particular, have no power to establish any new article of faith. The only thing such assemblies, however numerous or respectable, can do, is to express their opinion that such and such articles of faith are contained in the scriptures. And if they should happen to err, the inspired writings being preserved pure and entire, the errors of councils, as well as of individuals, are to be corrected by these infallible standards.

2. *Avoiding profane vain babblings.* The word κενοφωνιας, signifies, *the emptiness of words:* the noisy empty talking of the false teachers. The Vulgate version has here *vocum novitates, the novelties of words,* the copy from which that version was made reading, perhaps, καινοφωνιας; as some MSS. do at present.

3. *And oppositions of knowledge.* In the enumeration of the different kinds of inspiration, bestowed on the first preachers of the gospel, 1 Cor. xii. 8. we find *the word of knowledge* mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient scriptures, with the name of *knowledge,* that is *inspired knowledge*: for so the word *knowledge* signifies, 1 Cor. xiv. 6.---And, as by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements, together with the perpetual and universal obligation of the rites of the law of Moses, the apostle very properly termed these interpretations, *oppositions of knowledge,* because they were framed to establish doctrines contrary to and subversive of the gospel.---Withall, to destroy their credit, he affirmed that *the knowledge,* from which they proceeded, was *falsely called, inspired knowledge.* The Judaizers, who gave these interpretations, were not inspired with the knowledge of the true meaning of the scriptures, but falsely pretended to that gift.

Ver. 21. *Grace be with thee.* This epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S SECOND EPISTLE

TO

TIMOTHY.

PREFACE.

SECT. I. *Of the Time when the second Epistle to Timothy was written.*

FROM various particulars, in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons.

First, It is evident from 2 Tim. iv. 11. that when Paul wrote this letter, Luke was with him. Wherefore as Luke hath spoken of no imprisonment of Paul at Rome, but the one with which his history of the Acts concludes, the learned men above mentioned infer, that that must be the imprisonment, during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the life of any of the apostles, but an account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John; and by the evangelists Stephen, Philip, and Barnabas; and after that, in many heathen countries, by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years confinement at Rome; he

he ended his history at that period, as having finished his design. It is evident therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of his after transactions; any more than his silence concerning Peter after the council of Jerusalem, is a proof that his ministry and life ended then: Or than his silence concerning many particulars mentioned in Paul's epistles, is a proof that these things did not happen; or if they happened, that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old, that the apostle could not, with propriety, have exhorted him to *flee youthful lusts*, 2 Tim. ii. 22.—But, besides what is to be said in the note on that verse, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which both by the Greeks and Romans was considered as *youth*. See Pref. to 1 Tim. Sect. 2. Object. 1.

These are the arguments on which the writers above mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome; and support their opinion by the following arguments.

1. At the time the apostle wrote this epistle, he was closely imprisoned as one guilty of a capital crime, 2 Tim. ii. 9. *I suffer evil*, μεχρι δεσμων, *unto bonds, as a malefactor*. The heathen magistrates and priests considering Paul as an atheist, because he denied the gods of the empire; very probably also supposing him to be one of the Christians who, they said, had set fire to the city; they confined him in close prison, with his hands and feet in fetters, as a malefactor.—His situation was very different during his first confinement. For then, Acts xxviii. 30. *He dwelt two whole years in his own hired house, and received all that came in unto him*; 31. *preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him*. This mild treatment probably was owing to the favourable account which Festus gave of him to the Emperor, Acts xxv. 25. xxvi. 31. and to what Julius the centurion, who brought him to Rome, said of him, when he delivered him to the officer appointed to receive the prisoners from the provinces.—The centurion's esteem of Paul is mentioned, Acts xxvii. 42, 43.

2. The Roman Governors of Judea, by whom Paul was tried for his life, declared, at his trials, that no crime was alleged against

against him, but only his holding opinions, which his accusers said were contrary to their religion, Acts xxv. 18, 19. They likewise declared, that he had been guilty of no crime against the State, Acts xxvi. 31. Heresy, therefore, being the only charge laid to the apostle's charge, and that circumstance being made known, by the governor of Judea, to his judges at Rome, they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12. *I wish you to know, brethren, that the things, which have befallen me, have turned out rather to the advancement of the gospel.* 13. *For my bonds on account of Christ are become manifest in the whole palace, and in all other places.* His being sent a prisoner to Rome, and his defending himself before his judges, either in person, or by writings presented to them, had made the cause of his bonds well known in the palace and in all other places, to be not any crime, but his having preached salvation to the Gentiles through Christ, without requiring them to obey the law of Moses. He therefore *was fully persuaded by the Lord, that even he himself should soon come to them,* Philip. ii. 24. *and abide some time with them,* Phil. i. 25. and sent them the salutation of Cæsar's household, Philip. iv. 22. by whose good offices he hoped to be set at liberty. But, when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the State, were so enraged against him, that he called his escaping condemnation, when he made his first answer, a being *delivered out of the mouth of the lion,* 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6. *I am already poured out, and the time of my departure hath come.*—7. *I have finished the race.*

2. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the success with which he defended himself against his accusers, encouraged others to preach the gospel without fear; so that he had fellow-labourers then in abundance. Philip. i. 14. *Many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.* At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus, and others, mentioned, Col. iv. 7. 10, 11, 12. 14.—But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apostle's confinement in Rome, of which Luke

has given an account, Demas was with him, Philem. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10, 11. Philem. ver. 24.—But when he wrote his second epistle to Timothy, Demas had forsaken him, *having loved the present world*, 2 Tim. iv. 10. And Mark was absent; for the apostle desired Timothy to *bring Mark with him*, 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death: That being in the greatest danger, all his assistants, except Luke, forsook him and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16. entertained a favourable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16. 30. That afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17.—2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6. 7.—3. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was then in. He only tells us, that his confinement lasted two years, Acts xxviii. 30.—4. If the liberty which the apostle so soon obtained, was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that, three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an empire, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible.—5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner

supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless, from the epistle itself, chap. iv. 16. we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, *that the time of his departure was come.* In short, he was in as much despondency after his first answer, as before it.

Upon the whole, the arguments to prove that Paul wrote his second epistle to Timothy, during the confinement recorded in the Acts, being of so little moment, in comparison of the facts and circumstances which shew that it was written during a subsequent confinement, I agree in opinion with those who hold, that the apostle was twice imprisoned at Rome; once, when he was brought thither from Judea to prosecute his appeal; and a second time, when he came to Rome from Crete, in the end of the year 65, while Nero was persecuting the Christians: (See Pref. to Titus, Sect. 1. last paragraph) and that having made his first defence early in the year 66, he wrote his second to Timothy in the beginning of the summer of that year, as may be conjectured from his desiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men first mentioned, concerning the time of writing the second to Timothy, because on that opinion Lardner hath founded another notion still more improbable, but which, after what hath been said, needs no particular confutation; namely, that what is called the apostle's second epistle to Timothy, was written before the one which is placed first in the Canon, and which is generally believed to have been the first written.

Sect. II. *Of the Place where Timothy was, when the Apostle wrote his second Letter to him.*

That Timothy was at Ephesus, when the apostle wrote his second epistle to him, may be gathered from the following circumstances. 1. Hymeneus and Alexander are mentioned in the first epistle, chap. i. 20. as false teachers, whom Timothy was left at Ephesus to oppose. In the second epistle, he is desired to *avoid the vain babbling of Hymeneus*, chap. ii. 16, 17, 18. and chap. iv. 15. to be *on his guard against Alexander.* We may therefore conjecture, that Timothy was in Ephesus, the place where these false teachers abode, when the apostle's second letter was sent to him.—2. As it was the apostle's custom to salute the brethren of the churches to which his letters were sent, the salutation of Prisca and Aquila, and of the family of Onesiphorus, 2 Tim. iv. 19. shew, that Timothy was in Ephesus when this letter was written to him. For that Ephesus was the ordinary residence of Onesipho-

rus,

rus, appears from 2 Tim. i. 18.; and considering that Prisca and Aquila had, before this, abode some time in Ephesus, (Rom. xvi. 3. note.) the salutation sent to them in this letter, makes it probable, that they had returned to that city.—3. From Titus iii. 12. where the apostle says, *When I shall send Artemas to thee, or Tychicus, make haste to come to me*, it appears to have been the apostle's custom, to send persons to supply the places of those whom he called away from the stations he had assigned them. Wherefore, since in his second epistle, chap. iv. 9. he thus wrote to Timothy, *Make haste to come to me;* then added, ver. 12. *Tychicus I have sent to Ephesus;* may we not infer, that Timothy was then in Ephesus, and that Tychicus was sent by the apostle to supply his place after his departure?—4. The errors and vices which the apostle, in his second epistle, ordered Timothy to oppose, are the very errors and vices which in the first, are said to have been prevalent among the teachers at Ephesus, and which Timothy was left in Ephesus to oppose. See Pref. to 1 Tim. sect. 2. note 4.

These arguments make it probable, that Timothy remained in Ephesus, from the time the apostle left him there, as he was going into Macedonia, until, in compliance with his desire signified in this letter, he set out for Rome; consequently, that Timothy received in Ephesus both the letters which the apostle wrote to him.

Sect. III. *Of the occasion on which the second Epistle to Timothy was written: And of the time of St Paul's Death.*

In the Preface to Paul's first epistle to Timothy, sect. 3. the reader will find a brief history of the apostle's travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. i. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. 1. penult paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24. then went to Nicopolis in Epirus, with an intention to spend the winter, Tit. iii. 12. and to return to Ephesus in the spring, 1 Tim. iii. 14. But, having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12. on his arrival, he gave him such an account of the state of the churches in Crete, as determined him to go with Titus, a second time into that island. While in Crete, hearing of the cruel persecution which the Emperor Nero was carrying on against the Christians, (see the last paragraph of this section), the apostle speedily finished his business, and sailed with Titus to Italy, in the end of the autumn 65, rightly judging that his

his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city.

Paul, on his arrival at Rome, taking an active part in the affairs of the Christians, soon became obnoxious to the heathen priests, and to the idolatrous rabble, who hated the Christians as atheists, because they denied the gods of the empire, and condemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and closely imprisoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apostle hath not informed us directly, what the crime was which the heathen magistrates laid to his charge. If it was the burning of the city, which the Emperor falsely imputed to the Christians in general, his absence from Rome when the city was burnt, being a fact he could easily prove, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of denying the gods of the empire, and of condemning the established worship. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul's doctrine: and among the rest, Alexander the Ephesian coppersmith, who having, as it would seem, apostatized to Judaism, had blasphemed Christ and his gospel; and on that account had been lately delivered by the apostle to Satan, 1 Tim. i. 20. This virulent Judaizing teacher, happening to be in Rome when Paul was apprehended, he, in resentment of the treatment received from the apostle, appeared with his accusers when he made his first answer, and in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, 2 Epist. iv. 14. *Alexander the coppersmith did me much evil.*—15. *For he greatly opposed our words.* The rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being lineally descended from David, was heir to his throne: that being raised from the dead, his right to rule the Gentiles was thereby demonstrated: and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul, as crimes worthy of death, on pretence that they subverted, not only the law of Moses, but the laws of the empire. The hints which the apostle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form these conjectures, 2 Tim. ii. 8. *Remember Jesus Christ of the seed of David, was raised from the dead, according to my gospel.* 9. *For which I suffer evil unto bonds, as a malefactor.* 10. *For this cause I patiently bear all things on account of the elected;* the Gentiles elected to be the people of God instead of the Jews; *that they also may obtain the salvation which is*

by

by Jesus Christ, with eternal glory. Such were the crimes of which St Paul was accused by his enemies.—The answers which he made to their accusations are insinuated, 2 Tim. iv. 17. *However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.* The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ, his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had strengthened him thus fully to declare what he had preached, that all the Gentiles might hear of his courage and faithfulness in maintaining their privileges.—To this bold declaration of his preaching concerning Christ, the apostle told Timothy he was animated, by considering, *That if we die with him, we shall also live with him. If we suffer patiently, we shall also reign with him. If we deny him, he also will deny us,* 2 Tim. ii. 11, 12.—To conclude, the evident reasonableness of the things which the apostle advanced, in answer to the accusations of his enemies, and the confidence with which he urged them, made, it seems, such an impression on his judges, that notwithstanding they were greatly prejudiced against him, and shewed themselves determined to take his life, they did not then condemn him, but sent him back to his prison, thinking it necessary to give him a second hearing.

How long the apostle remained in prison, before he was allowed to make his first answer, doth not appear. Neither do we know what length of time elapsed between his first and second answers. Only from his desiring Timothy, after making his first answer, to come to him before winter, we may conjecture that he made his first answer early in the summer of the year 66, and that he thought it might be a considerable time, before he would be brought to a second hearing.

Soon after his first answer, therefore, in the year 66, the apostle wrote his second epistle to Timothy, to inform him of what had happened to him since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. Also he gave him some hints of the crimes which his enemies laid to his charge, and of the answers which he had made to their accusations, and of the principles by which he was emboldened to make these answers. Moreover he told him, that although his judges had not yet condemned him, he had not the smallest hope of escaping, when he should be brought to a second hearing; that his accusers and judges had shewed themselves so enraged against him, before he made his first answer, that when he was brought into the court, neither any of the Roman brethren, nor any of the brethren

from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forsook him: That during the trial, his judges shewed such an extreme hatred of the Christians, and of their cause, that all his assistants, except Luke, had fled from the city, fearing that they likewise would be apprehended and put to death: That being thus deserted by his friends and fellow-labourers, and having no hope of escaping, he had a great desire to enjoy Timothy's company and services, during the short time he had to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him, by the things written in this letter.

These particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability, by the following circumstances. The Emperor Nero having set fire to the city on the 10th of July, A. D. 64. to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Christians, who, at that time, were become the objects of the popular hatred, on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. So Tacitus informs us, Annal. Lib. xv. c. 44. and Suetonius Ner. c. 16. This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 66, or in spring 67, in the 13th year of Nero's reign.

Sect. IV. *Shewing that the Facts recorded in the Gospels, and preached by the Apostles, are strongly confirmed by St Paul's second Epistle to Timothy.*

This epistle being written by Paul, to an intimate friend, and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death; it is natural to think, that if the facts which he had every where preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, at such a time as this, have made reparation to mankind, for the injury he had done them, in persuading them to believe

lieve on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death; and that he would have made this reparation, by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were fables; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth; it might have been expected, that in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or, that some word or circumstance would have escaped him, which might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most unambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him.—For example, he begins his letter with affirming, that by preaching the gospel, he served the God of his forefathers with a pure conscience: and says, he thanked God in his private prayers continually for Timothy's faithfulness in preaching the gospel.—Then ordered him to stir up the spiritual gift which he had conferred on him; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, *nor of me*, said he, *the Lord's prisoner*, but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things.—Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end.—And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ, which had been committed to him in trust; and to be strong in the honourable office of an Evangelist which was bestowed on him; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm every where, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemies of the gospel to keep it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.

world.—And with respect to himself, he assured Timothy that he suffered imprisonment, and every evil patiently, and with the greatest joy for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment.—Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God, an approved unashamed workman in the gospel.—And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy was as destructive to the souls of men, as a gangrene is to their bodies.—What stronger proofs can any one desire of the apostle's sincerity in the things which he preached? If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged, by delivering him to Satan for blaspheming Christ, have published the imposture to the world?—In the mean time, that Timothy and others might not entertain harsh thoughts of God, for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating that these corrupt teachers, when driven out of the church for their wicked practices, not being able to make any discoveries to the prejudice of the gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached.—Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to flee youthful lusts, and to practise assiduously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance.—And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, in after ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their delusions.—Then, conscious of his own faithfulness as an apostle, he appealed to Timothy's perfect knowledge of his doctrine, his manner of life, his purpose in teaching that doctrine, the virtues which he exercised, and the persecutions which he suffered for the gospel; particularly at Antioch, Iconium, and Lystra; but that God delivered him out of them

all. So that if Timothy shewed himself equally faithful, he might expect the like deliverances.—And having informed him, that all who adhered to truth, should, in that age, suffer persecution, he charged him, notwithstanding, to continue in the profession of the things which he had learned of him, and had been assured of; knowing from whom he had learned them, and that they were agreeable to the ancient Scriptures, in the knowledge and belief of which he had been educated from his childhood.—Then solemnly charged him in the presence of God, and of the Lord Jesus Christ the judge of the world, to preach all the things he had mentioned, without considering whether the doing thereof was seasonable or unseasonable with respect to himself; because the church was soon to lose the benefit of the apostle's labours, the time of his departure being come.—This charge the apostle accompanied with an high expression of joy, on the reflexion that he had combated the good combat, had finished the race, had preserved the faith, and was sure of a crown of righteousness from Christ his master, at the day of judgment.—And to encourage Timothy to follow his example, he informed him, that though no man appeared with him, when he made his first answer, yet the Lord Jesus stood by him, and strengthened him to declare boldly the doctrine concerning the salvation of the Gentiles by faith, which was so offensive to the Jews; and that though he had no hope of deliverance at his next hearing, yet he was sure the Lord Jesus would deliver him from betraying his cause, and from every evil work; and would preserve him safe to his heavenly kingdom: In which persuasion, he directed to Jesus a doxology, which, on other occasions, he ascribed to God the Father.

These strong asseverations of the truth of the things which Paul had all along preached, these earnest charges to Timothy to preach the same things openly and plainly to the world, these high expressions of joy in the sufferings which he had endured for preaching them, and these confident expectations which he expressed, of receiving a full reward in the life to come for all his labours and sufferings, being the apostle's dying words to his intimate friend and companion in the ministry of the gospel, conveyed in a private letter, no person who is a judge of human nature and human actions, can read them, without being impressed with the strongest conviction of the apostle's own thorough persuasion of the things, which, from the time of his conversion, he constantly preached, without the least variation. And seeing the most important of these things were matters of fact, of which his own senses and experience had informed him; such as the appearing of Jesus to him on the road to Damascus, after his resurrection; his endowing him with supernatural powers; his revealing to him all the particulars of his history, and of the

gospel doctrine; his having enabled him, by the power of miracles, to persuade multitudes in many countries to embrace and profess the gospel; I say, the apostle's own persuasion of these facts, clearly and repeatedly displayed in this private letter, is such a proof of their reality, and of the truth of the gospel history, as never will be shaken by all the sophistry of infidels united.—This excellent writing, therefore, will be read by the disciples of Christ to the end of the world, with the highest satisfaction. And the impression which it must have on their minds, will often be recollected by them with the greatest effect, for the confirmation of their faith in the gospel, and their consolation under all the evils which their adherence to the gospel may bring upon them.

CHAPTER I.

View and Illustration of the Particulars contained in this Chapter.

THE apostle begins this epistle with a delicate praise of Timothy. He told him, that he gave thanks to God, that he had unceasing remembrance of him in his prayers, as a faithful minister of Christ, ver. 3.—And, that recollecting the sensibility and gratitude, which he discovered by the tears of joy which he shed, when the apostle instructed him in the doctrines of the gospel, he had a strong desire to see him once more, now that he was in prison for their common master, ver. 4.—That this desire was increased, when he called to remembrance the unfeigned faith which first dwelt in his grandmother Lois, and then in his mother Eunice, and he was persuaded in him also; so that Timothy was come of a pious race, ver. 5.—The apostle's thanksgiving to God, in his secret prayers, for Timothy's faithfulness as a minister of Christ, I call *delicate praise*, because being bestowed in the presence of God, out of the hearing of the world, it was a praise in which there was neither insincerity nor flattery. The apostle, it is true, mentioned this to Timothy himself, along with the other particulars which were so honourable to him. But he did it in a private letter to him, and with no view, except to stir him up strenuously to exercise the spiritual gifts, which were imparted to him, for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, benevolence, and temperance, to enable them to exercise these gifts without fear,

fear, and in a prudent manner, for the benefit of mankind, ver. 7. —He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he is the Son of God, and Saviour of the world; neither to be ashamed of him his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8.—who hath saved both Jews and Gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now published to all, through the appearing of Christ in the flesh; in so much that the Gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10.—Farther, the apostle assured Timothy, that to publish these joyful doctrines, he was himself appointed a *herald*, and an *apostle*, and a *teacher of the Gentiles*, ver. 11.—And that for preaching these doctrines to the Gentiles, and not for any crime, he now suffered the miseries of a jail. Nevertheless, he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timothy, to hold fast the form of sound words, in which he had delivered the doctrines of the gospel to him, as well as these doctrines themselves, which had been revealed to him by Christ, ver. 13.— Then mentioned the desertion of the Judaizing teachers in Asia, ver. 15.—And spake with the warmest gratitude of the kindness of Onesiphorus, who had gone among the different prisons of Rome seeking him; and when he found him, had ministered to him with the greatest affection, as he had done to him formerly in Ephesus, as Timothy well knew, ver. 16, 17, 18.

NEW TRANSLATION.

CHAP. 1. 1 Paul an apostle of Jesus Christ, (see 1 Tim. i. View.) by the will of God, (1 Cor. i. 1. note 1. κατ', 228.) *on account of* the promise of life[1] which is *by* Christ Jesus,

COMMENTARY.

1 *Paul an apostle of Jesus Christ, by the will of God, on account of* publishing *the promise of* eternal *life, which* being made to believers of all nations in the covenant with Abraham, *is* to be obtained not *by* obeying Moses, but *Christ Jesus.*

2 To Timothy, MY *beloved* son: Grace, mercy, AND peace, from God the Father, and FROM Christ Jesus our Lord.

3 *I give thanks to* God (whom from MY forefathers I serve[1] with *a* pure conscience,[2]) that I have *unceasing* remembrance of thee in my prayers night and day;[3]

4 *Remembering* thy tears[1] *I greatly desire* to

2 *To Timothy, my beloved son* in the faith: May *gracious dispositions, merciful deliverances, and inward peace,* be to thee, *from God the Father* of Jews and Gentiles, *and* from *Christ Jesus our* common *Lord.*

3 *I give thanks to God, (whom,* according to the knowledge received *from my forefathers, I serve with a pure conscience,* when I preach to all the promise of life through Christ,) *That I have unceasing remembrance of thee in my prayers evening and morning,* as a faithful minister of Christ.

4 *Remembering thy tears I greatly desire to see thee, that I may be filled*

Ver. 1. *On account of the promise of life which is by Christ Jesus.* The preposition κατα, in this verse, as in Tit i. 1. denotes the end for which Paul was made an apostle; namely, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts. It promised nothing but a long and happy life in Canaan. See Rom. x. 5. note. The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note 1.

Ver. 3.---1. *I give thanks to God, whom, απο προγονων, from my forefathers, I serve.* Because the Jews affirmed, that in preaching eternal life to the Gentiles through obedience to Jesus Christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to Timothy, in thus preaching I serve God with a pure conscience, because I preach according to the knowledge of the scriptures which I received from my forefathers, to whom the salvation of the Gentiles through faith was made known in the covenant with Abraham.---Or, the clause may be translated *after my forefathers,* after their example.

2. *With a pure conscience.* By mentioning *a pure conscience,* as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the Judaizing teachers as having put away a good conscience, 1 Tim. i. 5, 6. when they preached that salvation could be had only by obeying the law of Moses.

3. *Night and day.* Benson says, the evening and morning are pointed out by nature for our devotions; "for what more reasonable than that "in the morning men should commit themselves to the divine direction; "and in the evening gratefully review God's goodness, and recommend "themselves to his care."

Ver. 4.---1. *Remembering thy tears.* Lardner thinks these tears were shed by Timothy on the occasion mentioned Acts xx. 37. But there it is said that the Ephesian elders, and not Timothy, wept sore.---Others think the apostle refers to the tears which Timothy shed when

he

see thee,[2] that I may be filled with joy:

5 *Calling* to remembrance *ALSO* the unfeigned faith *which* is in thee, which dwelt first in thy grandmother, Lois,[1] and *in* thy mother Eunice, and I am persuaded that *IT DWELLETH* in thee also.

6 *For which cause* I put thee in *mind to* stir up the *spiritual* gift of God[1] which is in thee *through the imposition* of my hands, (See 1 Tim. iv. 14. note 3.)

with joy in conversing with thee, and in giving thee my dying charge and blessing.

5 This desire is increased by my *calling to remembrance also the unfeigned faith* in the gospel, which *is in thee* since I instructed thee, *which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that it dwelleth firmly fixed in thee also*, through the instructions of thy pious parents, as well as through my care.

6 *Because I believe thy faith to be unfeigned, I put thee in mind to stir up the spiritual gift of God which thou possessest through the imposition of my hands:* Improve thy gift by boldly exercising it in preaching and defending the doctrines of the gospel, against all false teachers.

he left him in Ephesus to go into Macedonia.---I think the tears spoken of were shed when the apostle first instructed Timothy in the Christian faith. Thereby this pious youth shewed that he was deeply affected with the doctrines of the gospel, and that he felt the warmest gratitude to his spiritual father, while communicating these joyful doctrines to him.

2. *I greatly desire to see thee.* The common translation of verses 3, 4. seems to represent the apostle as greatly desiring to see Timothy, only while he was praying to God. But as that cannot be the apostle's meaning, the verse must be construed, and translated as I have done. See chap. iv. 9. note.

Ver. 5. *Which dwelt first in thy grandmother Lois*, &c. In scripture language, *to dwell*, signifies *to abide permanently*. Here it is insinuated, to the great praise of Timothy's grandmother Lois, that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and that the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle.---The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who if they take the same pains with their children, may hope, that by the blessing of God, their care will be followed with the same happy effects.

Ver. 6. *Stir up the spiritual gift of God.* For the meaning of this exhortation, see 1 Thess. v. 19. note. Timothy was here directed to lay hold on the opportunities, which his station at Ephesus afforded him, for improving his spiritual gifts, by boldly exercising them in confirming and defending the doctrines of the gospel; as is plain from the next verse.

Ver. 7.

7 For God hath not given us *a* spirit of *cowardice*, but of power, and of love,[1] and of *self-government*.[2]

7 For *God hath not infused into us a spirit of cowardice* which shrinks at danger, *but of courage*, such as becometh those who possess the gifts of inspiration and miracles, *and of benevolence*, which disposes us to communicate the gospel to all mankind, *and of self-government*, to behave with prudence on every occasion.

8 *Wherefore*, be not thou ashamed of the testimony[1] of our Lord, nor of me his prisoner: But *do thou jointly suffer evil* FOR the gospel,[2] according to the power (see ver. 7.) of God,

8 *Wherefore, be not thou*, like many in this city, *ashamed of testifying the things which concern our Lord* Jesus, *neither* be thou ashamed *of me who am a prisoner on his account: But do thou* come *and jointly suffer evil* with me *for the gospel* which I preach to the Gentiles, *according to the power of God* bestowed on thee;

Ver. 7.---1. *And of love.* The ministers of the gospel were not animated with the selfish and bigotted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses.

2. *And of self-government.* Σωφρονισμε. Scapula translates this by the word *castigatio, correction:* Estius, by *moderatio, government.* It comes from σωφρονιζω, *ad sanam mentem reduco;* consequently it signifies a habit of self government acquired by frequently restraining our passions. See Tit. ii. 12. note 3.

Ver. 8.---1. *The testimony of our Lord.*---This is the genitive of the object, Ess. iv. 24.---The great business of the first preachers of the gospel was, to testify to the world the things concerning the Lord Jesus of which they had been eye witnesses, or which had been reported to them by the eye-witnesses: Such as, the doctrines which he preached, and the miracles which he wrought in proof of his being the Son of God: his calling himself *Christ the Son of God*, even in presence of the chief priests and elders of the Jews; his condemnation and crucifixion on that account; his resurrection from the dead, whereby he was demonstrated to be the Son of God: his ascension into heaven; his shedding down the Holy Ghost on his disciples; and his promise to return to judge the world.---That the apostles were to testify these things, appears from our Lord's command, recorded John xv. 27. *And ye shall bear witness because ye have been with me from the beginning.* Acts i. 8. *Ye shall be witnesses unto me both in Jerusalem,* &c. *and to the uttermost parts of the earth.*

2. *But do thou jointly suffer evil for the gospel.* The dative case, in the Greek, is often governed by a preposition understood. Here the preposition understood is επι, *for*, and not συν *with*; because *to suffer evil with the gospel*, would be too bold a figure. The proper meaning of συν, in the compound word συγκακοπαθησον, is *jointly suffer evil with me, and the other faithful servants of Christ.*

Ver. 9.

9 Who hath saved us, and called us with an holy calling, not (κατα, 228.) *on account of* our works, but *on account of* his own purpose, and grace[1] which was given us *through* Christ Jesus (προ χρονων αιωνιων) before the *times of the ages :* (See Tit. i. 2. note 2.)

10 (Δε, 101.) *And* is now made manifest by the appearing[2] of our Saviour Jesus Christ, who hath *indeed made death ineffectual,*[2] and hath *made* life and immortality *clear*[3] (δια) through the gospel;

9 *Who hath resolved to save us, and* for that purpose hath *called us* into his kingdom, *with an holy calling ;* a calling whose object is to make us holy ; and hath thus called us, *not on account of our works* as meriting it, *but in accomplishment of his own purpose and gift, which was given us through Christ Jesus* in the covenant made with mankind at the fall, long *before the times of the Mosaic dispensation.*

10 *And* this gift of salvation, *is now made manifest, by the appearing of our Saviour Jesus Christ* in the flesh, *who,* through his own death and resurrection, *hath indeed made death ineffectual, and hath made an immortal life* after death, and the nature of that life, *clear through the gospel,* which assures us that we shall live for ever in the body, after the resurrection.

Ver 9. *And grace which was given us.* This (χαριν) *grace* or *gift,* is that which was given to all mankind after the fall, in the promise that the seed of the woman should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17. was a promise of deliverance from death by a general resurrection, and of eternal life to all, who at the judgment are found capable of it.

Ver. 10.---1. *By the appearing.* The word επιφανειας, properly signifies, *brightness, splendour ;* and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself *the light of the world.* See Tit. ii. 11. note 2.---The manifestation of God's purpose and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his appearing and continuing on earth in the flesh, and by his rising from the dead in the body in which he died.

2. *Who hath indeed made death ineffectual.* The word καταργησαντος, signifies, to render a thing inoperative ; to deprive it of its power, Rom. iii. 31. note 1.---Christ hath not abolished temporal death to any one, since all without exception die. But he hath deprived death of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead ; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle telleth us, Heb. ii. 14. The Son of God *partook of flesh and blood, that through death,* καταργηση *he might destroy him who had the power of death ;* that is, render his malicious contrivances for destroying the human species, ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

3. *Hath*

11 *For which* I am appointed *an herald*, and an apostle, and a teacher of the Gentiles.

12 For *which* cause I suffer *even such* things.[1] Nevertheless I am not ashamed; for I know *in* whom I have believed,[2]

11 *For* proclaiming *which* good news, *I am appointed an herald and an apostle, and* furnished with spiritual gifts to make me *a* successful *teacher of the Gentiles.*

12 *For publishing the promise of eternal life through Jesus Christ* to the Gentiles, *I suffer even such things as* have now befallen me. *Nevertheless I am not ashamed* either of my doc-

3. *Hath made life and immortality clear.* This is commonly supposed to be an Hebraism, for *immortal life.* But though I have so explained it in the commentary, perhaps the word ἀφθαρσιαν, should be translated, not *immortality*, but *incorruption;* in which case the meaning will be, *hath made the life or existence of the soul after death, and the incorruption of the body after the resurrection, clear:* So that the salvation of believers, mentioned ver. 9. includes not only a resurrection from the dead, but an immortal bodily life in heaven.---The word φωτισαντος, which I have translated, *made clear*, is explained by Scapula *lucidum reddo; illumino, illustro; I make a thing* which was formerly dark, *clear* and plain. This is more proper than the common translation, *brought to light.* For the Israelites had an obscure knowledge of the immortality of the soul and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37. and from what is related, 2 Maccab. vii. 9. 14. 23. See Ess. v. sect. 3. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more clear discovery of them in the gospel, but especially Christ's express promise to raise the dead, and give eternal life to believers, might with the greatest propriety be called a *making these things clear.*---The heathens also had some confused hopes, of the immortality of the soul, and of the resurrection of the body. But, as they had no ground for these hopes, but uncertain tradition and their own wishes, they were much in the dark as to these things. And, therefore, concerning these important subjects the apostle might justly say, that in former ages they were not made known to the sons of men, as they are now revealed to the holy apostles and prophets, by the Spirit, Eph. iii. 5.

Ver. 12.---1. *For which cause I suffer even such things.* By assigning his preaching salvation to the Gentiles through Christ, without obedience to the law of Moses, as the cause of his second bonds in Rome, he hath insinuated that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.

2. *I know in whom I have believed.* By appearing to Paul on the road to Damascus, and by bestowing on him the spiritual gifts, Jesus convinced him that he was risen from the dead, and that he was *Christ the Son of God.* Wherefore, he could say with the greatest confidence, *that he knew in whom he had believed:* He knew that Jesus was no impostor, but the Son of God, the Governor of the world, and the judge of the living and of the dead.

and I am persuaded that he is able to *preserve* (την παραθηκην μου) *what is committed in trust*[3] *to me until* that day.

13 The form[1] of *whole-*

trine or of my sufferings. *For I know in whom I have believed*, that he is the Son of God; *and I am persuaded he is able to defend the doctrine of the gospel which is committed in trust to me*, against infidels and false teachers, *till the end of the world.*

13 *The form of wholesome words,*

3. *I am persuaded he is able to preserve what is committed in trust to me.* Παραθηκην μου: literally, *my deposite.* This may signify either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of his committing to Christ his bodily life to be preserved till he should restore it to him at the last day. This doubtless is a good sense of the phrase, being parallel to 1 Pet. iv. 19. *Let those who suffer according to the will of God* παρατιθεσθωσαν τας ψυχας εαυτων, *commit in trust their lives to him in well doing, as to a faithful creator:* for certainly it was a great encouragement to the servants of Christ to suffer death on account of the gospel, to know that he would restore their bodily life to them at the resurrection. Nevertheless seeing, by saying to Timothy, ver. 14. *The good deposite preserve by the Holy Ghost who dwelleth in us*, the apostle represents the doctrine of the gospel as *a deposite* committed to him and to the other faithful ministers of Christ, to be preserved in purity. (See ver. 14. note 1.) I am of opinion that παραθηκην μου, in this verse, means *the true doctrine of the gospel* committed in trust to the apostle, and to the faithful men, mentioned 2 Tim. ii. 2.—It is true that in ver. 14. and in 1 Tim. vi. 20. where the same injunction is given, the word used is not παραθηκην, as in this verse, but παρακαταθηκην: but these words have the same meaning, being both of them derived from παρατιθημι, which signifies to commit a thing in trust to another to be kept: And it is applied in particular to doctrines: 2 Tim. ii. 2. *What things thou hast heard from me by many witnesses, these* παραθου *commit in trust to faithful men, who shall be fit also to teach others.*—It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavours of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it until the day of his second coming.

Ver. 13.—1. *The form.* Υποτυπωσιν, here translated *form*, comes from υποτυπω, which signifies, *to draw a sketch*, or *first draught of a thing*, as painters do when they begin a picture.—Wetstein hath shewed from the Greek writers, that υποτυπωσις, denotes *a sketch*, or concise representation of any thing. It signifies also, the *likeness* of a thing,

some words which thou hast heard *from* me,[2] hold fast, *with the* faith and love which *ARE* in Christ Jesus.

14 *The* good *deposite*,[1] *guard* by the Holy Ghost, *who* dwelleth in us.[2]

15 Thou knowest *this*, that all they *who ARE in*

in *which thou hast heard from me* the doctrines of the gospel, *hold fast with that fidelity* to Christ *and* that *love* to those who err, which become a minister of Christ.

14 Also *the good deposite* of the gospel doctrine itself, *guard by* the assistance of *the Holy Ghost, who dwelleth in us.*

15 To guard the good deposite among the Ephesians, is the more

especially that which is made by impression. See 1 Tim. i. 16. note 2. The word, therefore, is properly enough translated, *form.*

2. *Of wholesome words which thou hast heard from me.* This is an insinuation that the false teachers had proudly and impiously introduced into their discourses, a variety of high sounding mysterious words and phrases of their own invention, (called *foolish talkings*, 1 Tim. i. 6.) on pretence that they expressed the Christian doctrines, better than those used by the apostles. This bad practice Timothy was to resist, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel, and which he terms *wholesome words*, because, being dictated by the Spirit, 1 Cor. ii. 13. they are more fit for expressing the doctrines of Christ, than any words of human invention. ---The teachers in modern times, who in explaining the articles of the Christian faith, use phrases different from the scripture phraseology would do well to attend to this apostolical injunction.---If the above interpretation of ὑγιαινοντων λογων, is not admitted, the clause may be thus translated, *The form of wholesome doctrines---hold fast.*

Ver. 14. --1. *The good deposite.* This is the literal translation of την καλην παρακαταθηκην. See 2 Tim. i. 12. note 3.---The Cambridge MS. reads παραθηκην, here.---What the *deposite* was, of which the apostle speaks, see 1 Tim. vi. 20. note 1.---Our translators have added the words, *to thee*, which are not in the original; and besides are unnecessary, because the apostle is speaking of a deposite committed in trust to himself as well as to Timothy; as is plain from the last words of the verse: *Guard by the Holy Ghost who dwelleth in us.*---As *the form of wholesome words* mentioned ver. 13. was a part of the deposite, an exhortation to guard them, was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit as nearly as possible, the very words which were dictated to the inspired writers, by the Spirit of God. See 1 Cor. ii. 13. note 1.

2. *The Holy Ghost who dwelleth in us.* The apostle means the gift of discerning spirits which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

Ver.

Asia[1] *have turned me off*; of whom are Phygellus and Hermogenes.[2]

16 *May* the Lord *grant* mercy *to the family* of Onesiphorus; (see v. 18. note.) for he often refreshed[1] me, and was not ashamed of my chain. (See ver. 8.)

17 But *being* in Rome, he sought me out very diligently, and found ME.

18 *May* the Lord grant *to* him, *to find* mercy (παρα) *from* the Lord[1] in that

necessary, because *Thou knowest this, that all the Judaizing teachers who are in Asia, have turned me off*, denying that I am an apostle: *of whom are Phygellus and Hermogenes.*

16 *May the Lord grant mercy to the family of Onesiphorus. For he* continued his attachment to me, and *often comforted me* in my imprisonment, by his visits and friendly offices, *and was not ashamed of me though chained* as a malefactor.

17 *But being come to Rome*, he *searched for me with great diligence* among the different prisons in the city, *and* at last *found me.*

18 For that good man himself I pray, *May the Lord* reward him for his kindness to me, and *grant to him*

Ver. 15.---1. *All they who are in Asia have turned me off.* According to the Greek commentators, the apostle is here speaking of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, εν must be translated by the word *from*, which is a very unusual sense of that preposition. I agree with the ancients in thinking the Judaizing teachers, and not the brethren in Asia, are here meant, because it is not to be thought that all the brethren either *from* or *in* Asia, turned Paul off from being their apostle, or teacher, by denying his apostolical commission. Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle mentioned it as a thing which Timothy, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposite.

2. *Of whom are Phygellus and Hermogenes.* Of these corrupt teachers we know nothing. Only from their being mentioned particularly, as having turned off the apostle, it may be presumed that they opposed his doctrines with great virulence, and had spoken calumniously of him. Whether they were authors of any particular sect, is not known. Some fabulous stories are told of them, in the apocryphal books of the sufferings of the apostles, which merit no credit.

Ver. 16. *He often refreshed me;* Ανεψυξε, literally, *He cooled me.* The apostle in this manner expressed the consolation which he received from the friendly visits of Onesiphorus, because the Hebrews represented any great affliction under the idea of a scorching or burning heat. See 1 Pet. iv. 12.---Perhaps the apostle meant likewise that Onesiphorus ministered to his wants at this time in Rome, as he formerly did in Ephesus. See ver. 18.---Offices of kindness done to Paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

Ver.

day. And *how* many things be ministered TO ME *in* Ephesus, thou knowest *well.*

to find pardon from the Lord Jesus *in the day* of judgment. *Besides, how many things he supplied to me* while I abode *in Ephesus, thou,* being a witness thereof, *knowest well.*

Ver. 18. *To find mercy from the Lord.* If *the Lord* in this latter clause does not mean the Lord Jesus, it is a common Hebraism for, *May the Lord grant him mercy.* See Gen. ix. 16. xix. 24. Exod. xxiv. 1, 2.---By praying, first for the family of Onesiphorus, ver. 6. the apostle insinuated that Onesiphorus was at a distance from his family. Next by praying for that good man himself, he intimates that he was not dead.---Blackwall observes, that there is great beauty in the style of this passage. He thinks the interruptions and repetitions found in it shew the writer's impatience to express his fervent gratitude to Onesiphorus, for whose family he first prays; then suspends the sentence, to repeat his acknowledgments. After that, with renewed fervency and gratitude he prays, *The Lord grant unto him to find mercy from the Lord in that day.* Blackwall adds, among the many parentheses and interruptions of style, to be met with in the most elegant authors, we find few written in a more pathetic and lively manner, or for a more substantial reason.---Concerning the salutation sent to the family of Onesiphorus, chap. iv. 19. from which the Papists infer that Onesiphorus was dead when this epistle was written; and concerning the lawfulness of praying for the dead, which the Papists have founded on the prayer in this 18th verse, taken in connection with that salutation, see chap. iv. 19. note 2.

CHAPTER II.

View and Illustration of the Instructions given to Timothy in this Chapter.

BECAUSE the Judaizing teachers in Asia had all cast off Paul as an apostle, and because it would not be in his power after this, to oppose their corrupt doctrines in person, he ordered Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction, through Christ and not through the law of Moses, ver. 1.—and the things concerning Christ; namely that he is the Son of God; that he died for our sins; that he arose from the dead, ascended into heaven, and now sitteth at the right hand of God, governing the world; and that he will return to judgment; all which Timothy had heard from the apostle, as facts confirmed by the testimony of many witnesses: These he ordered him to commit to faithful men, capable of inculcating them on others, who, in their turn, should hand them

them down in like manner; that the knowledge of them might be continued among mankind to the end of the world, ver. 2.

But in regard Timothy, by preaching these things, would expose himself to much persecution, the apostle exhorted him to endure evil, as a good soldier of Jesus Christ, ver. 3.—imitating ordinary soldiers, who hold themselves in constant readiness to march and fight, that they may please their commanders, ver. 4.—Imitating also those who contend in the games, who do not expect to be crowned, unless they observe all the rules of the combat, ver. 5.—and husbandmen, who must labour, before they partake of the fruits of the ground which they cultivate, ver. 6, 7.—Farther, he desired him faithfully to do the work of an evangelist, by frequently calling to remembrance, and preaching, that Jesus Christ of the seed of David, though put to death by the Jews as a deceiver, was raised from the dead, and thereby demonstrated to be the Son of God, according to the apostle's gospel, ver. 8.—for the preaching of which he was now bound in chains as a malefactor, ver. 9.—But he bare his sufferings with joy, for the sake of the Gentiles, elected to be the people of God, that they might obtain salvation through the preaching of the gospel, ver. 10.—And to encourage Timothy, and all the ministers of religion, who should read this letter, to faithfulness in preaching the gospel, and to courage in suffering for it, he set before them this greatest of all motives, That if they suffer death with Christ, they shall also live with him, ver. 11.—Whereas, if through fear of persecution and death they deny him, by concealing or misrepresenting the things concerning him, he will, at the day of judgment, deny that they are his servants, ver. 12.—This Christ had expressly declared, Matth. x. 33. and he certainly will do it: for he cannot deny himself, ver. 13.—All these things the apostle ordered Timothy to represent to the Judaizing teachers, who perverted the doctrines of the gospel to render them conformable to the prejudices of the unbelieving Jews and Gentiles, hoping thereby to avoid persecution. Also he ordered him earnestly to testify to them, as in the presence of the Lord, not to fight about the meaning of detached words and sentences in the law, from which nothing could result but the subversion of the hearers, ver. 14.—And with respect to Timothy's own conduct, the apostle ordered him to present himself to God an approved unashamed workman, who rightly divided the word of truth among his hearers, ver. 15.—Then counselled him to shun the profane empty babbling of the judaizers, in their discourses about the law, because such a method of talking led to more impiety, ver. 16.—and was of an infectious nature, corrupting the mind as a gangrene does the body. And mentioned Hymeneus and Philetus, two bigotted judaizers, whose vain babbling led to more and more impiety, ver. 17.—For by affirming

ing that the resurrection was accomplished when men believed, they denied the resurrection of the dead, and overturned the faith of some, who had expected a future eternal life in the body, in consequence of their resurrection, ver. 18.—But although these and other ungodly teachers, by opposing the doctrine of the apostles, denied their inspiration and authority, the apostles remained firmly placed, as the foundation on which the church of God is built, ver. 19.—Farther, that Timothy and the faithful at Ephesus, might not entertain wrong thoughts of God, for permitting false teachers in his church, the apostle observed that it is in the church as in a great house, where there are vessels made of different materials, some for an honourable and some for a dishonourable use, ver. 20.—But that if any teacher cleanse himself from false doctrine, and bad practices, he will be in the house of God a vessel sanctified and meet for the master's use, ver. 21. —And that Timothy might be such a teacher, the apostle gave him a variety of directions and advices, respecting his behaviour and method of teaching, ver. 22.—25.

NEW TRANSLATION.

CHAP. II. 1 Thou therefore, my son, be strong in the grace[1] *which is* (ἐν, 167.) *through* Christ Jesus.

2 And *what* things thou hast heard *from* me (διὰ, 113.) *by* many witnesses,[2] *these commit in*

COMMENTARY.

1 *Because there has been such a general defection among the teachers in Asia, my son, be strong in* preaching *the grace which is* bestowed on mankind *through Christ Jesus.*

2 *And what things thou hast heard from me* concerning Christ, confirmed *by many witnesses* who saw and conversed with him, both before and af-

Ver. 1. *Be strong in the grace.* *Grace* here may signify the office of an evangelist bestowed on Timothy by the grace of Christ. For it is used to signify the office of an apostle, Rom. i. 5.---Or, it may signify the spiritual gifts bestowed on Timothy, to fit him for his office. In this sense, the exhortation will be the same with that given him, 1 Tim. iv. 14. 2 Tim. i. 6.---Or, *grace* may signify *the gospel* itself, as it does, Tit. ii. 11. And the apostle's meaning may be, that Timothy should strongly set forth the great blessings bestowed on mankind through Christ, as they are revealed in the gospel.

Ver. 2.---1. *What things* (See 1 Tim. vi. 20. note 1.) *thou hast heard from me by many witnesses.* Grotius thinks these *witnesses* are the ancient prophets who foretold our Lord's coming in the flesh; and particularly his death and resurrection. But I rather think the witnesses here spoken of, were the apostles and other eye-witnesses who attended our Lord during his ministry on earth, and saw him alive after his resurrection, to whose testimony St Paul often appealed in the course of his preaching and conversation. See 1 Cor. xv. 5.---8. Heb. ii. 3.--- If this is the apostle's meaning, the things which Timothy had heard from

trust[2] to faithful men, who shall be *fit also* to teach others.

3 Thou, therefore, endure *evil*, as a good soldier of Jesus Christ. (See 1 Tim. i. 18. note.)

4 No man *who* warreth entangleth himself with the *businesses* (τȣ, 71.) of *this* life,[1] that he may please him who hath chosen him to be a soldier.

ter his resurrection, *these commit in trust to men of approved fidelity, who shall be fit also to teach* them to *others*, that the knowledge of them may be continued in the world to the end.

3 *Since thou must maintain the doctrine of Christ, and commit it in purity to others, do thou endure* with constancy the *evils*, attending that service *as a good soldier of Jesus Christ*, that the teachers whom thou appointest may imitate thee.

4 No *soldier engages in any of the businesses of this life, that* being constantly ready for action, *he may please him who hath chosen him to be a soldier.* The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

from him, were those mentioned ver. 8. namely Christ's descent from David, and his resurrection from the dead: Also the other articles of the gospel, mentioned 1 Tim. vi. 20. note 1. for many of these being matters of fact, their credibility depends on the testimony of those who were eye and ear witnesses of them.---In our Bible, the translation of the clause under consideration is, *heard from me among many witnesses*, meaning, I suppose, that Paul himself was one among many witnesses, from whom Timothy had heard the things concerning Christ abovementioned. But the translation I have given is more proper.

2. *These*, παραθȣ, *commit in trust.* For this translation of the Greek word, see 2 Tim. i. 12. note 3.---Though Christ promised that the gates of hell should not prevail against his church, means are to be used by his servants for securing it against the power of hell. And therefore St Paul, by inspiration, ordered the ministers of the gospel in every age to instruct a number of capable men, in the true gospel doctrine, who were to preach that doctrine faithfully to others, who, in like manner, were to deliver it in purity to their successors. In obedience to this injunction, a succession of teachers hath been perpetuated in the Christian church, by whose labours the knowledge of the doctrines and precepts of true religion having been widely diffused, the morals, especially of the lower classes of mankind, who, till this order of teachers was established, were exceedingly ignorant and profligate, have been greatly mended.--Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world, so that it hath continued and will continue to the end.---The gospel ministry therefore, being of divine institution, and admirably adapted to the necessities of mankind, he who undertaketh that function from just motives, and who exerciseth it with understanding and diligence, performs a work, most acceptable to Christ, and highly beneficial to the world.

Eusebius,

5 And *also if one* (αθλη) *contend in the games,*[1] *he is not* crowned *unless he contend according to the laws.*[2]

6 *It becometh the husbandman to labour* (πρωτον) *before*[1] *he partaketh* of the fruits.

7 Consider what I say; (γαρ, 97.) and *may* the

5 *And also, if one contend in the* Grecian *games, he is not crowned unless he contend according to the laws* of the combat. As little can thou expect to be rewarded unless thou fulfil thy ministry in the manner prescribed by Christ.

6 *It becometh the husbandman to labour* his field *before he partake of the fruits* of it. How much more oughtest thou to labour in the ministry, before thou are rewarded?

7 *Consider what I say* concerning the necesssity of devoting thyself

Eusebius, E. H. l. 3. c. 4. speaking of the churches founded by Paul and Peter saith, "But how many, and who, having become ge- "nuine imitators of these," (apostles) "were esteemed fit to feed the "churches founded by them, it is not easy to say; unless it be such as "any one may easily collect from the writings of Paul."---If in the days of Eusebius the succession of pastors in the churches founded by the apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is no where promised in scripture, that the succession of pastors in the church should be uninterrupted.

Ver. 4. *Entangleth himself with the businesses of this life.* In his note on this passage, Grotius hath shewed, that the legionary soldiers among the Romans, were not suffered to engage in agriculture, merchandise, mechanical employments, or any business which might divert them from their profession. The apostle, by applying the Roman law respecting soldiers to the ministers of the gospel, hath established *a scripture canon*, whereby all who undertake the office of the ministry, are prohibited from following such secular businesses, as engross their attention and require much time to execute.

Ver. 5.---1. *If one contend in the games.* This is the proper signification of the word αθλη. Hence the combatants were called *athletes.*

2. *Unless he contend according to the laws.* One of the laws of the games was, that the combatants should contend naked. But whether the apostle had that law in view here, and meant to insinuate that the ministers of the gospel, while combating the excellent combat of faith, in those times of persecution, were to divest themselves of the love and of the cares of the world, I will not petend to say. The preceding verse contains that sentiment.

Ver. 6. *Labour before he partaketh.* The word πρωτον, is often used as an adverb, in which sense I have taken it here, and have construed the sentence thus, δει τον γεωργον κοπιωντα πρωτον μεταλαμβανειν των καρπων.

Lord give thee understanding in all things.

8 Remember *Jesus* Christ, of the seed of David, *raised* from the dead,[1] according to my gospel:[2]

9 (Ἐν ᾧ 164.) *for which* I suffer *evil unto bonds, as a malefactor.* But the word of God is not bound.[1]

wholly to the ministry, and of enduring evil, *and may the Lord* Jesus *give thee a just discernment in all* religious *matters.*

8 Often *recollect* and preach, That *Jesus Christ, really descended from David, was raised from the dead,* and thereby demonstrated to be the true Messiah, *according to the gospel which I preach.*

9 *For which* gospel *I suffer evil even to bonds, as a malefactor. But* though my enemies may bind me, *they cannot bind the word of God.* It will spread itself in spite of all opposition.

Ver. 8.—1. *Remember Jesus Christ, of the seed of David, raised from the dead.* Of the false teachers some, I suppose, were Greeks, or persons addicted to the Grecian philosophy; others were Jews, who retained many of their ancient prejudices. The Greeks had a great attachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17. who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17. note. But to preserve himself and others from that error, Timothy was ordered often to recollect, and consequently to preach the resurrection of Jesus Christ the true Messiah from the dead; because being a real resurrection, it was an example and proof and pledge of the resurrection of all the faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the Illustration perfixed to 1 Cor. xv.—Timothy was also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary as his resurrection, to his being the true Messiah, Isai. xi. 1.

2. *According to my gospel.* Eusebius, E. H. l. 2. c. 4. saith, "it was "reported by some, That the gospel according to Luke was common-"ly meant by Paul, when writing as concerning a gospel of his own, "he saith, *according to my gospel.*" This however could not be his meaning in every instance where he useth that expression. For we find it in some of his epistles which were written before Luke's gospel was published. See Rom. ii. 16. xv. 25.

Ver. 9. *But the word of God is not bound.* This short sentence is a beautiful display of the apostle's character. The evils which he was suffering for the gospel, though great, he reckoned as nothing, because of the joy which he felt from his persuasion that the honour of Christ and the happiness of mankind would be promoted by his sufferings; and because he knew that all the opposition which infidels were making to the gospel would not hinder it from being preached and believed. They

10 *For this cause I patiently bear* all things (διὰ, 112.) *on account of the elected*, that *they also* may obtain the salvation which IS *by* Christ Jesus, with eternal glory.

10 *For this cause I patiently bear all things, on account of the* Gentiles *elected* to be the people of God, (see 1 Pet. i. 1. note 3.) *that they also may obtain the salvation* from sin and death, *which is* procured *by Christ Jesus*, and which will be accompanied *with eternal glory.*

11 (Ὁ λογος, 71.) *This saying* IS *true*, (ει γαρ) *That if we die* with HIM,[1] we shall also live with HIM:

11 Suffering for Christ is not so great a misfortune as the world imagines: For *this affirmation is true, that if we die with Christ*, as martyrs for religion, *we shall also live with him* eternally.

12 If we *suffer patiently*, we shall also reign[1] with HIM: If we deny HIM, he also will deny us. (See Mat. x. 33.)

12 *If* like Christ *we suffer* persecution *patiently, we shall also reign with him: But if*, when brought before kings and councils, *we* from fear *deny our relation to him, he will*, at the judgment, *deny* that he knows *us.*

13 (Ει, 130. 2.) *Though we be unfaithful, he* abideth faithful. He cannot deny himself.

13 *Though we be unfaithful* in denying him, *he abideth faithful* to all his promises and threatenings. *He cannot act contrary to his own essential perfections.*

14 Put THEM in remembrance of these things, *earnestly testifying* TO THEM *in the presence of* the Lord, *not to fight* about

14 *Put the Ephesians in mind of these great motives, earnestly testifying to them in the presence of Christ*, and as they shall answer to him, *not to fight about words*, (see 1 Tim. vi. 4.

have bound me in chains, said he, and may put me to death, but the word of God they cannot bind.---Not only the strength of the apostle's reasoning here, but the energy of his expression is admirable.

Ver. 11. *This saying is true, That if we die with him*, &c. Tillotson thought this a noted saying among the first Christians. But whether they had it by tradition from Christ, or whether it was in familiar use among the apostles, he could not determine. St Paul introduces several remarkable sayings of his own in this manner, in order to excite attention---The saying mentioned here, from whomsoever derived, was no doubt of singular use in exciting the Christians of that age to the stedfast profession of their religion.

Ver. 12. *We shall also reign with him.* I do not think there is here any reference to the Millennium, as Benson fancies. In other passages of scripture, the future felicity of the righteous, is represented by their reigning with Christ, Rev. iii. 21.

Ver. 14. *Not to fight about words.* Bengelius translates, μη λογομαχειν, *not to fight with words.* The pernicious effects of those disputes about

words[1] *for nothing useful*, BUT (επι) to the subverting of the hearers.

15 *Strive to present* thyself *to* God, *an approved unashamed* workman, *who* rightly *divideth*[1] the word of truth.

16 But profane *empty* babblings (περιϛασεις, *circumsiste*) *resist*, for they will increase *to* more ungodliness.

17 And their word will eat *as a gangrene*: of whom *are* Hymeneus and Philetus,[1]

18 who concerning the truth have erred, *affirming*, that the resurrection *hath already happened*,[1]

note 2.) as the Judaizers do, *to no manner of use, but to the subverting* of the faith and morals *of the hearers*.

15 *Strive to* behave so as at last thou mayest *present thyself to God, an approved unashamed workman, who* hath *rightly distributed the doctrine of the gospel* to all, according to their need.

16 *But irreligious empty declamations resist, for they* who use such discourses, *will increase to more ungodliness*; they will proceed to deny the most essential articles of the Christian faith.

17 *And their doctrine will eat*; will destroy the souls of men; *as a gangrene* destroys the body. *Of this sort* of ungodly talkers *are Hymeneus and Philetus.*

18 *who from the true Christian doctrine have wandered, affirming that the resurrection hath already happened; and* by this impious babbling, *have*

about words are described 1 Tim. vi. 4. *Whereof come envy, strife*, &c.—The same bad consequences flow from most religious disputes, as they are commonly managed; so that they tend to nothing but to the subverting of the faith and morals of those who engage keenly in them. They ought therefore to be carefully avoided, agreeably to the apostle's advice.

Ver. 15. *Who rightly divideth.* Ορθοτομουντα, literally *who rightly cutteth up the word*; in allusion to the action of the priest who opened and divided the sacrifice: or rather, of one who carves at table, and distributes meat to the guests, according to their ages and their state of health. In this manner the apostle himself divided the word to the Corinthians, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to bear it.* The Vulgate version paraphrases this very well, *recte tractantem, rightly handling.*

Ver. 17. *Of whom are Hymeneus and Philetus.* The apostle mentions these two by name, as profane empty babblers, whom the faithful were to resist, because their errors were of the most dangerous nature: as is evident from the account which the apostle gives of them in the next verse. And because *Hymeneus* in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan, 1 Tim. i. 20.—*Philetus* is mentioned no where else in scripture.—Perhaps these teachers denied that Jesus Christ came in the flesh, see 1 John iv. 2. consequently denied the reality both of his death and of his resurrection. See pref. to 1 John sect. 3.

Ver. 18. *Affirming that the resurrection hath already happened.* They affirmed

and *overturn* the faith of some.

19 (Μεντοι) Nevertheless the foundation of God standeth *firm*,[1] having this seal,[2] *The Lord will make known them who*

overturned the faith of some concerning the resurrection of the body, and a future life in the body.

19 These false teachers, by denying the doctrine of the apostles, make themselves greater than the apostles. *Nevertheless*, the apostles being *the foundation of God's church* (Eph. ii. 20.)

affirmed that the only resurrection Christ promised was a spiritual resurrection from ignorance and error by believing the gospel: And that that resurrection having already happened, no other is to be expected. See Irenæus, lib. ii. c. 56. This doctrine the Judaizers founded, I suppose, on Christ's words, John v. 24, 25. where doubtless a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 28, 29. in which he promised expressly the resurrection of the body.—By explaining the doctrine of the resurrection in a figurative sense, Hymeneus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body, not only as impossible in itself, but as a thing highly disadvantageous, had it been possible. See pref. to 1 Cor. sect. 4. These Judaizers, however, carried the matter farther than even the Greek philosophers. For being Sadducees, who held that there is nothing in man but what is material, by denying the resurrection of the body, they denied the future existence of the man.—The heresy of Hymeneus was that which Irenæus ascribes to the Gnostics, lib. 2. c. 37. *Esse resurrectionem a mortuis agnitionem ejus, quæ ab ipsis dicitur veritatis.* This heresy seems afterwards to have been espoused by Marcion, who said, *Non carnis sed animæ resurrectionem esse credendum. We are not to believe the resurrection of the body, but of the soul.* Epiphanius Heres 42.

Ver. 19.—1. *Nevertheless* θεμελιος *the foundation of God standeth firm.* The apostle speaking of the temple of God, the Christian church, consisting of believers, says Ephes. ii. 20. *Ye are built upon* τω θεμελιω *the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner stone.* Wherefore, it is probable, that by *the foundation of God* in this passage, he means *the apostles and prophets*, on whom, as on a foundation, the church is built. And when he told Timothy that *the foundation of God standeth firm*, his meaning is, that the apostles were so firmly placed as the foundation of the church, that they could not be removed by any attempts of those who denied their inspiration and authority.—Because we find this expression, Heb. vi. 1. *Not laying again the foundation of repentance*, &c. Benson, by *the foundation of God*, understands the chief doctrines of the gospel. But I do not see how what follows, can be applied to doctrines.

2. *Having this seal.* In common language *a seal* signifies, not only the seal itself with its inscription, but the figure that is made by the seal when impressed on some soft substance. *A seal*, in the sense of *a figure with an inscription*, was no unusual thing on a foundation stone even in ancient times; Zech. iii. 9. *For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes: Behold I will engrave the graving thereof.*

3. *The*

are his.[3] And, Let every one *who* nameth the name of Christ, depart from iniquity.

stand firm in that honourable place, *having this inscription* as a confirmation of their authority, *The Lord will make known them who are his. And, Let every one who nameth the name of Christ* as his Lord, *depart from wicked teachers*, lest with them he be destroyed.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of *earthen ware*,[1] and some to honour, and some to dishonour.[2]

20 Think it not strange that God permits wicked teachers to be in his church. *In a great house, there are not only vessels of gold and of silver, but also of wood and of earthen ware, and some* of these vessels are destined *to an honourable, and some to a dishonourable use.*

3. *The Lord will make known them who are his*, &c. The apostles and prophets, as the foundation stones of the temple of God, the Christian church, have this inscription engraven upon them: *The Lord will make known them who are his.* These are nearly the words which Moses spake to Korah and his company, who endeavoured to overturn his authority, Numb. xvi. 5. *The Lord will shew who are his;* which the LXX. have translated as the apostle hath done; εγνω Κυριος τους οντας αυτου. *The Lord will make known them who are his.* This inscription is said to be written on *the foundation of God*, that is on the apostles, and is called *a seal*, or confirmation of their authority, in allusion to the common use of seals.---The remaining part of the inscription, *Let every one who nameth the name of Christ depart from iniquity*, is an allusion to the command which Moses gave to the Israelites, Numb. xvi. 26. *Depart from the tents of these wicked men.*---The opposition of the heretical teachers to the apostles, was as real a rebellion against God, as the opposition of Korah and his company to Moses, and was as certainly to be punished. Wherefore, to the safety of the faithful, it was as necessary that they should depart from these heretical teachers as it was to the safety of the Israelites, that they should depart from the tents of Korah and his accomplices. To shew this, and to make the heretical teachers sensible of the destruction that was coming upon them, the apostle represents a command, similar to that given by Moses to the Israelites, as written on the apostles the foundation-stones of the church of God: *let every one that nameth the name of Christ depart from iniquity*, let them depart from wicked teachers, lest they be involved in their punishment.

Ver. 20.---1. *And of earthen ware.* The word οστρακινα, denotes *vessels of clay*, such as potters make, and which are appropriated to meaner uses, than those made of gold and silver. They are called οστρακινα, because being burnt in the fire, they are hard like shells.

2. *And some to dishonour.* The application of the comparison, begun in this verse, is wanting, as in the comparison Rom. v. 12. and other instances.

21 If *then* a man *will cleanse* himself *well* from these *things*, he *will* be a vessel *APPOINTED to* honour, sanctified, and *very profitable* for the master's use, *prepared for* every good work.

22 Flee (δὲ, 106.) *therefore* youthful[1] lusts: But *pursue* righteousness, [2] faith, *love*, *AND* peace with them *who* call on the Lord *from* a pure heart.

23 (Δὲ) *Moreover*, foolish and *untaught* questions (Tit. iii. 9.) *reject*, knowing that they *beget fightings*.

21 *If then a teacher will cleanse himself well from these things*, namely, from false doctrine, corrupt affections, and sinful actions, *he will be a vessel appointed to an honourable use* in the church, *consecrated, and very profitable for God's use who is the master* of the house or church, being *prepared for every good work*.

22 *Flee therefore* those *youthful lusts* which young men placed over others are prone to indulge, and which render them unfit for the master's use. *But pursue righteousness, fidelity, love, and peace*, especially *with them who worship the Lord from a pure heart*.

23 *Moreover*, those *foolish questions* which the judaizers are so fond of, and *which were never proposed* by the apostles, *reject; knowing that they beget contentions*.

instances. But the member wanting here may be thus supplied: Just so in the church, which is the house of God, there are teachers of different characters and capacities; and some of them being faithful, are employed in the honourable work of leading men in the path of truth and goodness. But others, being unfaithful, are permitted to follow the dishonourable occupation of seducing them who love error, that the approved may be manifest. See pref. sect. 4. penult paragr. at the middle.

Ver. 22.---1. *Flee therefore youthful lusts.* The apostle does not mean sensual lusts only, but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers who are free from sensual lusts are at little pains to avoid.---At the time this epistle was written, Timothy being about 38 years of age, was in the season of life, which is most susceptible of ambition, pride, love of power, &c.

2. *But pursue righteousness*, &c. Human nature is so constituted, that what men are accustomed to, becomes pleasant, although at first it be disagreeable. The apostle's advice therefore may be considered as implying, that we should for the most part employ ourselves in the exercise of the virtues here mentioned, that we may acquire a relish for them, and not too frequently indulge ourselves even in innocent diversions and entertainments. For, "the mind may insensibly fall off "from the relish of virtuous actions, and by degrees exchange that plea-"sure which it takes in the performance of its duty, for delights of a "much more inferior and unprofitable nature." Spectator, number 447.---The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

24 (Δι) And the servant of the Lord must not *fight*[1] but be gentle *towards* all men, *fit* to teach, (see 1 Tim. iii. 2.) *patiently bearing evil*;

24 *And the servant of Christ must use no violent methods* with those he instructs, *but* must *be gentle towards all men, shewing* an example of the meekness which he recommends: He must also be *able and desirous to teach, patiently bearing every kind of ill treatment.*

25 In meekness instructing those *who set themselves in opposition;* (μηποτε) if, *by any means,* God will give them repentance (εις) to the *acknowledgment of truth.*

25 Having the command of his own temper, he must *In meekness instruct those who set themselves in opposition* to the doctrines of the *gospel, if by any means, God will give them a sense of their errors,* so as to bring them *to the acknowledgment of truth.*

26 *And being*[1] *caught alive*[2] *by him out of the snare*[3] *of the devil, they*

26 *And being caught alive by the servant of the Lord, out of the toils of the devil,* in which they were sleeping

Ver. 24. *And the servant of the Lord must not fight.* In this and the following verse, the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned our Lord generally exercised in teaching. Yet, on some occasions, he departed from his usual mildness, and with great severity reproved notorious sinners; such as the scribes and pharisees. In the same manner, the prophets and apostles used strong speech in checking obstinate offenders; while those who shewed any candour and honesty in their opposition to the gospel, they instructed with the greatest meekness, agreeably to the canon mentioned, ver. 25.

Ver. 26.---1. *And being,* &c. The translation which I have given of this verse, arises from pointing and construing it in the following manner: Και εξωγρημενοι επ' αυτε εκ της παγιδος τε διαβολε, ανανηψωσιν εις το θελημα εκεινε. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns: for αυτε the relative, means *the servant of the Lord,* and εκεινε the demonstrative, refers to God, mentioned ver. 15.

2. *Caught alive.* Ζωγρεω, denotes the action of a fisher or hunter who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with great propriety. For the purpose of the devil's ensnaring men, being to kill them, the servant of God, who takes the wicked alive out of his snare, saves their life, by giving them an opportunity of escaping and returning to God.

3. *Out of the snare of the devil.* The snare of the devil, out of which the opposers of the gospel are to be taken alive by the servant of the Lord, signifies those prejudices, and errors, and habits of sensuality, which hindered both Jews and Gentiles in the first age, from attending to the evidences of the gospel.

4. *They*

may awake (εις) *to* DO *the will of God.*[4]

through the intoxication of sin, *they may awake* from that intoxication, *to do the will of God* by believing and obeying the gospel.

4. *They may awake to do the will of God.* The word ανανηψωσιν properly signifies to awake sober out of a deep sleep occasioned by drunkenness. In this passage wicked men are represented as asleep, or deprived of the use of their faculties through the intoxication of sensuality. During this sleep of their reason, they are caught in the toils of error by the devil. But being laid hold on by the servant of the Lord, they are taken alive out of that snare, by his representing to them the danger of their state, and are at length roused to do the will of God.---If to this construction and translation of this passage given above, it be objected, that εζωγρημενοι εκ παγιδος, is an uncommon phrase, I answer with Benson, it is not more uncommon, than ανανηψωσι εκ παγιδος, the phrase admitted by our translators.

CHAPTER III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

THE apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3.—betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4.—And to shew, that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom he spake, in order to conceal their enormous wickedness, would make loud pretensions to superior

perior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to shew themselves, the apostle ordered Timothy to avoid them, ver. 5.—Of this sort, he told him, those teachers were, who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sins, by assuming the direction of their conscience, ver. 6.—And who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I think justly considered as a prediction of the apostasy from the true faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overturned by the incursions of the barbarous northern nations.—Of that apostasy St Paul had prophecied twice before; namely, 2 Thess. ii. 3,—12. and 1 Tim. iv. 1,—5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described. In the second passage, the impious doctrines and superstitious practices which by virtue of that authority they were to introduce, are particularly set forth. But in this epistle, the influence of the ungodly doctrines and superstitious practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people, are foretold.—These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these prophecies foretold to end in that monstrous fabric of spiritual tyrrany which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt that the predictions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his greatest purposes.

Lest, however, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear, that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy,

to the truth, was of the same nature, and would end in the same manner, as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy being men corrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base arts, ver. 8.—But they would not be permitted to go on in their deceits longer than the time determined. Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then to shew what he had done for repressing error and wickedness in the world, the apostle appealed to Timothy's knowledge of his doctrine, manner of life, purpose in preaching, faith, long-suffering, love, patience, persecutions in various places, and deliverances. Wherefore, Timothy having been taught the true doctrines of the gospel by the apostle, and being animated by his example to encounter danger, he was both qualified to detect and strengthened to oppose error, ver. 10, 11.—Besides, he was to consider that all the faithful servants of Christ in the first age, were appointed to suffer persecution, ver. 12.—Whereas evil men and false teachers, instead of suffering for the truth, will give up every article thereof, and become more and more corrupt; seducing not only others, but themselves also, through their immoderate love of gain, ver. 13.—In short, the apostle ordered Timothy to maintain with firmness, the doctrine he had learned from him, knowing that he had learned it from an apostle of Christ, ver. 14.—and the rather that from his childhood he had been brought up in the knowledge of the Jewish scriptures, which, by leading him to believe on Christ, were able to make him wise to salvation, ver. 15.—For these scriptures being given by the inspiration of God, they are in all respects agreeable to the gospel-revelation, and may be used profitably by Christian ministers, in teaching, correcting, and instructing their people in righteousness, ver. 16.—Properly understood, therefore, the Jewish scriptures are of great use in fitting the Christian preacher for every part of his duty, ver. 17.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 (Τουτο δε, 104.) This also know, that in *latter* days' perilous times *will* come.	1 Besides what I formerly told thee concerning the apostasy, 1 Eph. iv. 1. *This also know, that in the latter days*, through the extreme wickedness, both of the teachers and of the people, *times dangerous* to live in *will come.*

Ver. 1. *In latter days.* The phrase εσχαταις ημεραις is the same with Gen. xlix. 1. εσχατων ημερων, which signifies *future days*, or *time*, without marking

2 For men[1] *will be self-lovers*,[2] *money-lovers*,[3] boasters, proud, blasphemers, disobedient to parents,[4] *ungrateful*, unholy.

2 *For men will be selfish, covetous of money, boasters* of their being in favour with God, and *proud* on that account, *blasphemers* of God, by the injurious representation which they give of him, *disobedient to parents, ungrateful* to benefactors, *unholy*,

3 Without natural affection,[1] *covenant breakers*,[2] *slanderers*,[3] inconti-

3 *Without natural affection*, avowed *covenant breakers, slanderers of* those who oppose their corruptions, immo-

marking whether these days were far off or near at hand. And therefore it does not signify *the last days* of the world, as in our English Bibles, but *future times* in general, being of the same import with ὑστεροις χρονοις *latter times*, 1 Tim. iv. 1. where also the apostasy is foretold.

Ver. 2.---1. *For men will be.* The word *men* includes both teachers and people. The apostle seems to have had the teachers principally in his eye here; as is plain from ver. 6. where he represents them as *going into houses, and leading captive silly women*: and verse 8. where he likens them to *Jannes* and *Jambres*, on account of their resisting the truth, by the false miracles which they pretended to work.

2. *Self-lovers.* The extreme selfishness of the teachers of religion in future times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from, and terminate in selfishness.---The vices mentioned in this and the two following verses, have always existed in the world. But being spoken of here as characteristical of the latter days, it implieth, that besides being common in the latter days, they would be openly avowed and defended.---Accordingly it is well known, that in the dark ages, the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and went before them in the practice of these enormities.

3. *Money lovers.* The Romish clergy have carried their love of money to such an height, that they pretend to sell heaven for money, even to the wickedest of men, under the name of *indulgences*.

4. *Disobedient to parents.* In the language of the Hebrews, *parents* signified superiors of every denomination. The disobedience of the Romish clergy to princes and magistrates, and even their dethroning princes, is well known. It may also signify, their encouraging children to become monks and nuns, contrary to the will of their parents.

Ver. 3.---1. *Without natural affection.* The Romish clergy being forbidden to marry, can have neither wives nor children openly: So are without the affections natural to mankind: At least they dare not avow their having these affections.---It may likewise be meant of the laity who were to shut up their female children in nunneries, on pretence of superior sanctity; but in reality from interested motives.

2. *Covenant-breakers.* The Roman Catholic clergy have been remarkable covenant-breakers. For not long ago, they professedly held it as a principle of religion, that no faith is to be kept with heretics; and set subjects free from their oaths of allegiance to their princes.---

Or,

nent, fierce, *without any love to good men,*

4 *Betrayers,*[1] *headstrong, puffed up,* (see 1 Tim. iii. 6. note 2.) lovers of pleasures, more than lovers of God:[2]

5 Having a form of godliness, but denying the power *of it.* (Και, 204.) *Now* from *these* turn away.

6 (Εκ τουτων γαρ, 94.) Of these *indeed they* are, *who go* into houses[1] and

derately *addicted to venereal pleasures, fierce* against their opposers, *without any love to good men* who maintain the truth,

4 *Betrayers* of trust, *headstrong* in whatever they undertake, *swollen* with pride, so that they will hearken to no advice, *lovers of* sensual *pleasures more than lovers of God.*

5 These wicked teachers, in order to deceive their disciples the more effectually, will *have an appearance of godliness,* by their care in performing the external duties of religion, *but they will* be utterly void of real piety. *Now* these turn away.

6 *Of these* teachers *indeed they are, who go into houses,* and having the appearance of godliness, *take the direc-*

Or, ασπονδοι may signify, persons who being offended will enter into no treaty of reconciliation: So it may be translated *implacable,* as in Rom. i. 31.

3. *Slanderers.* The authors and abettors of the apostasy, will impute all manner of crimes to those who resist their corruptions. How exactly this hath been fulfilled in the Romish clergy, all who are acquainted with their history know well.

Ver. 4.---1. *Betrayers.* Προδοται. If this word is translated *traitors,* as in our Bible, it may signify, that they would deliver up their nearest relations to death, who opposed their corruptions. See Mark xiii. 12.

2. *Lovers of pleasures more than lovers of God.* It is observable that this description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the excessive love of sensual pleasure is. It hath been the source of those monstrous perversions of religion, which took place among Christians in the dark ages. And governed by it, many in every age destroy their health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites.

Ver. 5. *From these turn away.* Some think the phrase τουτους αποτρεπου, may be translated *these turn away:* turn out of the church, all teachers who have any resemblance to the persons I have mentioned. They are introducing the corruptions, which, in after times, their successors will carry to the height I have described.

Ver. 6.---1. *Of these, indeed they are, who go into houses, and lead captive silly women, &c.* This, with the two subsequent verses, is thought by some a prophetical description of the practices of the Romish monks

and

lead captive silly women laden with sins, led away[2] *by* divers lusts ;

7 *Always* learning, *but* never able to come to the knowledge *of truth.*

8 (Δ) Now *in the manner that* Jannes and Jambres[1] *resisted* Moses,[2] *so*

tion of the consciences and purses of *ignorant women*, who being *laden with sins*, and *led away by divers lusts*, gladly embrace doctrines which reconcile the practice of sin with the hope of salvation.

7 These are devoted to the false teachers, on pretence of *always learning ; but* they are *never able to come to the knowledge of truth*, because their teachers industriously hide it from them.

8 *Now, in the manner that Jannes and Jambres resisted Moses, so* by false miracles (ver. 13.) *these* teachers

and friars in the dark ages, who by hypocritical pretensions to extraordinary sanctity, and by auricular confession and other wicked arts, deluded and corrupted their female votaries. But practices similar to these began very early in the church, and by a gradual progress, were at length, under the Romish hierarchy, formed into a regular system of deceit. We may therefore suppose, that as in the prophecies which foretel the political state of the world, so in the prophecies concerning the apostasy in which its religious state is represented, the general course of things, through a succession of ages, is foretold, rather than the state of things in any particular age. This I think will be allowed, when it is considered, that not the rise only, but the progress and downfal of the apostasy is foretold in these prophecies. So that their subject being a series of things, which were to happen throughout a long course of years, and which were gradually to produce a widely extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period.

2. *Led away by divers lusts.* The word αγομενα, *led away*, being properly applied to beasts who are led in halters whithersoever their owners please, it signifies that these women were slaves to their lusts.

Ver. 8.---1. *Jannes and Jambres.* It is generally believed that these were Pharaoh's chief magicians, whose names, though not recorded by Moses, being handed down by tradition, are preserved in Jonathan's Chaldee paraphrase on Exod. vii. 11. and on Numb. xxii. 22. In the latter passage, these two magicians are absurdly said to have been Balaam's servants.---Jannes and Jambres are mentioned likewise by Numenius the Pythagorean, as Origen informs us, Cont. Cels. Lib. 4. p. 198, 199. Spencer's edit.

2. *Resisted Moses.* We are told, Exod. vii. 11. 22. that Pharaoh's magicians imitated three of Moses' miracles, *by their enchantments*, incantationibus ; that is, by repeating a form of words known only to themselves, in which they invoked certain demons, and, as they fancied, constrained them to do the thing desired. By thus pretending to work miracles equal to those of Moses, they resisted him in his attempt to persuade Pharaoh to let the Israelites go.

3. *So*

they also resist[3] the truth; Men *wholly corrupted IN mind, undiscerning*[4] concerning the faith.

9 *However*, they shall *not proceed* farther.[1] For their *foolishness*[2] shall be *very plain to all*, as theirs also was.[3]

10 But thou hast fully

also, contrary to their conscience, will *resist the truth;* being *men wholly corrupted in mind*, and *utterly incapable of discerning the* true *faith* of the gospel.

9 *However*, after deluding mankind for a while, *they shall not proceed farther. For their imposture shall be* made *very plain to all; as the imposture of Pharaoh's magicians also was* to the Israelites, and even to the Egyptians themselves.

10 *But*, what have I done for de-

3. *So these also resist the truth.* Resist the truth in the manner Jannes and Jambres resisted Moses; namely, by false miracles. In the early ages the heretical teachers were much addicted to the study of magic. Clem. Alexand. Strom. lib. v. p. 104. tells us, that some of the *Gnostics* pretended to have the secret books of Zoroaster. We know likewise that, in later times, the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. γοητες, *magicians*. The apostle, therefore, in prophesying of the heretical teachers, who were to arise in the church in after times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. *Undiscerning concerning the faith.* As Rom. i. 28. Αδοκιμον νους, signifies a mind incapable of distinguishing right from wrong, Αδοκιμοι, in this passage may signify persons incapable of distinguishing truth from falsehood; consequently incapable of discerning the true doctrines of the gospel.

Ver. 9.---1. *However, they shall not proceed farther.* How exactly the whole of this prophecy hath been fulfilled, they know who are acquainted with the history of the ancient heretics, and of the Romish church, and of the Reformation.

2. *For their foolishness shall be very plain to all.* Ανοια: Their want of understanding. The apostle might justly call the errors of the authors of the apostasy, and the base arts by which they established their authority, *foolishness*, because, though they thought themselves superlatively wise, in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason, as are the imaginations and actions of fools.---Or, *foolishness* here may signify *imposture*.

3. *As theirs also was.* The vile arts by which the corrupters of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Israelites, by the stop which God put to their enchantments. And thus the truth being set in a more clear light, the wisdom and righteousness of God in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10.

known[1] my doctrine, manner of life, purpose, faith, *meekness*, love, patience,

11 Persecutions, *sufferings, such as befel me in* Antioch, *in* Iconium, *in* Lystra:[1] *such* persecutions I endured; but out of THEM all the Lord delivered me.

12 (Και παντες δε, 107.) *And all indeed who wish to live* godly in Christ Jesus, *shall be persecuted.*

13 (Πονηροι δε, 103.) *Now wicked* men and (γοητες) *sorcerers,*[1] *will* wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and *WITH* tecting and opposing deceivers, *thou* knowest, who *hast fully known my doctrine, manner of life, purpose* in preaching, *fortitude* in danger, *meekness* under provocation, *love* to mankind, *patience* under sufferings,

11 *Persecutions* and *sufferings, such as befel me in Antioch,* (Acts xiii. 50.) *in Iconium,* (Acts xiv. 2. 5, 6.) *in Lystra,* where I was stoned and left as dead: (Acts xiv. 19, 20.) *Such persecutions I endured; but out of them all the Lord* Jesus *delivered me.*

12 I do not complain of my sufferings, as if I was the only persecuted servant of Christ. *All indeed who wish to live godly in the Christian church, shall be persecuted* in this age.

13 *Now* the *wicked teachers and sorcerers,* of whom I speak, who by false miracles seduce the people, *will for a while wax worse and worse, deceiving* others, *and being deceived* themselves, till they are stopped, ver. 9.

14 *But* instead of acting like these wicked teachers, *continue thou* in the belief of *the things which thou hast*

Ver. 10. *Hast fully known.* The word παρηκολουθησας, is applied to one who follows another in walking, so as to keep pace with him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used, Luke i. 3.

Ver. 11. *In Lystra.* Timothy being a native of Lystra, and the apostle's disciple and companion, when the apostle was stoned in that city, and dragged out of the street as one dead, he may, as Benson supposes, have been present on that occasion, and may have been one of those who stood round him when he revived, Acts xiv. 20.

Ver. 13. *But wicked men and sorcerers.* Γοητες. This word properly denotes, *sorcerers, enchanters, magicians,* who deceiving the vulgar by false miracles, make them believe what they please.---The apostles gave to the false teachers, who introduced and continued the apostasy, the name of *sorcerers,* with great propriety, and termed their vile arts, *sorceries,* Rev. xviii. 23. because they were to resist the truth in the very manner Pharaoh's magicians resisted Moses. For, as St Paul told the Thessalonians, 2 Epist. ii. 9. their *coming* was to be *after the inworking of Satan, with all power, and signs, and miracles of falsehood,* 10. *and with all the deceit of unrighteousness.*---In ver. 9. the apostle had foretold that a stop would be put to their delusions. Here he foretels that they themselves would not be reclaimed.

Ver. 14.

WHICH thou hast been intrusted,[1] knowing from whom thou hast learned THEM:

15 And that from a child thou hast known the *sacred* Scriptures,[1] which are able to make thee wise *to* salvation, *by the* faith which IS in Christ Jesus.

16 *The whole* Scripture[1] IS *divinely inspired,*[2] and IS profitable for *teaching,*[3] *for confutation,*[4] for cor-

learned, and with which thou hast been intrusted, knowing from whom thou hast learned them; even from me an inspired apostle:

15 *And that from thy childhood thou hast known the sacred Scriptures, which* having foretold the doctrine, miracles, death, resurrection, and ascension of the Christ, exactly as they have come to pass, *are able to make thee wise to salvation, by* confirming thee in *the faith which hath Christ Jesus for its object.*

16 I am calumniated as contradicting Moses, and the prophets. But I believe, That *the whole* sacred *Scripture is divinely inspired, and is profit-*

Ver. 14. *Thou hast been intrusted.* That this is the true translation of the word, επιστωθης, appears from Gal. ii. 7. *When they saw,* οτι πεπιστευμαι, *that I was intrusted with the gospel of the uncircumcision.*---1 Tim. i. 11. *The gospel of the blessed God, with which* επιστωθην, *I am intrusted.*

Ver. 15. *Hast known the sacred scriptures.* The apostle calls the writings of the Old Testament *sacred,* because of their divine inspiration, mentioned ver. 16.---Timothy's mother and grandmother being Jewish women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the prophets. And their care in thus instructing him, being commended by the apostle, it shews us that little children ought to be made acquainted with the scriptures as early as possible; and that they may derive much benefit, even from that imperfect knowledge of the scriptures and of the principles of religion, which they are capable of attaining in their tenderest years. See 2 Tim. i. 5. note.

Ver. 16.---1. *The whole scripture.* Here, as the critics observe, πασα is put for ολη.---The word *scripture* without any epithet, is used to denote the writings of Moses and the Prophets, Mat. xxii. 29. John v. 39. x. 35. But in the commentary I have added the epithet *sacred* from verse 15, to shew the unlearned reader, that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. *Is divinely inspired.* Grotius translates this, *all divinely inspired scripture, is even profitable;* or, *is certainly profitable,* &c. But, his translation, though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the discourse is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.

3. *And is profitable for teaching.* Διδασκαλιαν, signifies the *act,* or *office of teaching,* Rom. xii. 7. 1 Tim. iv. 13. v. 17. Tit. i. 9. ii. 7.

4. *For confutation.* The word ελεγχον, comes from ελεγχειν *to confute,*

rection, for instruction in righteousness.

17 That the man of God may be perfect, *AND* thoroughly *fitted for every good work.*

able for teaching the doctrines of the gospel, *for confuting* those who err therefrom, *for correcting* those who sin, and *for instructing* all in righteousness.

17 *That the Christian minister*, by the light derived from the Jewish revelation, *may be perfect* in the knowledge of the things he is appointed to teach, *and thoroughly fitted for* discharging *every* part of the *good work* he is engaged in.

2 Tim. iv. 2. Titus i. 9. So may properly be translated *confutation.*---Benson's note on this passage is: "As to the inspiration of the books "of the Old Testament I find two opinions, 1. That the writers of the "several books had all the thoughts, and even the very words suggested "to them by the Spirit of God: And that they were the penmen of "the Spirit, to commit to writing just what he dictated.---2. Others "think with more latitude; and allow indeed that Moses received *the* "*Law* from God; and that the prophets were inspired by the Spirit, "to foretel future events which lay out of the reach of human foresight. "But that they were left to express themselves in their own words and "phrases; in which they give a faithful account of what the Spirit "dictated to them, 2 Pet. i. 20, 21. But as to what was handed down "by authentic tradition; or the facts with which they themselves were "thoroughly acquainted, they could, as faithful historians, commit "them to writing, and that without any extraordinary inspiration. "And their account, as far as our present copies are exact, may be de-"pended upon as satisfactory and authentic." He adds, "If the "Spirit presided, strengthened their memories, and preserved them from "mistakes, this last opinion may not be much amiss." See 1 Cor. ii. 13. note 1. 2 Tim. i. 13. note 2. and Ess. 1. note 2.

Ver. 17. *That the man of God* (See 1 Tim. vi. 11. note.) *may be perfect*, &c. The apostle's encomium on the Jewish scriptures consists of two parts: their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also on various occasions bare testimony to the Jewish scriptures, and to their connexion with the gospel. Luke xxiv. 27. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.* Also he commanded his disciples to *search these scriptures, because they testified of him*, John v. 39. see ver. 46. What then are we to think of those teachers, who are at so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it?---In this encomium of the Jewish scriptures the duties of a Christian minister are declared to be, 1. To teach the people the true doctrine of the gospel. 2. To confute all errors contrary to

true doctrine. 3. To correct, by proper admonitions, reproofs, and censures, those who openly transgress the precepts of the gospel. 4. To direct and encourage all to follow a righteous course of life.---Lastly, in this encomium of the Jewish scriptures the apostle contradicted the Judaizers, who affirmed that the law was contrary to the gospel.

CHAPTER IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching the true doctrine, confuting gainsayers, rebuking sinners, and exhorting, both the teachers and the people under his care, to behave properly in every respect, ver. 1, 2.—because the time was approaching in which the people would not endure wholesome doctrine; but having itching ears which required to be tickled with the elegancies of language, would, for that purpose multiply to themselves teachers, ver. 3.—and would listen to fables, loathing the solid doctrine of the gospel, ver. 4.—Next he exhorted Timothy to watch at all times to oppose the entrance of false doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity; and to do the work of an evangelist in such a manner as to shew himself an approved minister of Christ, ver. 5.—Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6.—and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7.—and was to be rewarded as a conqueror in the good combat, with a crown of righteousness by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ, who will bestow a crown of righteousness on all, who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter, the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9—18.—Then desired him to salute Prisca and Aquila, and the family of Onesiphorus, ver. 19.—

19.—And because he had left Erastus at Corinth, and Trophimus at Miletus, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then gave him the salutations of Eubulus, Pudens, Linus and Claudia, Christians of singular eminence, and the salutations of all the brethren in Rome, with whom he was allowed to have any intercourse, ver. 20, 21.—and concluded with giving him, and the brethren at Ephesus, his apostolical benediction, ver. 22.

NEW TRANSLATION.

CHAP. IV. 1 I charge THEE, therefore, *in the presence of* God, and *of* the Lord Jesus Christ,[1] who *will* judge *the living*, (1 Thess. iv. 15.) and the dead, (κατα) at his appearing and his kingdom:

2 Preach the word; Be instant in season, out of season; *Confute*, rebuke, exhort, with all long-suffering,[1] (και διδαχη) 210. 39.) *when teaching*.

3 For *there* will *be a time*,[1] when they will not

COMMENTARY.

1 I have fully instructed thee in thy duty, and thou art well acquainted with the Jewish Scriptures, in which the gospel is both explained and confirmed; *I charge thee therefore in the presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at his* second *appearing, when his kingdom* shall be displayed in all its glory:

2 *Preach the gospel doctrine* in purity; *Be constant and earnest* in preaching it, *whether it be seasonable or unseasonable* to thyself; *Confute* false teachers, *rebuke* sinners, *exhort* all under thy care, *with the greatest patience when teaching* them.

3 Thou oughtest to be very faithful and diligent in these duties now.

Ver. 1. *In the presence of God, and of the Lord Jesus Christ.* The persons in whose presence the apostle gave this charge, Timothy could not but exceedingly revere, as they were always present with him beholding his conduct, and were to be his judges at the last day.—This solemn charge the apostle gave to Timothy, not because he suspected him of any unfaithfulness, but to shew his own extreme solicitude for the preservation of true doctrine, and for the prosperity of the church of Christ; also to leave on record an injunction to the ministers of Christ in succeeding ages, to be faithful and diligent in all the duties of their function. They ought therefore to consider it with attention, and should make a due application of it to themselves.

Ver. 2. *With all long-suffering.* This virtue the apostle often recommended to Timothy, 2 Tim. ii. 20. iii. 16.; whereas in directing Titus how to teach, he does not mention *long-suffering* or patience. Perhaps Timothy being younger than Titus, was of a more ardent spirit which needed to be restrained. Or as Benson suspects, the obstinacy of the persons with whom Titus had to do, might occasion this difference in the apostle's exhortations.

Ver. 3.

endure *wholesome teaching*,[2] but having itching ears, *they will, according to* their own lusts, heap *up* to themselves teachers;[3]

4 *And from the truth indeed* they *will* turn away THEIR ears, *and be turned aside to* fables.

5 But watch thou *at all TIMES; bear evil treatment;* do the work of an evangelist; *fully perform thy* ministry. (See ver. 17. note 1.)

6 For I am *already*

For there will be a time when the people will not endure wholesome teaching, but having itching ears which must be tickled, *they will, by the motions of their own peculiar lusts, multiply to themselves teachers*, who, to gain their favour, will sooth them in their vices.

4 *And* thus *indeed they will turn away their ears from the true doctrine* of the gospel, *and*, by their teachers, *they will be turned aside to* believe *fables*, concerning miracles wrought in support of the greatest errors.

5 *But watch thou at all times*, and withstand the beginnings of these corruptions; *Patiently bear* the *ill treatment* which the enemies of the gospel will give thee; *Do the work of an evangelist* diligently; *Fully perform* the duties of *thy ministry.*

6 *For* the church is soon to lose

Ver. 3.—1. *For there will be a time.* The apostle means the time in which the apostasy would work more effectually than it was then doing. He therefore desired Timothy to be diligent in preaching, while he might be heard.

2. *When they will not endure wholesome teaching.* This prophetic description of the temper of Christians during the apostasy, hath been verified to an astonishing degree. For then the generality of the people nauseated the wholesome doctrines of true piety and sound morality inculcated in the gospel: Then the monks and friars, in all their sermons, spake of nothing but of miracles performed at the tombs of martyrs and confessors, or by their relics: And then the people delighted to hear nothing from their teachers but *fables* of that sort, as the apostle foretold, ver. 4. because by these they were confirmed in the belief that the superstitious practices which their teachers recommended would procure them the pardon of their sins, however atrocious, and admission into heaven, notwithstanding they continued in sin to the end of their lives. See 1 Tim. iv. 2. note 1.

3. *According to their own lusts, heap up to themselves teachers.* Some have quoted this text as a proof that the people ought not to have the choice of their own ministers. And it must be acknowledged, that when the people are of the character here described, such a power would be most hurtful to them.—In the expression, *heap up to themselves teachers according to their lusts*, it is insinuated, 1. That the people would choose those teachers whose doctrines rendered *the gratification of their lusts* consistent with their hope of salvation. 2. That there would be a great number of this sort of corrupt teachers in the church, in the time of the apostasy.

Ver. 6.

poured out,[1] and the time of my departure *hath come*.

7 (Τον αγωνα τον καλον ηγωνισμαι) I have *combated the* good *combat*, I have finished *the race*,[1] I have *preserved the faith*.

8 Henceforth there is laid *aside* for me a crown of righteousness,[1] (Phil. iii. 14. note 2.) which the Lord, the righteous judge, *will deliver to* me at that day, and not to me only, but *to* all them also *who* love his appearing.

9 *Make haste* to come[1] to me *soon*:

the benefit of my ministry: *I am already poured out* on the sacrifice of the faith of the Gentiles, *and the time of my departure hath come.*

7 *I have combated the good combat* of faith, (1 Tim. vi. 12.) *I have finished the race* of an apostle, *I have preserved* the *faith* uncorrupted, for which I have combated.

8 All fears of death vanish when I think of the glorious reward which awaits me. *Henceforth there is laid aside for me a crown*, not of olive leaves, but *of righteousness*, *which*, with all its honours and privileges, *the Lord* Jesus, *the righteous judge*, *will deliver to me at the last day; and not to me only*, *but to all them also who*, like me, conscious that they have served him faithfully, *long* for *his appearing to judge the world.*

9 As I have a great desire to see thee, *Make haste to come to me soon.*

Ver. 6. *I am already poured out.* This the apostle said, because, as he told the Philippians, chap. ii. 17. he considered the shedding of his blood as necessary to the completing the sacrifice and service of the faith of the Gentiles.---Some think the word σπενδομαι may be translated *I am poured upon*; in allusion to the custom of pouring wine on the head of the animal to be sacrificed, immediately before it was slain: So that by this expression the apostle intimated, that he was soon to be put to death.

Ver. 7. *I have finished the race.* The apostle likens his labour in the gospel not only to the combat of wrestling, but to that of the race, which also was one of the Olympic exercises.

Ver. 8. *A crown of righteousness.* Having compared his labours as an apostle, to the exertions of the combatants in the games, he represents his reward under the idea of a crown; because that was the reward bestowed on the victors in these combats. See 1 Cor. ix. 25. note 2. It was not however a crown of leaves, like theirs, but of *righteousness*, which Christ was to bestow on him, by counting his faith to him for righteousness. According to the apostle's representation, this crown though laid aside for him, was not to be bestowed on him, even at death. It was to be given him at the day of Christ's appearing to judge the world; and in consequence of his being judged and acquitted by Christ.

Ver. 9. *Make haste to come to me soon.* The apostle, now about to leave the world, wished to enjoy Timothy's company and conversation for a little while. He desired this visit likewise on Timothy's own account,

10 For Demas,[1] having loved *the* present world, hath forsaken me, and is *gone to* Thessalonica, Crescens *into* Galatia,[2] and Titus *into* Dalmatia.

10 For *Demas* in particular, *having loved the present world* more than was fit, *hath forsaken me, and is gone to Thessalonica*, expecting to be in more safety there than at Rome; *Crescens* is gone *into Galatia, and Titus into Dalmatia.*

11 Only Luke is with me.[1] Take Mark and

11 *Only Luke is with me.* His attachment to me, and his zeal for the

count, that he might give him his dying advice and blessing; and that by his example, Timothy might be strengthened to suffer death courageously, when called to do so. Accordingly it is said by some that Timothy actually suffered martyrdom at Ephesus.

Ver. 10.---1. *Demas having loved the present world hath forsaken me, and is gone into Thessalonica.* By calling the departure of Demas to Thessalonica, a *forsaking him*, the apostle intimates that he departed without his permission.---This person is generally supposed to have been the Demas, who sent his salutation to the Colossians, chap. iv. 14. And because in mentioning that salutation the apostle did not accompany it with any mark of his esteem, as he did in mentioning the salutation of Luke, which was sent at the same time, Col. iv. 14. Bengelius conjectures, that Demas was the apostle's amanuensis in writing his epistle to the Colossians. But he may have avoided commending Demas to the Colossians, if at that time he observed something in his character which he did not approve. His behaviour during the apostle's second imprisonment justifies such a supposition. For when he found the apostle was to be condemned, becoming afraid of losing his own life, he forsook him in the hour of danger, and retired to Thessalonica, on pretence of taking care of his worldly affairs; but in reality, because he hoped to remain there in greater safety than in Rome. This the apostle justly termed his *loving the present world.*---Whether Demas afterwards returned to his duty, is not known. Gregory, in his edition of the Greek New Testament, printed at Oxford an. 1703, quotes an ancient Scholiast, who saith Demas apostatized to heathenism, and became an Idol-priest. But of this there is no evidence, as the apostle does not insinuate that he renounced the gospel.---See Philemon, ver. 24. note 2.

2. *Crescens into Galatia.* The apostle does not say either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore, in charity, suppose that the one went into Galatia, and the other into Dalmatia, by the apostle's order; or, at least with his permission.

Ver. 11.---1. *Only Luke is with me.* The apostle meant, that *of his fellow labourers and assistants in Rome*, Luke alone remained with him. For, from ver. 21. where the salutations of some of the Roman brethren by name are mentioned, it appears that the apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse.---For the character of Luke, see Col. iv. 14. note 1.

2. *Take*

bring him with thee,[2] for he is *very useful* to me *in* the ministry.

cause of Christ, are the more remarkable that all my other assistants have left me. In thy way *call on Mark, and bring him with thee, for he will be very useful to me in the ministry* of the gospel.

12 *But* Tychicus I *have* sent to Ephesus.

12 *But* when *Tychicus* comes to thee, do not think he hath behaved like Demas: *I have sent* him *to Ephesus* to supply thy place.

13 The *bag*[1] *which* I left at Troas with Carpus,[2] *bring when* thou comest, and the books,[3] *especially* the parchments.

13 *The bag wich I left at Troas with Carpus*, in my way from Ephesus, after parting with thee, *bring when thou comest, and the books* contained in that bag, *but especially the parchments.*

2. *Take Mark and bring him with thee.* Although the apostle was once exceedingly displeased with Mark, for deserting him and Barnabas in Pamphylia, Acts xv. 38, 39. that grudge was long ago removed, by his subsequent faithful labours in the gospel. See Philem. ver. 24.---The Mark, mentioned in this passage, is by some thought to be a different person from the writer of the gospel which bears his name. See 1 Pet. v. 13. note 3.

Ver. 13.---1. *The bag.* The word φαιλονην, signifies either *a cloak* or *a bag*.---If the apostle meant *a cloak*, his sending for it at so great a distance, is a proof, as Grotius observes, of his poverty. The Syriac translator understood it of *a bag* in which books were kept; for his version is, *Domum scriptorum.*

2. *Which I left at Troas with Carpus.* Paul, who was several times at Troas, may have lodged some of these times with Carpus; and knowing him to be a person of probity, he had left with him the valuable things here mentioned.

3. *And the books, especially the parchments.* What *the books* were, which the apostle left with Carpus, commentators have not attempted to conjecture. But Benson fancies, *the parchments* were the letters which he received from the churches, and the autographs of his own letters to the churches. For that he employed persons to transcribe his letters, is probable from Rom. xvi. 22. where the name of the amanuensis of that epistle is inserted. In these fair copies, the apostle wrote the salutation with his own hand, 1 Cor. xvi. 22. Gal. vii. 11. Col. iv. 8. Philem. ver. 19. and thereby authenticated them as his letters. So he told the Thessalonians, 2 Epistle iii. 17.---If these autographs were a part of the parchments which Timothy was to bring with him to Rome, we may suppose the apostle's intention in this order, was, after acknowledging them to be his autographs of the letters which he wrote to the churches, to give them to Timothy to be kept; or, he may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fair copies of them had been sent, that they might preserve them with care, as the originals of the letters in their possession.---B.

Pearson

14 Alexander the coppersmith[1] *hath done me many evil things.*[2] The Lord reward him according to his works.[3]

15 Of whom be thou also *aware;*[4] for he hath

14 *Alexander the coppersmith hath done me many ill offices* here. In particular he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. *The Lord reward him according to his works.*

15 *Of that wicked person be thou also aware*, wherever thou happenest

Pearson observes, that the bag with the books and parchments, of which the apostle speaks, were not left with Carpus at the time mentioned, Acts xx. 6, 7. For then he had many attendants, who no doubt assisted him in carrying his things: not to speak of the ship which waited on them, Acts xx. 13. to transport them. Pearson therefore concludes that the bag with the books and parchments were left at Troas, in some journey which the apostle made through the Lesser Asia, after he was released from his first confinement at Rome.

Ver. 14.---1. *Alexander the coppersmith.* This seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 33. and whom the enraged multitude would not hear, when they knew he was a Jew.---Probably he was one of the Judaizing teachers, who violently opposed the true doctrine of the gospel, and was by that time become the apostle's enemy. The unbelieving Jews at Ephesus knowing this, pushed him forward into the theatre to harangue the people, in expectation that he would vindicate them from having any connexion with the Christian teachers.---Alexander is mentioned likewise 1 Tim. i. 20.

2. *Hath done me* (literally, *hath shewed me*, see Psal. iv. 6.) *many evil things.* Benson is of opinion, that these *evil things* were done to the apostle by Alexander in Ephesus. But, on that supposition, there was no occasion to inform Timothy of them, who was a witness to all the ill offices which Alexander had done to the apostle in Ephesus. I therefore think these ill offices were done to him recently, and in Rome. See the preface to this Epistle, Sect. 3. paragr. 3.

3. *The Lord reward him according to his works.* The Alexandrian and six other MSS. the Syriac, and the Vulgate versions, and some of the fathers, read here (αποδωσει,) *The Lord will reward.* Perhaps, the ancient transcribers and translators thought it more agreeable to the apostle's character, *to foretel*, than *to wish evil* to this wicked teacher. See Mill, and Whitby. But why might not St Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander's heart, wish that such a malicious false teacher might be punished, if he did not repent? This limitation is implied in the words, *according to his works.* Nay it is implied in the very nature of the wish; at least in the mouth of a virtuous person. A wish of the same kind, Nehemiah expressed with respect to Sanballat and Tobiah. Nehem. iv. 5. *Cover not their iniquity, and let not their sin be blotted out, for they have provoked thee to anger.*

Ver. 15. *Of whom be thou also aware.* This being written after the apostle had made his first answer, at which Alexander had *greatly opposed* or contradicted *his words*, he judged it necessary to inform Timo-

greatly *opposed* our words. (See Pref. sect. 3.)

16 (Ε,) At my first answer,[1] no *one appeared* with me, but *all* forsook me.[2] *May it* not be laid to their charge![3]

17 (Δε, 100.) *However*, the Lord stood by me, and strengthened me, that *through* me the preaching might be fully *declared*,[1] and *all* the Gentiles might hear;[2] and I was

to meet with him, *for he hath greatly contradicted the things which I advanced*, in my first answer.

16 *At my first answer*, my fellow-labourers were so terrified, that *no one* of them *appeared with me* in the court, *but all forsook me. I pray God not to lay it to their charge!*

17 *However*, though men forsook me when brought to my trial, *the Lord* Jesus, according to his promise, Luke xxi. 15. *stood by me and strengthened me, that* on such an occasion, and before such personages, *through me the preaching* concerning Christ, *might*

thy of that wicked teacher's malice. And as he suspected that Alexander would soon return to Ephesus, he cautioned Timothy to be on his guard against him.

Ver. 16.---1. *At my first answer.* The apostle's *first answer* was that which he made some time after he was imprisoned. He called it his first answer, not because he had made, but because he expected to make a second answer.

2. *But all forsook me.* When the apostle made his first answer, Demas and the rest had not left the city; otherwise he could not have complained of them, as he does in this verse, for not attending on him at his trial. The cruelty which Nero, or his Prefect Helius Cæsarianus (see ver. 17. note 3.) was now exercising against the Christians, so terrified the apostle's fellow labourers, that though they were in Rome, when he made this answer, none of them appeared with him in the court.

3. *May it not be laid to their charge.* This prayer shews the excellence of the apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves, by appearing with him at his trial; he knew likewise the infirmity of human nature. And therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

Ver. 17.---1. *The preaching might be fully declared.* The word πληροφορηθη, literally signifies, *might be carried with a full sail;* (1 Thess. i. 5. note 3.) that is, *fully and boldly declared.* Accordingly Chrysostom and Theophylact have paraphrased this word by πληρως; for the meaning of which see Rom. xv. 19. note 4. In this passage the apostle told Timothy, that, contrary to the expectation of his enemies, he had declared in the hearing of Nero, or his Prefect, the supreme dominion of Christ, his right to all the Gentiles as his subjects, his power in their salvation, together with the nature and method of that salvation; and that he had done so, that all the Gentiles in the province might hear of his courage in maintaining their privileges.

delivered out of the mouth of the lion.[3]

18 And the Lord *will* deliver me from every evil work, and will preserve ME *to* his heavenly kingdom. To whom BE glory for ever and ever.[1] Amen.

19 Salute Prisca[1] and Aquila, and the *family* of Onesiphorus.[2]

be fully declared, and that all the Gentiles might hear that it was so declared; and I escaped with such difficulty, that I cannot describe it better than by saying, *I was delivered out of the mouth of the lion.*

18 *And the Lord* Jesus *will deliver me from every evil work*, so that I shall do nothing for the preservation of my life, inconsistent with my former preaching; *and* he *will preserve me to his heavenly kingdom. To whom I* gratefully *ascribe the glory* of faithfulness, goodness, and power, *for ever and ever. Amen*

19 In my name, *wish health to Prisca, and* her husband *Aquila, and to the family of Onesiphorus.*

2. *And all the Gentiles might hear.* The apostle justly supposed, that what was said and done at the emperor's tribunal in Rome, where there was such a confluence of strangers from all quarters, would quickly fly abroad on the wings of fame, and be heard by all the Gentile converts every where.

3. *I was delivered out of the mouth of the lion.* By *the Lion*, some think Nero is meant, or rather his Prefect, Helius Cæsarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. See Pearson. Annal. Paulin. An. Chr. 57. Others understand the expression proverbially, as denoting an escape from the greatest danger; in which sense it is used, Psal. xxii. 21. This interpretation they adopt, because they think the apostle would not give so disrespectful an appellation, either to Nero, or to his Prefect.

Ver. 18. *To whom be glory for ever and ever.* This doxology, addressed to the Lord Jesus, is in other passages addressed to God the Father, Rom. xvi. 27. 1 Tim. i. 17. By introducing it here, the apostle declared the greatness of his trust in the goodness and power of the Lord Jesus, and his sincere gratitude to him for having honoured him to be his apostle, and for promising him a place in his heavenly kingdom.

Ver. 19.---1. *Salute Prisca.* This is a contraction of the name Priscilla, unless, as Estius supposes, Priscilla be the diminutive of Prisca.--- This woman, with her husband Aquila, now resided in Ephesus. See Rom. xvi. 3. note.

2. *And the family of Onesiphorus.* Because the apostle does not salute Onesiphorus himself, the papists argue, that at the time this epistle was written, he was dead; and from the apostle's praying for him, chap. i. 18. they infer the lawfulness of praying for the dead. But Onesiphorus

at

20 Erastus[1] abode at Corinth: But Trophimus *I left* at *Miletus*,[2] sick.

21 *Make haste* to come before winter. Eubulus[1] *saluteth* thee and Pudens, and Linus[2] and Claudia,[3] and all the brethren.

22 The Lord Jesus Christ BE with thy spirit. Grace BE with you.[4] Amen.

20 *Erastus*, who accompanied me in my way to Crete, *abode in Corinth. But Trophimus I left at Miletus sick*, when I departed from Crete.

21 *Make haste to come to me before winter*, sailing being then dangerous. *Eubulus wisheth thee health. So do Pudens, and Linus, and Claudia, and all the brethren*, with whom I have any intercourse.

22 *May the Lord Jesus Christ be with thy spirit*, to strengthen thee in all difficulties and dangers, as he hath strengthened me, (ver. 17.) *Grace be with you* in Ephesus, who maintain the truth. *Amen.*

at this time was with the apostle in Rome, 2 Tim. i. 16, 17. Or, if he was gone from Rome, he might not be in Ephesus.

Ver. 20.---1. *Erastus abode at Corinth.* This is supposed to be the chamberlain of Corinth, mentioned, Rom. xvi. 23. He is likewise mentioned, Acts xix. 22. as one who ministered to Paul.

2. *Trophimus I left at Miletus sick.* Trophimus being an Ephesian, Acts xxi. 29. if he had been left at Miletus near Ephesus, Timothy could not have been ignorant of it. We may therefore believe he was left at Miletus in Crete, a city mentioned by Homer, Iliad. B. lin. 649. and by Strabo a native of Crete; and by Pliny, Nat. Hist. Lib. iv. 12. *Oppida ejus insignia Miletos*, &c.

Ver. 21.---1. *Eubulus saluteth thee, and Pudens.* Though none of the Roman brethren appeared with the apostle at his first answer, they did not, like his fellow labourers, flee from the city, nor desert him altogether; but visited him in his prison, and desired him to send their salutation to Timothy.

2. *And Linus.* This person is said by the ancients, to have been the first bishop of Rome after the apostles Paul and Peter. See Pref. to 1 Tim. Sect. 5. No. 4. But Theodoret speaks of this only as a tradition, Oper. Tom. iii. p. 506. *They say this is the Linus who succeeded the great Peter.*

3. *And Claudia.* Martial, Lib. xiv. Epigr. 13. mentions a *Pudens* and a *Claudia*, who by some are thought to be the persons of whom the apostle speaks in this epistle. But they are represented as young, when Martial wrote, so could not be mentioned by the apostle. It is said of Claudia, that she was a British lady whom St Paul converted, and that she first carried the gospel into Britain. But of this there is no evidence.---According to tradition, the apostle Peter was now in Rome and suffered martyrdom at the same time with St Paul. But seeing Paul says, ver. 11. *Only Luke is with me;* and ver. 16. *at my first answer no one appeared with me;* also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written, may

may justly be doubted. If he suffered martyrdom along with Paul, as the ancients affirm, he must have come to Rome after Paul wrote his second letter to Timothy.

Ver. 22. *Grace be with you.* This being a benediction, distinct from the one bestowed on Timothy, it was designed for such of the brethren in Ephesus, as maintained the truth of the gospel in purity.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO

TITUS.

PREFACE.

SECT. I. *The History of Titus, collected from Paul's Epistles.*

ALTHOUGH Titus was a person of such eminence among the first preachers of the gospel, that St Paul wrote to him the letter in the canon of scripture which bears his name, for the purpose of directing him how to discharge the duties of his office, his name is not so much as once mentioned by Luke in his book of the Acts. His history therefore must consist of such particulars as are related of him, in the apostle Paul's epistles, where indeed he is often mentioned with great respect, and of such probable conjectures as these particulars naturally suggest.

That Titus was converted by Paul, appears from his calling him *his genuine son by the common faith*, Tit. i. 1. Yet at what time, and in what place, Paul converted him, he hath no where told us. They who think Titus was a religious proselyte before his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xi. 25.—But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the countries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv.

What

What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul's own conversion; that is, in the year 49. Gal. ii. 1, 2.—When the messengers from the church of Antioch came to Jerusalem, the apostles, elders, and brethren assembled; and after reasoning on that question, decreed that it was not necessary to circumcise the converted Gentile proselytes. Nevertheless, the Judaizers in Jerusalem zealously endeavoured on that occasion, to have Titus circumcised. So the apostle insinuates, Gal. ii. 3. where he saith, *Not even Titus who was with me, being a Greek, was compelled to be circumcised.*—Here it is proper to remark, that the Jews called all the idolatrous Gentiles Ελληνες, *Greeks*: for in their manner of speaking, *Jews and Greeks* comprehended the whole of mankind. See Rom. i. 16. note 3. According to this interpretation of the appellation, from the apostle's calling Titus *a Greek*, it may be inferred that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judaizers to force him to be circumcised. For after the decree of the Council was passed freeing the converted proselytes from obedience to the law of Moses, if Titus, before his conversion, had been one of that denomination, the Judaizers could not with any shew of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judaizers, who by stealth introduced themselves into the private meeting in which Paul explained to James, Peter, and John, the gospel which he preached among the Gentiles, when they found out that Titus before his conversion was an idolater, might insist to have him circumcised, on pretence that he was not freed from circumcision by the Council's decree. But this attempt, to subject a Gentile convert to the law of Moses, Paul resolutely withstood, *that the truth of the gospel might remain with the Gentiles*, Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jerusalem, Titus, I suppose, returned with them; and, from that time forth, seems to have accompanied Paul in his travels, as one of his assistants. For when the apostle set out from Antioch, to visit the churches which he had gathered among the Gentiles in his first apostolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the way to Corinth, and laboured with him in the conversion of the inhabitants of that city. This appears from 2 Cor. viii. 23. *If any inquire concerning Titus,*

tus, he is my partner and fellow-labourer in the gospel towards you. The reason is, the apostle before he wrote to the Corinthians, having not visited them since their conversion, the *fellow-labouring of* Titus with him *towards the Corinthians*, must have happened at the time they were converted.—If this reasoning be just, we must suppose, that after the Council, when Paul set out from Antioch with Silas to visit the churches, Titus either went with them, or was sent away before them with the apostle's letter to the Galatians, which I think was written from Antioch soon after the Council. See the Preface to Galatians, Sect. 2. In that case, when the apostle went through Galatia with the decrees, he may have met Titus, and have taken him along with him. Or, during his eighteen months abode at Corinth, he may have sent for Titus to come and assist him in converting the Corinthians.

After the apostle had planted the gospel in Corinth, he went to Jerusalem. But whether Titus abode at Corinth, or accompanied him to Jerusalem, is not said. This however we know, that he came to the apostle, as many others did, during his long residence at Ephesus, mentioned Acts xix. 10. For, by him he sent his first epistle to the Corinthians, which was written in Ephesus about the time of the riot of Demetrius. This service the apostle assigned to Titus, because being well known to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the good disposition of the Corinthians, as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus's former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia.—On that occasion, Paul spent three months at Corinth, Acts xx. 3. then set out for Jerusalem, taking Macedonia in his way. His companions, in his journey to Jerusalem, are mentioned, Acts xx. 4. and though Titus is not named as one of them, it does not follow that he was not of the number. He is not said by Luke to have been with the apostle in Macedonia, in his way to Corinth. Yet, from the apostle's sending him from Macedonia to Corinth with his second epistle to the Corinthians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them;

them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there, and in Cesaræa; nay he may even have sailed with him to Rome. These, however, are only conjectures: for from the time Titus delivered the apostle's second Letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apostle in Crete, *to set in order the things that were wanting, and to ordain elders in every city*, Tit i. 4.

The leaving of Titus in Crete, is supposed to have happened some time in the year 62, after the apostle was released from his first confinement in Rome.—In the letters which he wrote about that time to the Philippians, Colossians, Philemon, and the Hebrews, having promised to visit them, we may believe, that when at liberty to fulfil his promise, he sailed in spring 62, from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2. of this Pref. However, although the apostle's success was so great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but committing the care of the disciples there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethren in that country being greatly distressed by the troubles which preceded the war with the Romans, the apostle, if he heard in Crete of their distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time with the Hebrews, after which they proceeded to Antioch; and in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colosse in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colosse, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus in Crete, in which he desired him to come to him at Nicopolis, because he proposed to winter there, Tit iii. 12.—From Colosse, the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus, to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

In passing through Macedonia, the apostle, no doubt, visited the Philippians, and the other brethren in that province, according to his promise, Philip. ii. 24. After that he went forward

to Nicopolis to winter there, as he proposed; being accompanied by Erastus and Trophimus, who, it seems, had joined him, either at Ephesus or in Macedonia.—In the beginning of the year 65, while the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devolved on Timothy, he wrote to him that excellent letter in the canon, called, *The first epistle to Timothy*, in which he taught him how to discharge the duties of his function properly.—It seems, that at parting with Timothy, St Paul had promised to return soon to Ephesus from Nicopolis, 1 Tim. iii. 14. But he was disappointed in his resolution. For not long after writing his letter to Timothy, Titus came from Crete to Nicopolis, according to the apostle's order, Tit. iii. 12. and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus: the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete, he no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on pretence that they had set fire to the city, (See Pref. to 2 Tim. sect. 3. last paragraph,) and judging that his presence in Rome might be of use to the brethren in their distress, he resolved to go thither. I suppose the apostle sailed for Italy with Titus, in the end of summer 65, leaving Trophimus sick at Miletus, a city of Crete, 2 Tim. iv. 20. For that Titus was in Rome with Paul during his second imprisonment, is certain, from 2 Tim. iv. 10. where the apostle informed Timothy, that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with, or without his approbation, the apostle doth not expressly say.—What became of Titus afterwards, is no where told us in Scripture. But some ancient writers mentioned by Whitby, in his Pref. to Titus, say that he died in the 94th year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St Paul's death; for the time of which, see Pref. to 2 Tim. sect. 3. last paragraph.

Sect. II. *Of the Introduction and Progress of the Christian Faith in Crete.*

Among the three thousand who were converted by Peter, on the memorable day of Pentecost, *Cretes*, that is, Jews, natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish coverts, who, after the death of Stephen, *preached the word to*

none but to the Jews only, Acts xi. 19. would, after their return home from Jerusalem, confine their preaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete, were mostly of the Jewish nation.—It is true, Barnabas went into Cyprus, after he separated himself from Paul. But it is not said that he went into Crete, either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other evangelist or Christian prophet, who happened to preach the gospel to the Cretans. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that *elders* should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles, and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretans, that many of the idolatrous inhabitants, and some of the Jews, embraced the Christian faith.

Now, that St Paul was this apostle, seems probable from his leaving Titus in Crete, *to set in order the things wanting* among the Christians there, *and to ordain elders in every city*. The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches in the Gentile countries having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person, or by his assistants, without any interference from his brethren apostles; just as the apostles of the circumcision modelled, corrected, and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, That St Paul sailed into Crete, after he was released from his first confinement in Rome; that at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.—These transactions I think happened after the apostle's release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach; consequently, if he made any converts on that occasion, they must have been but few.

Sect. III. *Of the Island of Crete, and of the Character and Manners of its Inhabitants.*

Crete, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600.—Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phœnicia; for the laws of Minos, one of its kings; for the loves of Pasiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dædalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12. note 2. And to finish the mythological history of Crete, it was famous for mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Curetes, Corybantes, or Idæi Dactyli.

According to ancient authors, Crete was originally peopled from Palestine. This fact Bochart hath rendered probable, by observing, Canaan. lib. i. c. 15. That that part of Palestine, which lies on the Mediterranean, was by the Arabs called *Keritha*, and by the Syrians *Creth*; and that the Hebrews called its inhabitants, *Crethi*, or *Crethim*, which the LXX. have translated, Κρητας, *Cretians*, Ezek. xxv. 16. Zeph. ii. 5. That these prophets do not speak of the Island of Crete, is plain, from their joining the *Philistim* with the *Crethim*, as one and the same people. Accordingly it appears, that the *Crethim* were a part of the *Philistim*; *Crethi*, or, as it is in the Chaldee paraphrase, *Creth*, being declared, 1 Sam. xxx. 14—16. to be the land of the Philistines.—Bochart adds, That the *Crethi* in Palestine were noted archers, and that some of them were employed by King David as his life guards. See 2 Sam. viii. 18. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places, they are called in our translation, *Cherethites*; but the original word is, *Crethi*, which the Chaldee paraphrast interprets, *Archers*.—These *Crethi* of Palestine, it is thought, had their name from a Hebrew word, which signifies, *to destroy*, because they made great havoc with their arrows; to which there is an elegant allusion, Ezek. xxv. 16. *Vehicrathi eth Crethim*, which our translators have rendered, *I will cut off the Cherethites*; but the literal translation is, *I will cut off the cutters off*, namely, *the Crethim*.

Sir Isaac Newton also is of opinion, that Crete was peopled from Palestine, as appears from his Chronology, page 13. where he saith, "Many of the Phœnicians and Syrians, in the year before Christ 1045, fled from Zidon, and from King David, into Asia Minor, Crete, Greece, and Lybia; and introduced letters

" ters, music, poetry, the *Octaeteris*, metals, and their fabrication, " and other arts, sciences, and customs of the Phœnicians.— " Along with these Phœnicians, came a sort of men, skilled in " the religious mysteries, arts, and sciences of Phœnicia, and " settled in several places, under the names of *Curetes*, *Idæi Dac-* " *tyli*, *&c.*"

The *Crethi* from Palestine, who settled themselves in Crete, seem to have given their own name to that island. In their new habitation, they continued to be famous archers, (see Tournefort, vol. i. page 83.) and to exercise all the arts which they formerly practised in Palestine; especially that of navigation, which they employed in piracy. They brought with them likewise all the vices of the Canaanites, being exceedingly addicted to gluttony, drunkenness, and lust. Withal they were extremely covetous, and notorious liars; in so much that *to speak like a Cretian*, became a proverb for telling lies, and deceiving: and *a Cretian lie*, signified *the greatest and most impudent lie*.—Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 12. charged them not only with lying, but with gluttony and idleness. And the apostle, ver. 13. declared, that these vices constituted their true character.—In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world, who found nothing sordid in money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle's injunction to Titus, chap. i. 13. *Rebuke them sharply, that they may be healthy in the faith.* Mr Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. page 84. that its present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners

Crete is now called *Candia*, from its chief city, which bears that name. In the year 1204, the Venetians took *Canea*, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it; and almost entirely expelled the Venetians from Crete, which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23. The environs of Canea are exceedingly beautiful. From the city, to the nearest mountains, there are large forests of olive trees, interrupted by fields, vine-

yards,

yards, gardens, and rivulets, bordered with myrtles: But two thirds of the country are mountains. Crete, however, in respect of its size, climate and soil, is one of the finest islands in the Mediterranean. And were it cultivated with as much care as it was in former times, it would produce all the necessaries and luxuries of life in the greatest abundance: so that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV. *Of the Time and Place of writing the Epistle to Titus.*

Because the apostle desired Titus to come to him at Nicopolis, chap. iii. 12. when he should send to him Artemas or Tychicus to supply his place in Crete, the transcriber, who added the postscript to this letter which our translators have turned into English, hath dated it from Nicopolis in Macedonia; following in that conjecture Chrysostom and Theodoret. But if the apostle had been in Nicopolis when he wrote to Titus, he would not have said, I have determined *to winter there*, but he would have said, *to winter here*. This circumstance, together with the apostle's not mentioning his bonds in any part of his letter to Titus, shews that he was at liberty when he wrote it. I therefore agree in opinion with those who think the apostle wrote his epistle to Titus from Colosse, while he abode there in the course of this his last apostolical journey, which ended in his second imprisonment at Rome. —Benson says, "the Syriac version, at the conclusion of this epistle, hath intimated that it was sent to Titus by the hands of Zenas and Apollos. But that conjecture hath been added by a later hand, and is not well grounded. For from chap. iii. 13. they seem to have been coming to the apostle from a distant country, and not to have been lately with him."

Sect. V. *Of the Purpose for which the Epistle to Titus was written.*

The first converts to the Christian faith in Crete, being, as was observed, sect. 2. those Cretian Jews to whom Peter preached on the memorable day of Pentecost, and those Jews in Crete, to whom Peter's converts preached the gospel on their return from Jerusalem, they were all, or most of them, very zealous of the law of Moses. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Christians in Crete, would address the new converts with great warmth, and insist on their obeying the law of Moses, as absolutely necessary to their salvation. Moreover, to render the law acceptable to these new converts, they no doubt

followed

followed the course in which their brethren in other churches walked. They amused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about the law. Nay, they went so far as to affirm, that the sacrifices, and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in so much, that these corrupt teachers, who seem to have been natives of Crete, and to have been infected with the vices of their countrymen, subverted whole families, Tit. i. 11.

The errors, and bad practices of the Judaizing teachers, and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons, clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain *elders*, that is, bishops and deacons, *in every city*. But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue, in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrines he was earnestly to inculcate, and the precepts he was constantly to enjoin; that none of the Cretians, whether teachers or people, might fail in their duty through want of information.

By comparing the epistle to Titus, with the two epistles to Timothy, we learn, that the Judaizing teachers were every where indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; and that in the most distant countries, they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed, in the persuasion that they would be pardoned through the efficacy of the levitical sacrifices. Only, from the apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete, than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle

was

was not so full in his directions and exhortations to him, as to Timothy, neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 13. ii. 13. Perhaps Titus was a person of a soft and mild temper: whereas Timothy being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

IN the inscription of this epistle, St Paul asserted his apostleship, not with a view to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age, who shall read this letter, sensible that every thing he ordered Titus to inculcate, was of divine authority, ver. 1, 2.—And by calling Titus his genuine son by the common faith, he insinuated to the Cretians, not only that he had converted him, but that he was a teacher of the same virtuous dispositions with himself, and as such he gave him his apostolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important business, he described to him the character and qualifications necessary in bishops and deacons, that ordaining to these offices none but persons of that description, they might be able both to instruct the people, and to confute gainsayers, ver. 6—9.—Especially them of the circumcision in Crete, whose character the apostle explained, ver. 10.—and whose mouths he told him it was necessary to stop, because they subverted whole families, by teaching the efficacy of the Jewish sacrifices and purifications to obtain pardon for sinners, even while they continued in their sins, ver. 11.—Wherefore, the apostle ordered Titus sharply to reprove both the teachers and the people who held such doctrines, and to charge them no longer to give heed to Jewish fables and precepts of men, calculated to support that pernicious error; particularly the precepts concerning meats and sacrifices, taught by men who turned away the truth, when it offered itself to them, ver. 13, 14.—Withal, to give the faithful an abhorrence of such teachers, the apostle observed, that both their understanding and their conscience was polluted, ver. 15.—They professed to know God, but in works they denied him, ver. 16.

NEW TRANSLATION.

CHAP. I. 1 Paul, a servant of God,[1] (δε) and an apostle of Jesus Christ,[2] (κατα. 228.) *in order*[3] to the faith of *the elect*[4] *of God*, and the *acknowledgment* of the truth, which is *in order to* godliness;[5]

2 In hope of eternal life, which God, *who* cannot lie, promised,[1] be-

COMMENTARY.

1 *Paul*, (δουλος, see Rom. i. 1. note 1.) *a servant of God, and an apostle of Jesus Christ*, sent forth by him, *in order to* promote *the faith of* the Gentiles, *the elected* people *of God, and to persuade them to acknowledge the gospel, whose end is to make men godly* and virtuous in every respect;

2 *In hope* that they shall also obtain that resurrection to *eternal life, which God, who cannot lie, promised* to

Ver. 1.---1. *Paul a servant of God.* In some of his other epistles, Paul calls himself, δουλος Ιησυ Χριστυ, *a bondman of Jesus Christ.* But the present is the only one, in which he calls himself, δουλος Θευ, *a bondman of God.* This appellation he took, probably because the Judaizers in Crete affirmed, that he had apostatized from God, when, as an apostle of Christ, he received into God's church the uncircumcised Gentiles, and thereby freed them from obeying the law of Moses, as a term of salvation.

2. *An apostle of Jesus Christ.* To distinguish himself from other good men who are all servants of God, Paul calls himself *an apostle* of Jesus Christ: one clothed with authority to teach mankind true religion.

3. *In order to the faith.* So I translate the preposition κατα, after Theophylact and Oecumenius; because the common translation, which implieth that Paul was made an apostle *according to the faith of God's elect*, is hardly sense. Besides, the preposition κατα, in the end of this verse, and in 2 Tim. i. 1. signifies *in order to.*

4. *Of the elect of God.* The Gentiles are called, *the elect*, 2 Tim. ii. 10. and *an elected generation*, 1 Pet. ii. 9. for a reason assigned 1 Pet. i. 1. note.---Paul was made an apostle of Jesus Christ for the purpose of persuading the Gentiles to believe the gospel.

5. *Acknowledgment of the truth which is in order to godliness.* The doctrine of the gospel in general, is here called *the truth which is in order to godliness*, to distinguish it from the falsehoods of heathenism, which tended to promote vice; and even to distinguish it from the ordinances of the law of Moses, which were only shadows and obscure representations of true religion, and whose only influence was to purify the flesh.---Some are of opinion that by *the truth*, in this passage, the apostle meant the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

Ver. 2.---1. *Which God who cannot lie promised.* The promise here referred to is that which God made to Adam and Eve and their posterity, at the fall, when in passing sentence on the serpent, He said of the seed of the woman, *It shall bruise thy head.* The same promise

was

fore the *times of the ages*,[2] (See 2 Tim. i. 9, 10. 11.)

3 but hath manifested in *ITS proper season*, (τον λογον) his *promise*[1] *by the preaching with which I am intrusted*, according to the commandment[2] of God our Saviour;[3]

4 To Titus MY *genuine son*, (κατα) *by* the common faith: (See Jude, ver. 3. notes 2. 4.) Grace, mercy, AND peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this *purpose I*

believers of all nations, in the persons of Adam and Abraham, long *before the Jewish dispensation began.*

3 The knowledge of God's promise was long confined to the Jews; *But* he *hath manifested* to all, *in its proper season, his promise, by* the *preaching* of the gospel, *with which I am intrusted* by Christ, *according to the commandment of God, the original contriver* of the method *of our salvation;*

4 *To Titus my genuine son by the common faith*, the faith in Christ which the Gentiles are permitted to have in common with the Jews, I wish *gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ, the accomplisher of our salvation.*

5 *For this purpose I left thee in*

was renewed in the covenant with Abraham: *In thy seed shall all the nations of the earth be blessed.*---That this was a promise of eternal life to all believers, see proved, Ess. v. sect. 6. See also 2 Tim. i. 9.

2. *Before the times of the ages.* Προ χρονων αιωνιων. Supposing the word αιωνιος in this clause to signify *eternal*, the literal translation of the passage would be, *before eternal times.* But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, *before the world began.*---As Locke observes on Rom. xvi. 25. the true literal translation is, *before the secular times;* referring us *to the Jewish Jubilees*, by which times were computed among the Hebrews; as among the Gentiles they were computed by *generations of men.* Hence Col. i. 26. *The mystery which was kept hid*, απο των αιωνων και απο των γενεων, *from the ages and from the generations*, signifies, the mystery which was kept hid from the Jews and from the Gentiles. See this explained, Rom. xvi. 25. note 3.

Ver. 3.---1. *His promise.* Τον λογον, literally *his word;* namely of promise. We have the expression complete, Rom. ix. 9. Επαγγελιας γαρ ὁ λογος ουτος, *For the word of promise was this.*

2. *I am intrusted according to the commandment of God.* By affirming that Christ intrusted him with the preaching of the gospel according to the commandment of God; or, as it is expressed 1 Cor. i. 1. 2 Cor. i. 1. *By the will of God*, the apostle hath carried his own authority to the highest pitch. Jesus Christ made him an apostle: But he did it by the commandment of God, from whom therefore, as well as from Christ, Paul received his apostleship.

3. *Our Saviour.* The title of *Saviour* is given to the Father in other passages, Luke i. 47. 1 Tim. i. 1. Jude, verse 24. for the reasons mentioned Tit. iii. 4. note.

left thee in Crete, that thou *mightest* set in order the things *wanting*,[1] and ordain in every city[2] elders,[3] as I *commanded* thee;

Crete, that thou mightest supply the things wanting in the churches there, *and* in particular *ordain, in every city* where there are churches, *elders, as I commanded* thee. I will therefore describe the character and qualifications of the persons thou oughtest to make elders.

6 If any *one* be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.) having *believing* children,[1] not accused of *riotous living*[2] *nor* unruly.[3] (1 Tim. iii. 4, 5.)

6 *If any one be* in the eye of the world, *blameless, the husband of one wife* at a time, *having children who are Christians*, and who are *not accused of riotous living, nor* are *disobedient* to their parents; persons of this character ordain bishops, that they may assist thee in opposing the Judaizers, ver. 10, 11.

Ver. 5.---1. *Set in order the things wanting.* Ἵνα τα λειποντα επιδιορθωση: This Estius translates, *that thou mightest rectify the things which were left*, namely uncorrected, at my departure. Erasmus, to express the force of the preposition επι in επιδιορθωση, hath here *Pergas corrigere.*

2. *And ordain in every city.* The apostle did not mean that elders were to be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church.---The Greeks used the word πολις, to denote *a city*, or *village*, indiscriminately. Here it signifies both.

3. *Elders*, that is bishops and deacons. For the name *elder* being given to all who held sacred offices in the church, 1 Tim. v. 17. note 1. the ordaining of elders here, as Acts xiv. 23. signifies, the ordaining, both of bishops and deacons. Jerome, in his commentary on this passage, as well as in his letter Evagrius, Ep. 85. affirms that in the first age, *bishop* and *presbyter*, or *elder*, was one and the same. And quotes this, and other passages in support of his opinion; But that afterwards, to remove schisms, it was universally agreed that one chosen from among the presbyters, should be raised above the rest, to whom the whole care of the church was to belong. Hence Jerome inferred, that the preeminence of bishops above presbyters, is owing more to the custom of the church, than to the command of Christ.

Ver. 6.—1. *Having believing children.* The apostle required that the children of him who was to be ordained a bishop, should be Christians, and of a sober behaviour; because the infidelity and vices of children, at least in the eyes of the vulgar, bring some blame on their parents. And therefore it is added in the next verse, *for a bishop must be blameless.*

2. *Riotous living.* Ασωτιας. This signifies not only the gratification of venereous desires, but the luxury of the table, and all intemperance in the enjoyment of sensual pleasures. Thus of the prodigal son

7 For a bishop *should* be blameless as the steward of God; not self-willed, not *prone to anger*, not given to wine, *not a* striker, not *one who makes gain by base methods;*

8 But *hospitable*, (1 Tim. iii. 2. note 7.) a lover of good men, *prudent*,[1] just, holy, temperate;

9 holding fast[1] the *true doctrine* (κατα την διδαχην, 39.) as he hath been taught, that he may be able, *by the teaching which is wholesome*, both to exhort and to *confute* the gainsayers.

10 For there are many

7 *For a bishop should be free from blame, as* becomes *the steward* of the mysteries *of God*, 1 Cor. iv. 1. He should *not be headstrong, nor ready to fall into a passion, nor addicted to wine; Not a striker* of those who displease him; *not one who* loves money so much that he *makes gain by base methods:* (1 Tim. iii. 3. note 2.)

8 *But* instead of loving money, *hospitable, a lover of good men, prudent* in conduct, *just* in his dealings, *holy* in speech, *and temperate* in the use of every sensual pleasure.

9 He should *hold fast the true* Christian *doctrine, as he hath been taught* it by the apostles, *that he may be able, by wholesome teaching, both to instruct* them who desire instruction, *and to confute false teachers who speak against the truth* to overturn it.

10 *For there are many* teachers,

it is said, Luke xv. 13. That *he wasted his substance*, Ζων ασωτως, *living riotously.*

3. *Nor unruly.* Ανυποτακτα. This in the Syriac version is, (*neque immorigeri præ crapula,*) *not refractory through full feeding*, in allusion to brute animals, which the better they are fed, become the more ungovernable.---Seeing a minister's reputation and usefulness depend, in some measure, on the good behaviour of all the members of his family, his children especially ought carefully to avoid every indecency of conduct, from that consideration, as well as from the consideration of the advantages for religious improvement, which they enjoy by living with him.

Ver. 8. *Prudent.* Σωφρονα. This quality consists in the government of our angry passions, so that on all occasions we behave with prudence. It differs from εγκρατη, *Temperate*, which signifies one who bridles his lusts, especially those which are gratified by meat, and drink, and women.

Ver. 9. *Holding fast the true doctrine.* So αντεχομενον τ῾ πιστ῾ λογ῾, should be translated. For πιστ῾ in the sense of *faithful*, is only applicable to persons; and λογος is a word of very general meaning. See Ess. iv. 60.---There is a great beauty in the word αντεχομενον, as here used. It signifies the holding fast the true doctrine, in opposition to those who would wrest it from one. By this character, all the Judaizers in Crete were excluded from being bishops; and in Ephesus from being deacons, 1 Tim. iii. 9.

Ver. 10.

unruly and *foolish* talkers[1] and deceivers,[2] especially *those* of the circumcision,

11 Whose mouths must be stopped, who subvert[1] whole *families*, teaching things which they ought not,[2] *for the sake of sordid gain.*

12 One of themselves, *a* prophet[1] of their own, *hath* said,[2] The Cretians

who being *unsubjected* to us, *talk in a foolish manner* concerning genealogies and fables, *and deceive* others; of this sort *especially are the Jewish teachers*,

11 *whose mouths must be stopped*, neither by persecution nor force, but by clear and strong reasoning, because *they carry off whole families* to Judaism, *teaching things which they ought not, for the sordid purpose of drawing money* from their disciples.

12 The Judaizers, in this are true Cretians, agreeably to what *one of themselves, a prophet of their own, hath*

Ver. 10.---1. *Foolish talkers.* Ματαιολογοι are persons who utter a multitude of foolish and trifling things, on the subjects concerning which they speak.

2. *And deceivers.* Φρεναπαται, *Mentium deceptores.* Teachers who delude the minds of their disciples with false opinions, in order to reconcile their consciences to wicked practices.

Ver. 11.---1. *Who subvert whole families;* that is, make whole families go over to Judaism, by wresting the true Christian doctrine from them. The metaphor is taken from those who overturn houses, by undermining their foundations.

2. *Teaching things which they ought not, for the sake of sordid gain.* The things which the false teachers, contrary to their conscience, inculcated for the sake of drawing money from the Jewish converts, were, the necessity of obeying the law of Moses in order to salvation; the efficacy of the Levitical atonements, to procure pardon for those who continued in their sins; and the merit of being descended from Abraham, whereby all his children without exception, were thought entitled to eternal life. Hence the Jews were so extremely anxious about their genealogies: Hence also the apostle in this, and in his epistles to Timothy, severely condemned genealogies, and the fables therewith connected. See Tit. iii. 9. note 1.

Ver. 12.---1. *One of themselves, a prophet.* This was the poet Epimenides, who among the Romans was reputed to have foretold future events. Cicero, speaking of him, Divinat. Lib. i. says, he was *futura præsciens, & vaticinans per furorem; One who foreknew and foretold things future by ecstasy.* Besides, as all poets pretended to a kind of inspiration, the name *prophet* and *poet* were used as synonymous, both by the Greeks and Romans. Clem. Alex. Strom. Lib. vi. informs us that the Egyptians called those *prophets*, who presided over their sacred rites; and that the apostle did not scruple to give that title to Epimenides, because he was esteemed a prophet by the Greeks.

2. *Hath said, The Cretians*, &c. Epimenides said this in his book, Περι χρησεων, *Concerning oracles.* Glassius hath quoted the passage entire,

ARE *always* liars, evil *wild* beasts, *lazy bellies.*[3]

13 This *testimony* is true; *for which cause* rebuke them sharply,[1] that they may be *healthy* in the faith;

14 Not giving heed to Jewish fables, and *precepts* of men,[1] *who turn away* the truth.[2]

said: The Cretians are exceedingly addicted to lying, and *of a savage noxious disposition, and lazy gluttons.*

13 *This testimony* concerning the Cretians *is just; for which cause* I order thee to *rebuke them* and their disciples *sharply, that* laying aside their wicked principles and practices, *they may be healthy in the faith;*

14 *Not giving heed to Jewish fables* concerning the law, *and* to *precepts* concerning meats, enjoined *by men who turn away true doctrine*, from themselves and others, as a thing noxious.

tire, pag. 2075.---The Cretians were universally hated and branded as liars by the other Greeks, because, as Warburton remarks, Divine Legat. vol. i. p. 159. by shewing in their island the tomb of Jupiter the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that their gods were dead men.--- The character given of the Cretians by Epimenides was applied with propriety by the apostle to the Judaizers, because they were natives of Crete.

3. *Evil wild beasts, lazy bellies.* By calling the Cretians *evil wild beasts*, the poet insinuated, that they were of a fierce, ravenous, noxious disposition; and by adding *lazy bellies*, he signified that they were lazy gluttons; as averse to action, as wild beasts are, after gorging themselves with their prey.

Ver. 13. *For which cause rebuke them sharply.* Αποτομως. This metaphor is taken from surgeons, who in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus was to reprove the Cretians *cuttingly* or *sharply.* But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them; whereby the conscience of the offenders being awakened, would sting them bitterly.

Ver. 14.---1. *Precepts of men.* From the following ver. 15. it appears, that the apostle had now in his eye the precepts of the Judaizers concerning meats clean and unclean; which, although originally the precepts of God, were now abolished under the gospel. Wherefore, if these were any longer enjoined as obligatory, they were not enjoined by God, but were *the precepts of men.*

2. *Who turn away the truth.* The apostle by a beautiful figure, represents the truth as offering itself to the Judaizers, and the Judaizers as turning it away with contempt.

Ver. 15.

15 All *MEATS indeed* ARE pure to the pure;[1] but *to the polluted and unfaithful*[2] nothing IS pure, (αλλα, 78.) *for both their understanding and* conscience is *polluted.*

16 They profess *to know* God, but *by* works they deny HIM, being abominable and disobedient, and (περος, 290.) *concerning* every good work, (αδοκιμοι, Rom. i. 28. note 3.) *without discernment.*

15 *All meats indeed are pure to the well informed and well disposed. But to those who are polluted* by intemperance, *and* who are *unfaithful* to Christ, *no kind of meat is pure; for both their understanding and conscience is polluted,* by their intemperate use of the meats which the law reckons clean.

16 *They* of the circumcision *profess to know* the will of *God* better than others; *but by* their *works they deny him; being abominable* on account of their sensuality, *and disobedience* to the express commands of God, *and to every good work without discernment:* They neither know nor approve of any good work.

Ver. 1.---*All meats are pure to the pure.* The word *meats*, is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vi. 12. note.---As the Jews reckoned themselves the only holy people on earth, it must have been extremely displeasing to the false teachers of that nation, to find themselves represented as *polluted* like the Gentiles. In other passages also, the apostle gives these teachers the opprobrious names, with which they stigmatized the Gentiles. See Philip. iii. 2.---If the reader thinks the apostle is not speaking, in this and in the preceding verse, of the Judaizers who insisted that the precepts of the law of Moses concerning meats, were still obligatory, he may be supposed to have had in his eye, those Pythagorean Gentiles and Essene Jews, who before their conversion, thought it sinful to eat any kind of animal food; and who, since their conversion, still continued in the same persuasion.

2. *And unfaithful.* This is the proper translation of the word απιστοις, because the apostle is not speaking of *unbelievers* or *heathens*, but of such *believers* as were unfaithful to Christ, by living in intemperance and debuchery.

Ver. 16. *They profess to know God.* They boast of having the true knowledge of God's will from the Mosaic revelation, and on that pretence they set their doctrine in opposition to and above the doctrine of the apostles. But by the wickedness of their lives, they shew themselves to be utterly ignorant of God, and of every thing that is good; consequently they deserve no credit from the disciples of Christ, as teachers.

CHAP.

CHAPTER II.

View and Illustration of the things contained in this Chapter.

THE apostle, having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church: also, having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office as superintendant both of the teachers and of the people in Crete. He was, in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1.—And with respect to the aged men who held sacred offices, he was to enjoin them to be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and spiritually healthy by faith, love, patience, ver. 2.—In like manner, those aged women who were employed to teach the young of their own sex, he was to exhort to a deportment becoming their sacred character. They were neither to be slanderers, nor drunkards; but to be good teachers, ver. 3.—In particular, they were to persuade the young women who were married to do their duty to their husbands, their children, and their families, that the gospel might not be evil spoken of through their bad behaviour, ver. 4, 5. On young men he was to inculcate the government of their passions, ver. 6.—But above all, both in teaching and behaviour, Titus was to make himself a pattern of the virtues which he enjoined to others, ver. 7, 8.—And because the Judaizers, to allure slaves to their party, taught that under the gospel slaves are free, Titus was to inculcate on slaves obedience to their masters, diligence in their work, and honesty in every thing committed in trust to them, ver. 9, 10.—Withal, to make the Cretian bishops and people sensible of the impiety of the doctrine of the Jewish teachers, concerning the efficacy of the Levitical sacrifices in procuring pardon for impenitent sinners, the apostle declared that the gospel was given for this very purpose, to teach men that denying ungodliness and worldly lusts, they should live soberly, &c. in expectation of a future judgment, ver. 11—14.—These things the apostle ordered Titus to teach in the plainest and boldest manner, agreeably to the authority with which he was invested as an evangelist, ver. 15.

NOW

NEW TRANSLATION.

CHAP. II. 1 But *do thou* (λαλει, 55.) *inculcate* the things which become *wholesome*[1] doctrine.

2 That *aged* men[1] be *vigilant*, grave, *prudent*, *healthy by* faith, *love*, *patience*.

3 *That* aged women,[1] *in like manner*, BE *in deportment*[2] (ιεροπρεπεις) *as becometh sacred persons*,[3] *not slanderers*;[4] *not enslaved*

COMMENTARY.

1 The fables and commandments of men, taught by the Judaizers, sicken the soul. *But do thou inculcate the practices which are suitable to* the *wholesome doctrine* of the gospel.

2 *That aged men*, who hold sacred offices, *be attentive* to the behaviour of their people, *venerable* in their own manners, *prudent* in their behaviour, spiritually *healthy by faith*, *love*, *patience*.

3 *That* the *aged women*, whom the church employs to teach the young of their own sex, *in like manner*, *be in speech and behaviour as becometh persons employed in sacred offices*; *not*

Ver. 1. *Wholesome doctrine.* υγιαινουσῃ. True doctrine is called *wholesome*, because it invigorates all the faculties of the soul, and keeps them in a healthy state.

Ver. 2. *That aged men.* πρεσβυτας, the word used here, commonly signifies *an old man*. But Le Clerc, in his additions to Hammond, hath shewed that the LXX. use it to denote an office of dignity. Wherefore πρεσβυτας being of the same signification with πρεσβυτερους, it may be translated in this passage *elders*. In support of this translation, I observe that the virtues which Titus was to inculcate on *aged men*, are the same with those which Timothy was to inculcate on bishops and deacons. They were to be νηφαλιους, σεμνους, σωφρονας, *vigilant*, *grave*, *prudent*. See 1 Tim. iii. 2. 8.

Ver. 3.---1. *That aged women.* Though the word πρεσβυτιδας commonly signifies *aged women* indiscriminately, it evidently denotes in this verse, such aged women as were employed by the church, in teaching the young of their own sex the doctrines and precepts of the Christian religion. For, they were to be in speech and behaviour, ιεροπρεπεις, *as became sacred persons*; and, καλοδιδασκαλους, *good teachers*. These characters, especially the last mentioned, did not belong to aged women in general, but only to such of them as were employed in teaching. The things which these persons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

2. *In deportment.* The word καταστημασι denotes, not only the dress, but the carriage of the body: So is fitly translated, *deportment*.

3. *As becometh sacred persons.* The aged women employed by the church to teach the young, are fitly called *sacred persons*, because the office they were employed to discharge, was *a sacred office*; as was shewed, 1 Tim. v. 16. note 1.

4. *Not slanderers.* This was required in the same order of female teachers, 1 Tim. iii. 11.

5. *Not*

to much wine,[5] *good teachers.*

4 That they may *persuade*[1] the young women to be *lovers of* their husbands, *lovers of* their children.

5 *To be calm,* chaste, *careful of their families,*[1] good, *subject* to their own husbands, that the word of God *may not be evil spoken of.*[2]

6 *The* young men, *in like manner,* exhort (σωφρονειν) to *govern their passions.*

7 (περι) In all things *make* thyself a pattern of good works, (διδασκαλια, see 2 Tim. iii. 16.) in *teaching, SHEW* incorruptness,[1] gravity, sincerity.

slanderers, not enslaved to much wine, but *good teachers.*

4 *That they may persuade the young women* under their care, *to be lovers of their husbands,* performing the duties of marriage from affection, and *lovers of their children,* by bringing them up religiously.

5 *To be* of a *calm* disposition, *chaste, attentive to the affairs of their families, good* to their domestics, *obedient to their own husbands, that the gospel may not be evil spoken of,* as encouraging wives to neglect their husbands and children, on pretence of their attending on the offices of religion.

6 *The young men, in like manner, exhort to govern their passions,* (ver. 12. note 3.) that they may behave soberly in the giddy season of youth.

7 To give weight to thy exhortations, *In all things make thyself a pattern* of those *good works* which thou enjoinest to others. *In teaching, shew incorruptness* of doctrine, *gravity* of speech, and *sincerity* with respect to the motives by which thou art influenced.

5. *Not enslaved to much wine.* This is a qualification required in the deacons, 1 Tim. iii. 8.

Ver. 4. *That they may persuade.* So σωφρονιζωσι may be translated. See 2 Tim. i. 7. note 2.

Ver. 5.---1. *Careful of their families.* The word Οικουρους, signifies, both *those who keep at home, and those who take proper care of their families.* In this latter sense I understand it here, with Elsner and the Vulgate.

2. *That the word of God may not be evil spoken of.* The exhortation to be good wives and mothers, which aged women were ordered, in this passage, to give to the young under their care, is not to be considered merely as a rule by which those are to govern themselves, who are intrusted with the office of teaching others; but young women are more especially to consider it as a rule for directing their own conduct; that by their conjugal affection, their care in educating their children, their chastity, their prudent œconomy, their sweetness of disposition, and subjection to their husbands, all founded on the principles of religion, they may do honour to the gospel, which they profess to believe and obey.

Ver. 7. *Shew,* αδιαφθοριαν *incorruptness, gravity,* αφθαρσιαν, *sincerity.*

8 *wholesome* speech[1] *which* cannot be condemned; That he *who* is *on the opposite SIDE*[2] may be ashamed, having *nothing bad* to say *concerning* you.[3]

8 In conversation, and in reproving offenders, use *clear and strong, but temperate speech, which cannot be found fault with*, even by the offenders themselves; *that he who is not a Christian, may be ashamed* of his opposition to thee and to the elders thy assistants, *having nothing bad to say concerning you* as teachers.

9 Servants *EXHORT* to be *subject to* their own masters, AND in all things *to be careful to please*, not answering again.

9 *Slaves exhort to continue subject to their own masters, and in all things* lawful, *to be careful to please;* especially by performing that service cheerfully; *not* insolently *answering again*, even though they may be reproved unjustly, or with too much severity. See 1 Pet. ii. 18.

10 Not *secretly stealing*,[1] but shewing all good fi-

10 *Not secretly stealing* any part of their master's goods, *but shewing the*

Some ancient MSS. and versions want the word which I have translated *sincerity*. But it is found in the Alex. MS. in the Arabic version, and in some of the Greek commentators. Mill thinks it was first placed on the margin as an explication of αδιαφθοριαν, *incorruptness*, and afterwards was inserted in the text. But though both words come from the same original, being differently compounded, they may be distinguished in the following manner. *Incorruptness* (αδιαφθοριαν) may signify that Titus's doctrine was to be free from all corrupt mixtures, taken whether from Judaism or from heathenism. Whereas αφθαρσιαν, *sincerity*, may signify that his motives in teaching were to be *incorrupt*. He was not to teach from the love of money, or fame, or power.

Ver. 8.---1. *Wholesome speech.* υγιη. Speech strong but temperate, that is free from all bitterness. For, as the commentators observe, Titus, who was a converted Gentile, having seen so much of the obstinate, uncharitable, bigotted spirit of the Judaizers, might have been in danger of using harsh language in reproving them, if he had not been thus cautioned by the apostle.

2. *He who is on the opposite side.* Εξ εναντιας, supply χωρας. He means *infidels*, whether Jews or Gentiles.

3. *Having nothing bad to say concerning you.* Περι υμων Some MSS. and versions have here, περι ημων *concerning us.* Either reading shews, as Benson observes, how anxious the apostle was, that the gospel might not be evil spoken of, on account of the misbehaviour either of its teachers, or of its professors; see ver. 10. and 1 Pet. ii. 12.

Ver. 10. *Not secretly stealing.* The word νοσφιζομενους signifies the stealing a part of a thing; the thief not daring to take the whole, for fear of being discovered. It is applied to the fraud of Ananias and Sapphira, Acts v. 3. who abstracted a part of the price of their land.

Ver. 11.

delity; that they may adorn the doctrine of God our Saviour in all things.

greatest fidelity and honesty in every thing committed to them; *that by the whole of their behaviour* in their low station, *they may render the doctrine of the gospel amiable*, even in the eyes of their heathen lords.

11 For the grace of God,[1] *which* bringeth salvation, (επεφανη) hath *shone forth*[2] to all men,

11 These things I command, *Because the gospel of God, which bringeth* both the knowledge and the means of *salvation, hath shone forth to all men*, to Jews and Gentiles, rich and poor, masters and slaves, without distinction.

12 teaching us, that denying ungodliness[1] and worldly lusts,[2] we should

12 *Teaching us, that renouncing ungodliness*, especially atheism and idolatry, *and* putting away *worldly lusts*,

Ver. 11.---1. *For the grace of God.* Here, and Gal. v. 4. the gospel is called *the grace of God*, either because it is the greatest favour which God hath bestowed on men, or because it teaches the doctrine of God's great grace or favour to men.

2. *Hath shone forth to all men.* The word επιφαινω properly signifies *the shining of the sun*, or *of the stars*, Acts xxvii. 20. The gospel, like the sun, hath shone forth to all men, and giveth light to all. Hence Christ, the author of the gospel, is called Luke i. 78. Ανατολη εξ υψους; *The day-spring from on high;* Mal. iv. 2. *The sun of righteousness.* Hence also Christ called himself, John viii. 12. *The light of the world.* ---The shining forth of the gospel to all men, is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which if they contained any thing valuable for reforming mankind, being confined to the initiated, the vulgar were left in ignorance, idolatry, and vice.---The gospel likewise differs from the law of Moses as taught of the Judaizers, who by inculcating the rites and ceremonies of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas the gospel teaches us, *That denying ungodliness*, &c.

Ver. 12.---1. *Ungodliness* consists, not only in denying the existence of God, but in denying his perfections, his government of the world, and the retributions of a future state. Also, it consists in neglecting to worship God; in worshipping him by images; in blasphemy or speaking disrespectfully of his providence; in perjury; in profaning the name of God by cursing and swearing; and in disregarding the manifestation which he hath made of his will in the gospel revelation.

2. *Worldly lusts:* Namely gluttony, drunkenness, lasciviousness, anger, malice, revenge, together with the immoderate love of riches, power, fame, and the rest. These lusts being productive of nothing but misery to those who indulge them, the gospel, God's gracious gift, was bestowed on men to rescue them from the dominion of worldly lusts, by teaching them to live soberly, &c.

3. *Should*

live soberly,[3] righteously,[4] and godly,[5] in this present world,[6]

13 *expecting the* blessed hope,[1] (και, 221.) *namely*, the *appearing of the glory*

we should live temperately, righteously, and godly in this present world,

13 *Expecting*, not any temporal rewards such as the law promised, but the accomplishment of *the blessed*

3. *Should live soberly.* Σωφρονειν. *Sobriety* is a habit of self-government, whereby one is able to restrain his appetites, his passions, and his affections, as often as the gratification of his appetites, and the yielding to the impulses of his passions and affections, are in any respect sinful. See 2 Tim. i. 7, note 2.

4. *Righteously. Righteousness* consists in abstaining from injuring others in their person, reputation or fortune; in discharging all the duties belonging to the relations in which one stands to those with whom he is connected, and to the station in which he is placed; in carrying on one's trade and commerce fairly; in performing covenants and promises faithfully; and in short in rendering to every one his due.---The Hebrews held it to be a part of righteousness also, to do works of charity to the poor. Psal. cxii. 9. *He hath dispersed, he hath given to the poor, his righteousness endureth for ever.*

5. *And godly. Godliness* being the opposite to *ungodliness*, described ver. 12. note 1. needs no explanation.

6. *In this present world.* Here the apostle insinuates, that the present world in which we live, is a state of probation for the future world: as is plain likewise from ver. 13.

Ver. 13.---1. *Expecting the blessed hope.* If this is different from the expectation of the appearing of our Saviour Jesus Christ, και, in this clause, must be translated by the word, *and*: in which case, *the blessed hope* will mean *the hope of eternal life*, mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jesus Christ to raise the dead and to carry his people with him into heaven, the translation which I have given seems more emphatical.

2. *Namely, the appearing of the glory of the great God, and our Saviour Jesus Christ.* This, which is the exact literal translation of the clause, Και επιφανειαν της δοξης τυ μεγαλυ Θευ και σωτηρος ημων Ιησυ Χριστυ, is adopted both by the Vulgate and by Beza.---Considered as an Hebraism, the clause may be translated, as in our Bible, *The glorious appearing of the great God and our Saviour Jesus Christ.* Nevertheless, the literal translation is more just, as the apostle alludes to our Lord's words Luke ix. 26. *Of him shall the Son of man be ashamed,* οταν ελθη εν τη δοξη αυτυ, και τυ πατρος, και των αγιων αγγελων, *when he shall come in his own glory, and* in the glory *of the Father, and of the holy angels.*--- Mat. xvi. 27. *For the Son of man will come,* εν τη δοξη τυ πατρος αυτυ, *in the glory of his Father, with his angels; and then he will render to every one according to his works.*---But if Jesus is to appear, at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jesus Christ.*---It is true, the article is wanting before σωτηρος. Yet it may be supplied, as our translators have done here, before επιφανειαν; and

of the great God,[2] and our Saviour[3] Jesus Christ;

14 Who gave himself for us, that he might redeem (1 Tim. ii. 6. note 1.) us from all iniquity, and purify *to* himself a peculiar people,[1] zealous of good works.

hope of the appearing of the glory of the great God, and our Saviour Jesus Christ, who will bestow eternal life on all who deny ungodliness and worldly lusts.

14 *Who*, during his first appearing on earth, *gave himself* to death *for us, that he might redeem us from* the power as well as from the punishment of *all iniquity, and purify to himself a peculiar people*, not by circumcision and other ceremonial observances, but by being *zealous of good works*.

and elsewhere, particularly Ephes. v. 5. *In the kingdom* τȣ Χριστȣ καὶ Θεȣ, *of Christ and of God.* See Ess. iv. 69. Besides, as σωτηρος is in the genitive case, it will bear to be translated *of our Saviour*, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text hath been much disputed.--- At the appearing of Jesus Christ, the rank of all men will be determined, and their precedency settled, and every one placed in a station suitable to the real worth of his character, and continue in that station for ever.

2. *The great God.* In giving the title of *great*, to God, the apostle followed the custom of the Jews, who gave that title to the true God, to distinguish him from the gods of the heathens: Thus, Psal. lxxvii. 13. *Who is so great a God as our God?*---I do not think there is any allusion here to *the* Dii Cabiri, *The great Gods* worshipped in Samothrace and Crete, as some commentators imagine.

3. *And our Saviour Jesus Christ.* Because the article prefixed to μεγαλȣ Θεȣ, is not repeated before σωτηρȣ, Beza is of opinion, that one person only is spoken of; namely, *Jesus Christ*, to whom he thinks the title of *the great God* is given in this verse. Accordingly some translate the clause thus; *the great God, even our Saviour Jesus Christ.* And, in confirmation of that opinion, they observe, that we never read in scripture of *the appearing* of the Father. But the answer is, The apostle does not speak of *the appearing of the Father*, but of *the appearing of the glory of the Father;* agreeable to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.

Ver. 14. *A peculiar people.* Περιȣσιον. This is said in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews *a peculiar* and *a special people to himself;* because he had made them his property, by *redeeming* them from the bondage of Egypt, and had distinguished them from the rest of mankind as his, by rites and ordinances of his own appointment. Christ hath made believers *his peculiar people* by giving himself for them, to *redeem* them from all iniquity, and to purify them to himself a people zealous, not of rites and ceremonies, but of good works.

15 These things[1] *inculcate*, and exhort,[2] and *confute*, (see 2 Tim. iv. 2.) with all authority. Let no *one* despise thee.[3]

15 *These things inculcate* as necessary to be believed, *and exhort* all who profess the gospel, to live suitably to them. *And* such as teach otherwise, *confute with all* the *authority* which is due to truth, and to thee as a teacher commissioned by Christ. *Let no one* have reason to *despise thee.*

works. This being the great end of Christ's death, how dare any person pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation?

Ver. 15.---1. *These things;* namely, concerning the universality of the gospel, and the excellent purpose for which it was given; the coming of Christ to judgment, the end for which he died during his first appearing on earth; and concerning the character of the people of Christ, as persons zealous of good works.

2. *Inculcate and exhort.* The Cretians being a sensual and obdurate people, and the Judaizing teachers having denied the necessity of good works, the apostle commanded Titus, both to affirm the necessity, and to enjoin the practice of them, in the boldest and plainest manner.

3. *Let no one despise thee.* The apostle does not say, as to Timothy, *despise thy youth*, 1 Tim. iv. 12. from which it may be inferred that Titus was an older man than Timothy.---In the compound word περιφρονειτω, the preposition περι, like κατα, alters the meaning of the word with which it is compounded.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Judaizers affirmed, that no obedience was due from the worshippers of the true God to magistrates who were idolaters, and because by that doctrine, they made not only the Jewish, but the Gentile believers, bad subjects, and exposed them to be punished as evil doers, (See Rom. xiii. Illustr.) the apostle commanded Titus to inculcate frequently on the Cretians, to obey the magistrates under whose protection they lived, although they were idolaters, ver. 1.—and not to speak evil of any one, on account of his nation, or religion, ver. 2.—Because, said the apostle, even we of the Jewish nation, who now believe the gospel, were formerly in behaviour as bad as the heathens; being foolish, disobedient, &c. ver. 3.—and merely through the mercy of God, and not by our own endeavours, have been delivered

vered from our former sinful state, by the bath of regeneration and renewing of the Holy Ghost, ver. 4, 5, 6.—That being rescued from ignorance and wickedness by grace, we might become heirs of eternal life, ver. 7.—Next, the apostle ordered Titus strongly to affirm, that every one who hath believed on God is bound to practise good works; and that such works are really profitable to men, by rendering them acceptable to God, ver. 8. —Also he commanded him in his discourses, to avoid the foolish questions and genealogies which the false teachers insisted on, ver. 9.—and to admonish heretical teachers, both concerning their doctrine and their practice: and after a first and second admonition, if they did not amend, to cast them out of the church, ver. 11.—Withal, because the Cretians were disposed to be idle, Titus was to enjoin them to follow some honest occupation, whereby they might both maintain themselves, and do works of charity to the afflicted, ver. 14.—The apostle concluded his epistle with salutations: and with a benediction to all in Crete who acknowledged his apostolical authority, ver. 15.

NEW TRANSLATION.

CHAP. III. 1 Put them in mind to be subject to *governments*, and powers, to obey[1] magistrates, to be ready to every good work;

2 To speak evil[1] of no *one;* to be no *fighters*, BUT *equitable*, shewing all meekness *to* all men.

3 For *even* we ourselves were *formerly*[1] fool-

COMMENTARY.

1 *Put the Cretians in mind* of what I have taught them; namely, *to be subject to the governments and powers*, established in Crete; *to obey magistrates* though they be heathens; *to be ready to* perform *every good work* enjoined by the laws of their country;

2 *To speak evil of no one* on account of his nation or religion, to be *no fighters, but* of an *equitable* disposition, (Phil. iv. 5. note.) and *to shew the greatest meekness to all men*, even to enemies.

3 This behaviour towards those who profess false religions, becometh

Ver. 1. *To obey magistrates.* The word πειθαρχειν literally signifies *to obey those who rule.* The disposition of the Jews towards heathen rulers, see described Rom. xiii. View. 1 Tim. ii. 2.

Ver. 2. *To speak evil of no man.* The word βλασφημειν, besides *evil speaking*, denotes all those vices of the tongue which proceed either from hatred or from contempt of others, and which tend to hurt their reputation; such as railing, reviling, mocking speeches; whisperings, &c.

Ver. 3. *For even we ourselves were formerly foolish*, &c. Because the *pouring out of the Holy Ghost*, on those of whom the apostle speaks, is mentioned, ver. 6. Jerome, Estius, the author of Misc. Sacra, and Benson,

ish, disobedient, *erring*, *slavishly* serving diverse (ἐπιθυμίαις) *inordinate desires* and pleasures, living in malice and envy, *hated*, AND hating one another.

4 But *when the goodness and the philanthropy* of God our Saviour[1] *shone forth*,

5 He saved us,[1] not (ἐξ, 156.) *on account of* works of righteousness which we *had* done, but according to his *own* mercy, (διὰ) *through* (λουτροῦ, Eph. v. 26. note 1.) *the bath* of regeneration,[2] and *the* renewing

us Jews: *For even we ourselves were formerly foolish* in our notions of religion, and in observing the traditions of the fathers, *disobedient* to God, *erring* from the truth, *slavishly serving diverse inordinate desires and pleasures*, *living in malice and envy*, *hated* by the Gentiles, *and hating one another*.

4 *But when the goodness and philanthropy of God our Saviour*, (ἐπεφάνη, chap. ii. 11. note 2.) *shone forth* to all mankind, through the preaching of the gospel,

5 *He saved us* Jews from the miserable and wicked state in which we were living, *not on account of any works of righteousness which we had done* under the law to merit such a deliverance, *but in prosecution of his own merciful purpose*, which he accomplished *through the bath* (παλιγγε-

son, are of opinion that the character of the believing Jews before their conversion is described here; and among the rest the character of the apostle himself. But any reader who compares what he says of his own behaviour in his unconverted state, Acts xxiii. 1. Gal. i. 14. 2 Tim. i. 3. will hardly think the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he classed himself with them, according to his custom, to prevent their being offended with him. See 1 Thess. iv. 15. note.---The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin.

Ver. 4. *Of God our Saviour.* That the Father is here called *God our Saviour*, is evident from ver. 6. where the same person is said to have poured out the Holy Ghost richly on the Jews *through Jesus Christ our Saviour*. The title of *our Saviour*, justly belongs to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it, John iii. 16. Rom. v. 8. 1 John iv. 9. on which account the title of *Saviour* is given to the Son likewise.

Ver. 5.---1. *He saved us.* The word *saved* in scripture doth not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, Rom. xiii. 11. note 2. and sometimes the obtaining the means of salvation: See Rom. xi. 26. note 1. Here *saved us*, signifies, delivered us from the miserable and wicked state in which we were living, before we believed the gospel. This deliverance is called *justification*, ver. 7. See the note there.

2. *Through the bath of regeneration:* Through *baptism;* called *the bath of regeneration*, not because any change in the nature of the baptized

newing of the Holy Ghost,[3]	νεσιας) *of regeneration, and* (ανακαινωσεως) *the renewing of the Holy Ghost,*
6 Which he *poured out*[4]	6 *Which he poured out on us richly,*

tized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence Ananias, in allusion to the emblematical meaning of baptism, said to our apostle, Acts xxii. 16. *Arise and be baptized, and wash away thy sins:* Be baptized in token of thy resolution to forsake thy sins, and among the rest thy sin in persecuting the disciples of Jesus.---In the term *regeneration*, when joined with baptism, there is an allusion to the phraseology of the Jewish doctors, who, when they admitted a proselyte into their church by baptism, always spake of him as *one born again*. Nevertheless the real change in the nature of a believer, which entitles him to be called *a son of God*, is not effected by baptism, but by *the renewing of the Holy Ghost*, mentioned in the next clause. Hence our Lord, whom the apostle hath followed here, joined the two together, in his discourse to Nicodemus, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

3. *And renewing of the Holy Ghost.* The gift of the Holy Ghost, which on some occasions was shed down on the believing Jews and Gentiles from heaven, and on others, was imparted to them by the imposition of the apostle's hands, is with great propriety called *the renewing of the Holy Ghost*, because by that gift, their belief of the divine original of the gospel was greatly strengthened; so that the doctrines of the gospel, thus confirmed, must have had a powerful influence in producing such a change in their dispositions, as made them new creatures.

Ver. 6. *Which he poured out on us.* Since in the preceding verse, *the Holy Ghost*, signifies *the gift of the* Holy Ghost, I have retained the common translation of the relative ὁν, namely, *which*, to shew, that what is said to have been poured out, was the gift, not the person, of the Holy Ghost.---When the phrase, *poured out*, is used in scripture, to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token; of which we have instances, Acts ii. 2, 3, 4. and x. 44.---Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was *poured out*, we are warranted to believe that he received the gift of the Holy Ghost by an immediate illapse from heaven, and not by the imposition of the hands of Ananias; and that Ananias's words to Saul, Acts ix. 17. *The Lord Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands: For, in that case Paul could not have said, 2 Cor. xi. 5. *I am in nothing behind the very greatest of the apostles.* But, his meaning is, that he was sent to restore Saul's sight, and to baptize him, that after his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with the usual sensible sign, which, Saul, having recovered

on us *richly* through Jesus Christ our Saviour.

7 That being justified[1] by his grace,[2] we *might* be made heirs according to the hope of eternal life. (Tit. i. 2.)

8 (Ὁ λογος, 71. 60. 2.) *This doctrine is true*; (και, 211.) *yet concerning these* HEIRS, I *command thee strongly to affirm*, that they *who* have believed[1] in God *should take care to promote*[2]

in his various gifts at our conversion, *through Jesus Christ our Saviour*, who procured these gifts for men:

7 *That being delivered by the mere favour of God*, from the wickedness and misery of our former state, *we might be made* children and *heirs, agreeably to the hope of eternal life* given us by the promise of God.

8 *This doctrine*, that men are justified and made heirs merely by God's grace, *is true: Yet concerning these heirs I command thee strongly to affirm, That they who have believed in God should take care to promote good works. These are the things honourable and pro-*

his sight, was to see. Agreeably to this account of the matter, in Christ's commission to Ananias, Acts ix. 12. no mention is made of his communicating the Holy Ghost to Saul, but only of his putting his hands on him that he might receive his sight: neither is any thing else mentioned by the apostle himself, Acts xxii. 13. 16.

Ver. 7.---1. *Being justified.* Concerning the forensic sense of the terms *justify* and *justification*, see Rom. ii. 13. note 2. The word *justify*, signifies likewise to deliver one from evil, Rom. iv. 25. note 2.

2. *By his grace.* As the pronoun used in this passage is not the relative αυτου, but the demonstrative εκεινου, which commonly denotes the remote antecedent, it is probable that *the grace*, not of Christ, who is last mentioned, but of God, who is mentioned ver. 4. is meant. By ascribing men's justification to the grace of God, the apostle did not mean to insinuate that good works are not necessary to justification. For he tells us, chap. ii. 12. that the grace of God which bringeth salvation teacheth us to live soberly, righteously, and godly in this present world.

Ver. 8.---1. *That they who have believed in God*, Οι πεπιστευκοτες. *They who have believed, and who continue to believe;* according to the known use of the preterite tenses, Ess. iv. 10.

2. *Take care to promote good works.* Προισασθαι καλων εργων, literally, *to preside over good works;* that is, to practise them ourselves, and by our example and exhortation to encourage others to practise them, and to argue in their defence, against those who speak of them slightingly as not necessary to salvation.---In this, as in other places of scripture, *good works* signify virtuous actions in general, but especially charitable and beneficent actions. Thus, Mat. v. 16. *Let your light so shine before men, that they may see your good works.*---John x. 33. *For a good work we stone thee not.*---1 Tim. v. 10. *Borne witness to for good works: That she hath brought up children; That she hath lodged strangers; That she hath washed the saints feet; That she hath relieved the afflicted; That she hath diligently followed every good work.*---1 Tim. vi. 18. *That they be*

rich

good works. These are (τα καλα, 1 Tim. iii. 1. note 3.) *the things honourable* and profitable *to* men.

9 But foolish questions and genealogies,[1] and *strifes and fightings* about the law[2] *resist*; for they are unprofitable and *false*. (See 1 Tim. vi. 4. 2 Tim. ii. 14. 16. 23.)

10 *An heretical man*,[1]

fitable to men: They are good for others, as making them happy; and most profitable to one's self, as productive of happiness both here and hereafter.

9 *But the frivolous questions* proposed by the Judaizers, *and* the *genealogies* by which they pretend to prove individuals rightly descended from Abraham, *and* their *strifes and fightings about the law, resist; for they are unprofitable and destitute of foundation.*

10 *An heretical teacher*, who, *after*

rich in good works, ready to distribute, &c.---What a blessing, as Benson observes, would the ministers of the gospel be to the world, if all of them were careful strongly and often to urge their people to good works, and were themselves examples of such works!---We have the phrase, καλων εργων προισασθαι, repeated ver. 14. But there the connexion leads us to adopt the translation mentioned in the margin of our Bible; *to practise honest trades.*

Ver. 9.---1. *And genealogies.* The genealogies condemned in this and other passages of scripture, in the opinion of Bengelius, are the absurd genealogies of the Æons, taught by the Gnostics. See Col. ii. 9. note. But as the genealogies of the Æons were not invented till long after this epistle was written, I prefer the account given of them in the commentary; the rather that the apostle hath joined genealogies with strifes and fightings about the law. See also 1 Tim. i. 4.

2. *Fightings about the law.* Μαχας νομικας, are those disputes about the efficacy and necessity of obedience to the law in order to salvation, which the Judaizing teachers in Crete maintained with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10.---1. *An heretical man.* See 2 Pet. ii. 1. note 2. where it is shewed, that an *heretic* is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did, who made the rituals enjoined by the law, more necessary to salvation than a holy life. He also is a heretic who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this latter sense, some understand Αιρετικον ανθρωπον here; and think the phrase should be translated, *A man who maketh a sect*: And that αιρεσις, properly is a sect, either in philosophy or religion.---In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money,

or

after *a* first and second admonition,[2] reject.[3]

a first and second admonition, continues in his evil courses, *cast out of the church*, and have no farther communication with him, because he is irreclaimable.

11 Knowing that *such a person is perverted*,[4] and

11 *Knowing that such a teacher is utterly depraved: and* in teaching

or the lust of power, or from an immoderate propensity to sensual pleasures. Hence, Gal. v. 20. *Heresy* is reckoned among *the works of the flesh*.---Doddridge, by *heresy*, understands the denying the fundamental doctrines of the gospel, and the maintaining of that denial with obstinacy, to the breaking of the peace of the church. But, as the apostle saith, the heretic *sinneth being self-condemned*, I rather think *heresy*, is such an error in opinion as results from pravity in the will. For, if a person after prayer and sincere examination, embraces or rejects opinions in religion, according as they appear to him to be true or false, without being biassed by vicious inclinations, can he be blamed even although he should maintain these opinions with firmness, and suffer for them?

2. *After a first and second admonition.* Some copies want the words, *and second.* But the best and greatest number of MSS, together with the Syriac and Vulgate versions, have these words. See Mill in loc. Νουθεσια, denotes an *admonition* which puts a right mind into the person admonished. Titus was not to reject an heretic, till he had tried by a first and second admonition to bring him to repentance, and on trial found him incorrigible.

3. *Reject.* Παραιτου, *Cast him out of the church.* In this manner, the apostle himself treated Hymeneus and Alexander, 1 Tim. i. 20. By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example. ---This method of treating heretics is worthy of attention. For, as Benson observes, the Spirit of God doth not order heretics to be banished, and their goods confiscated, far less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics, never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a brother Christian, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommunication, is what the church, and every society hath a right to do, agreeably to our Lord's rule, Mat. xviii. 15. 17. and is all that should be done in such a case. See 2 Thess. iii. 14. note 2.

Ver. 11.---1. *Knowing that such a person is perverted.* Estius says, the word εξεστραπται is commonly applied to buildings, and signifies *to be overturned from the foundation.* According to others, it signifies *to be turned out of the way.* Wherefore, when it is said of an heretic that *he is perverted*, the meaning is, *that he is so utterly depraved*, that there is no hope of his amendment.

2. *Being*

sinneth, being *self condemned.*[2]

12 When I shall send Artemas *to* thee, or Tychicus,[1] *Make haste* to come *to* me *at* Nicopolis,[2] for I have determined to winter there.

13 *Diligently help forward* on their journey, Zenas the lawyer,[1] and

false doctrine from worldly motives, *sinneth, being self-condemned.*

12 *When I shall send*, either *Artemas to thee or Tychicus*, to supply thy place in Crete, leave the churches there to his management, and *as speedily as possible come to me at Nicopolis, for there I have determined to winter.*

13 *Diligently supply Zenas the lawyer and Apollos*, (See Acts xviii. 24.—28.) *with whatever is necessary for*

2. *Being self condemned.* Doddridge, who thinks heresy consists in denying the fundamental doctrines of the gospel, interprets *self-condemned*, of the heretic's furnishing by his actions matter of condemnation against himself; just as some are said to condemn others, Mat. xii. 41, 42. Heb. xi. 7. who afford matter for condemning them.---Grotius, Barlow, Hammond, Hallet, Benson, &c. by the heretic's *condemning himself*, understand his cutting himself off from the church by separation or otherwise; a punishment which the church inflicts on its faulty, or unsound members.---I think this mark of an heretic that *he is self-condemned*, implieth that an heretic is one who teacheth erroneous doctrines knowing them to be erroneous. For as Whitby justly observes, no man who acts according to his judgment, how erroneous soever it may be, is self-condemned by that action.

Ver. 12.---1. *When I shall send Artemas to thee, or Tychicus.* Tychicus is often mentioned in St Paul's epistles. But of Artemas we know nothing: only from this passage it appears, that he was a faithful and able teacher, and fit to supply Titus's place in Crete.

2. *Come to me at Nicopolis.* There were cities of this name in Macedonia on the confines of Thrace, and in Epirus, and Pontus. The one in Epirus, was built opposite to Actium, and named *Nicopolis, or the city of victory*, in memory of the victory which Augustus obtained over Anthony and Cleopatra. L'Enfant is of opinion that this is the *Nicopolis* of which the apostle speaks: And that while he wintered there, he visited his disciples in Illyricum, Rom. xv. 19. Other commentators think the apostle meant Nicopolis in Macedonia, situated near mount Hæmus on the confines of Thrace. But without settling that point, I observe that the apostle's determination to winter in Nicopolis, wherever it was, shews that he was at liberty when he wrote this epistle; consequently that it was written in the interval between his first and second imprisonments.

Ver. 13. *Zenas the lawyer, and Apollos.* Zenas is mentioned in this passage only. He is called Νομικον, *the lawyer*, which Jerome interprets, *Legis Doctorem, a teacher of the law*, because he had *formerly* been of that profession among the Jews. Benson also is of the same opinion: and quotes Matt. xxii. 35. where one of that profession is called νομικος. But others think Zenas was a Roman lawyer. --It would seem that Zenas and Apollos were to pass through Crete, either in their

way

Apollos, that nothing *may* be wanting *to* them.

14 And let ours also learn *to practise honest trades*, for necessary uses, that they *may not* be unfruitful.

15 All *who* are with me salute thee. *Salute* them *who* love us in the faith.[1] Grace BE with *all of you.*[2] Amen.

their journey, that in coming to me, *nothing* which they need, *may be wanting to them.*

14 *And*, that the expence necessary to such offices may be defrayed, *Let our disciples* in Crete *also learn to follow honest trades for* supplying *what is necessary* to themselves, and *that they may not be unfruitful* in good offices to others.

15 *All* my fellow-labourers *who are with me in* Colosse, *wish thee health. Present my good wishes to them* in Crete, *who* shew their *love* to *me*, *by maintaining the true faith* of Christ. *The favour* and blessing *of God be with all of you. Amen.*

way to the apostle, or to some place whither he had sent them. He therefore desired Titus to help them forward on their journey, by supplying them with such necessaries as they were in want of, that they might not be retarded.

Ver. 15.---1. *Salute them who love us in faith.* By this description of the persons in Crete to be saluted in his name, the apostle expressly excluded the Judaizing teachers, on whom he put that mark of disrespect, to make them sensible how much he disapproved of their conduct.

2. *Grace be with all of you.* By the expession *all of you*, the apostle intimated that this epistle was intended, not for Titus alone, but for the churches in Crete; the members of which were to be taught the things in this letter, and to he exhorted, and even reproved, agreeably to the directions contained in it.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO

PHILEMON.

PREFACE.

SECT. I. *The History of Philemon.*

PHILEMON, to whom this epistle was written, was no stranger to the apostle Paul. For in the first and second verses, the apostle addressed all the members of Philemon's family, as well accquainted with them. And ver. 19, he insinuates that Philemon himself was his convert. Nay, ver. 17, Philemon's respect for the apostle is mentioned. He was an inhabitant of Colosse, as appears from the epistle to the Colossians, chap. iv. 9. where Onesimus, Philemon's slave, is called *one of them.* And ver. 17. the brethren of Colosse are desired to say to Archippus (the person mentioned Philem. ver. 2.) *Take heed to the ministry which thou hast received.*—Besides, the ancients believed that Philemon was an inhabitant of Colosse. So Theodoret says expressly in his commentary on this epistle; and tells us that his house was still remaining in Colosse in his time; that is, in the beginning of the fifth century. And Jerome also in his commentary on this epistle, says Philemon was of Colosse: And Theophylact calls him *a Phrygian*, Oper. tom. 2. p. 861.—For an account of Colosse, see Pref. to Colossians.

Philemon seems to have been a person of great worth as a man, and of some note as a citizen of his own country; for his family was so numerous, that it made a church by itself; or at least

least a considerable part of the church at Colosse, ver. 2. He was likewise so opulent, that he was able *by the communication of his faith*, that is by his beneficence, to refresh the bowels of the saints, ver. 6, 7.—According to Grotius, Philemon was an elder of Ephesus. But Beausobre speaks of him as one of the pastors of Colosse; in which he is followed by Doddridge.—From the apostle's employing Philemon to provide him a lodging in Colosse, Michaelis conjectures that he was one of the deacons there.—These authors were led to think Philemon a minister of the gospel, because in the inscription of this letter, the apostle calls him *his fellow labourer*. But that appellation is of ambiguous signification; being given, not only to those who preached the gospel, but to such pious persons also, whether men, or women, as assisted the apostles in any manner, while they were employed in preaching. See Rom. xvi. 8. 3 John, ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's station in the church. Some of them reckoned him a bishop. But others, fancying that Apphia was his wife, contended that he had no ecclesiastical character whatever; for they began very early to esteem celibacy in ecclesiastical persons. In particular, Hilary the deacon saith expressly, that he was one of the laity. Theodoret, Oecumenius, and Theophylact, seem also to have been of the same opinion. See Whitby's preface to this epistle.

Sect. II. *Of the Occasion on which the epistle to Philemon was written.*

Onesimus, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master's house. Or, the fame of the apostle's preaching and miracles, having drawn Onesimus to hear some of the many discourses which he delivered in his own hired house in Rome, these made such an impression on him, that he became a sincere convert to the Christian faith: For the apostle calls him, ver. 9. *his son, whom he had begotten in his bonds*. After his conversion, Onesimus abode with the apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury, by returning to him. At the same time being afraid, that on his return, his master would inflict on him the punishment, which, by the law or custom of Phrygia, was due to a fugitive slave, and which, as Grotius says, he could inflict without applying to any magistrate, he besought the apostle to write to Philemon, requesting

him to forgive and receive him again into his family. The apostle, always ready to do good offices, very willingly complied with Onesimus's desire, and wrote this letter to Philemon, in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him, as a sincere Christian.—And because restitution, by repairing the injury that had been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle by his hand-writing, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away from him.

To account for the solicitude which the apostle shewed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments. But rather, that having a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect, he might judge some punishment necessary for a warning to the rest. At least the apostle could not have considered the pardoning of Onesimus, as a matter which merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such apprehension.

Many are of opinion, that Onesimus robbed his master before he ran off. But of this there is no evidence; unless we think the expression, ver. 18. *If he hath injured thee any thing*, contains an insinuation of that sort. But the apostle might mean, *injured thee* by the loss of his service. The words will fairly bear that interpretation. Why then, as Lardner observes, impute crimes to men without proof?—What the apostle wrote to Philemon on this occasion, is highly worthy of our notice: Namely, that although he had great need of an affectionate honest servant to minister to him in his bonds, such as Onesimus was, who had expressed a great inclination to stay with him; and although, if Onesimus had remained with him, he would only have discharged the duty which Philemon himself owed to his spiritual father: yet the apostle would by no means detain Onesimus without Philemon's leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle's regard to justice, and to the rights of mankind!

Whether Philemon pardoned Onesimus, or punished him, is not known. Only, from the earnestness with which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus; and even gave him his freedom, in compliance with the apostle's insinuation, as it is interpreted by some, that

he would do more than he had asked. For it was no uncommon thing, in ancient times, to bestow freedom on such slaves, as had obtained the esteem and good will of their masters, by their faithful services.

Sect. III. *Of the Authenticity and Use of St Paul's Epistle to Philemon.*

Jerome, in his Preface to this epistle, says, *Volunt aut epistolam non esse Pauli; aut etiam si Pauli sit, nihil habere quod nos edificare possit. Et a plerisque veteribus repudiatam, dum commendandi tantum scribebatur officio, non docendi.* But Chrysostom in his Preface, hath shewed several excellent uses which may be made of this epistle; two of which, as they are of great importance, I shall mention.—The first is, In this epistle the apostle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station, towards his inferior, who had injured him; and in endeavouring to restore the inferior to the favour of the other, which he had lost through his unfaithfulness: and that, not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior.—The second use which may be made of this epistle is equally excellent. It sets before churchmen of the highest dignity, a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently would give them a greater capacity of doing them good.—I add some other uses; namely, that, although no article of faith be professedly handled in this epistle, and no precepts for the regulation of our conduct be directly delivered in it, yet the allusions to the doctrines and precepts of the gospel found in it, may be improved in various respects for regulating our conduct. For, it is therein insinuated, 1. That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostle's son, and Philemon's brother.—2. That Christianity makes no alteration in men's political state. Onesimus the slave, did not become a freeman by embracing Christianity, but was still obliged to be Philemon's *slave for ever*, unless his master gave him his freedom.—3. That slaves should not be taken nor detained from their masters, without their masters' consent, ver. 13, 14.—4. That we should not contemn persons of low estate, nor disdain to help the meanest, when it is in our power to assist them, but should love and do good to all men.—5. That, where an injury hath been done, restitution is due, unless the injured party gives up his claim.—6. That we should forgive sinners who are penitent, and be heartily reconciled

ciled to them.—7. That we should never despair of reclaiming the wicked, but do every thing in our power to convert them.

The anxiety which the apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. Nor is it possible even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing, in some measure, the same happy effect.

In the mean time, if this epistle had served no other purpose, but to shew the world what sort of man the apostle Paul was in private life, it would justly have merited a place in the canon of scripture. For, in it the writer hath displayed qualities which by men are held in the greatest estimation; such as, an high spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners: Qualities not to be found, either in the enthusiast, or in an impostor.—Doddridge observes, "That this "epistle, considered as a mere human composition, is a master-"piece of its kind. For, if it is compared with an epistle of "Pliny, supposed to have been written on a similar occasion, "Lib. ix. epist. 21. that epistle, though penned by one who was "reckoned to excel in the epistolary style, and though it has "undoubtedly many beauties, will be found by persons of taste, "much inferior to this animated composition of the apostle Paul."

Sect. IV. *Of the Time and Place of writing the Epistle to Philemon.*

That this epistle was written from Rome, about the time the epistle to the Colossians was written, may be gathered from the following circumstances.—Like the epistle to the Colossians, this was written when the apostle was in bonds, ver. 1. 10. 13. 23. and when he had good hopes of his obtaining his liberty, ver. 22. —Timothy joined Paul in both epistles.—Epaphroditus, Mark, Aristarchus, Demas, and Luke joined in the salutations in both. —Lastly, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9.—But if the epistle to Philemon was written about the time the epistle to the Colossians was sent, it must have been written at Rome, in the end of A. D. 61, or in the beginning of 62.

Onesimus, in the apostle's letter to the Colossians, having been particularly recommended to their notice, Col. iv. 9. it cannot be doubted that they cheerfully received him into their church.—In the Apostolical Constitutions, Lib. viii. c. 4. 6. Onesimus is said to have been bishop of Berœa. But that writing is of little authority.—When Ignatius wrote his epistle to the Ephesians, their bishop's

bishop's name was *Onesimus*; and Grotius thought he was the person for whom St Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, That Onesimus died a martyr at Rome, by having his legs broken.

NEW TRANSLATION.	COMMENTARY.
1 Paul *confined with a chain for* [1] *Christ Jesus*, and Timothy [2] OUR brother, [3] *to* Philemon *the beloved, and our* fellow-labourer, [4]	1 *Paul confined with a chain for* preaching *Christ Jesus* to the Gentiles, *and Timothy our brother* minister, *to Philemon the beloved* of us both, *and our fellow-labourer* in the gospel,
2 And *to Apphia the beloved*, and *to* Archippus [1] our fellow-soldier, [2] and	2 *And to Apphia the beloved* of all who know her, *and to Archippus our fellow-soldier, and to* that part of *the*

Ver. 1.---1. *Confined with a chain for Christ Jesus.* Δεσμιος Χριστου. This is the genitive of the object, Ess. iv. 24.---Or it may be the genitive of possession; and be translated, *a prisoner belonging to Christ Jesus.* But as the word *prisoner*, does not convey a just idea of Paul's state at that time, δεσμιος is more properly translated, *confined with a chain.*---For an account of the manner in which the apostle was confined at Rome, see Eph. vi. 20. note.---In writing to Philemon, Paul did not call himself *an apostle*, because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. *And Timothy.* In the preface to St Paul's epistle to the Colossians, sect. 1. it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy assisted him in that work, being known to Philemon, he very properly joined Paul in this letter, to signify that he joined him in this request, as well as in his testimony concerning the good disposition of Onesimus.

3. *Our brother.* So the apostle called Timothy, to add dignity to his character.

4. *And our fellow-labourer.* This sheweth that Paul and Philemon were personally known to each other.

Ver. 2.---1. *And to Apphia the beloved, and to Archippus.* These persons being mentioned after Philemon, and before the church in his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house.---Because Apphia is mentioned before Archippus a minister of the gospel, some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

2. *Our fellow-soldier.* See Philip. ii. 25. note 1.---By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus.

Ver. 4.

to the church (κατ') in thy house:

3 Grace *be* to you, and peace from God our Father, and *FROM* the Lord Jesus Christ.

4 I *give thanks to* my God[1] always, *when I make* mention of thee in my prayers,

5 *Having heard*[1] of thy love and faith which thou hast (προς) toward the Lord Jesus and (εις) *to* all *the* saints.

6 *I PRAY* that the communication of thy faith may *be* effectual,[1] (εν) *to*

church at Colosse which is *in thy house:* See Rom. xvi. 5. note 1.

3 We wish *increase of the favour of God*, and of good dispositions *to you, and happiness*, temporal and eternal, *from God our Father, and from our Lord Jesus Christ.*

4 *I* Paul *give thanks to my God always, when I make mention of thee* Philemon *in my prayers*, (see 2 Tim. i. 3. note 3.)

5 *Having heard* of the increase *of thy love and faith which thou hast towards the Lord Jesus, and to all* who are styled *saints*, because they believe on and worship the true God in sincerity.

6 Also *I pray, that the communication* of the fruits *of thy faith* to the saints, in the many good offices which

Ver. 4. *I give thanks to my God*, &c. By telling Philemon that he thanked God always in his prayers for his increasing faith and love, he in a very delicate manner prepared him for listening to the request he was about to make in behalf of Onesimus. For it was a telling him, in an indirect manner, that his own benevolent disposition would lead him to pardon Onesimus, although he had greatly offended him.

Ver. 5. *Heard of thy love and faith, which thou hast toward the Lord Jesus and to all the saints.* By a transposition not uncommon in the most elegant writings, *love* here, refers to the saints; and *faith*, to the Lord Jesus. See Matth. xii. 22. 1 Cor. vi. 11.---Mill mentions some ancient MSS. and versions which read in this verse, *Heard of thy faith and love, which thou hast towards the Lord Jesus, and to all the saints.*--- From the expression, *Heard of thy love*, &c. some have inferred that the apostle was not personally acquainted with Philemon. But that no such inference can be drawn from this expression, see proved Ephes. i. 15. note 1.

Ver. 6.---1. *I pray that the communication*, &c. Benson and Bengelius are of opinion, that the words κοινωνια της πιστεως σου, do not mean Philemon's imparting the fruits of his faith to others, but his partaking of faith in common with other Christians. But, if the words τοις αγιοις, *to the saints*, are supplied from the foregoing verse, after the words, *thy faith*, in this verse, it will afford a meaning more agreeable to the scope of the apostle's discourse. For by a common metonymy, *faith* may signify the fruits of faith; and κοινωνια, construed with a dative of the person, often signifies the imparting of a thing to others. See 1 John i. 3. note 3. where the different meanings of κοινωνια are given: Also Rom. xii. 13. Gal. vi. 6. where κοινωνεω signifies *to distribute* or *impart to another.*

2. *To*

the acknowledgment of every good thing which is in you,[2] (εις) *toward* Christ Jesus,

7 For we have *much* joy and consolation in thy love, because the bowels[1] of the saints are refreshed by thee, brother.[2]

8 (Διο) Wherefore, though I might be much bold in Christ to enjoin thee[1] *what is fit*;

thou dost to them, *may be effectual*, for bringing others *to the acknowledgment of every good disposition, which is in you towards the members of Christ.*

7 *For we ourselves have much joy and consolation in thy love*, more particularly *because the bowels of the saints are refreshed by thee, brother:* thy house is open to them: thy riches are a relief to all the saints.

8 *Wherefore, though I might be very bold* as an apostle *in* the church of *Christ, to enjoin thee*, his disciple, to do *what is fit* in the affair I am going to mention;

2. *To the acknowledgment of every good thing which is in you.* By using the word *you*, the apostle praised all the members of Philemon's family for their works of charity to the saints; but more especially Philemon himself; as it is here insinuated, that his family were led to do these benevolent offices in imitation of him.

Ver. 7.---1. *The bowels of the saints are refreshed.* If by *the bowels of the saints*, the apostle meant *the saints themselves, the refreshment* of which he speaks, was produced by the relief which Philemon's works of charity brought to them in their distresses. And *the saints* who were thus refreshed, were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ; or, who went about preaching the gospel. Perhaps also the apostle meant, that the knowledge of Philemon's charitable actions gave great joy, even to the saints who had no need of his good offices. This joy, as well as the relief above mentioned, is fitly compared by the apostle to the refreshment which a person faint with thirst receives from drink. See verse 20. note 2.

2. *By thee, brother.* The apostle calls Philemon *his brother*, not merely because he was a Christian, but because he was a Christian of the same good dispositions with himself, and one whom he tenderly loved. By placing this appellation in the end of the sentence, he gave it an engaging emphasis: So that it could not fail to make a strong impression on Philemon's mind.

Ver. 8. *Wherefore though I might be much bold in Christ to enjoin thee*, &c. The apostle's management in this part of his letter is excellent. He tells Philemon that although, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, he would not use his authority, but rather beseech him as a friend to do it. And to persuade him, he suggested such things as one friend might with propriety mention to another, of whom he was asking a favour. The person who besought Philemon, was Paul, who as we shall see immediately, was his spiritual father; Paul grown old in the service of the gospel; and Paul now also confined with a chain for preaching

9 Yet, for love's sake, I rather beseech, *being* such an one as Paul the aged,[1] and now also (δεσμιος) *one confined with a chain for* Jesus Christ.

10 I beseech[1] thee for my son, whom *I begat* in my bonds, *EVEN* Onesimus;[2]

9 *Yet*, instead of using my authority, *by that love* which thou bearest to the saints and to me, *I rather beseech* thee, *who am such an one as Paul*, thy friend, *grown old* in the service of the gospel; *and now also confined with a chain for* preaching *Jesus Christ:*

10 By all these considerations *I beseech thee for my son, whom I begat in my bonds*, and who, on that account, is very dear to me, *even Onesimus.*

preaching Christ: considerations which must have made a deep impression on Philemon, who being himself a sincere Christian, could not but wish to gratify one, who, at the expence of unspeakable labour and suffering, had done the greatest service to mankind, by communicating to them the knowledge of the gospel.

Ver. 9. *Being such an one as Paul the aged.* Although at the time of the stoning of Stephen, Saul is said to have been *a young man*, Acts vii. 58. it does not imply that he was then a mere youth. The witnesses laying their clothes at his feet, and his immediately taking an active part in persecuting the disciples, but especially his receiving a commission for that purpose from the chief priests, are proofs that he possessed both judgment and experience. Wherefore, at the stoning of Stephen, he may have been thirty years old; at which age he might very properly be called *a young man.* See Pref. to 1 Tim. Sect. 2.—Between the death of Stephen and Saul's conversion, some time elapsed. From the time of his conversion to the writing of this letter, he had laboured in the gospel near thirty years: So that, being now sixty years old or more, he was really an *aged* person.—Benson following Theophylact, says πρεσβευτης in this passage has the signification of πρεσβυτης, *an ambassador;* and in support of his opinion he cites some passages from the LXX. and from the Apocrypha.

Ver. 10.—1. *I beseech thee.* There is a beautiful emphasis in the repetition of the words, *I beseech*, which he had introduced in the preceding verse.

2. *For my son, whom I begat in my bonds, even Onesimus.* Onesimus's name in the end of this sentence, has a fine effect, by keeping the reader in suspence. This every person of taste must perceive. The apostle would not so much as mention Onesimus's name till he had prepared Philemon for hearing it; and when he does mention it, instead of calling him *a fugitive slave*, or even *a slave* simply, he calls him *his own son;* to shew that he had a tender affection for him, and was much interested in his welfare. And then by telling Philemon, that *he had begotten him in his bonds*, he insinuated, that Onesimus was not discouraged from becoming a Christian by the apostle's bonds. Being therefore a firm believer, he was not unworthy of the pardon the apostle solicited for him.—In this beautiful passage, there is a groupe of the most affecting arguments

11 *Who formerly* was to thee unprofitable,[1] but now *WILL BE very* profitable to thee (*και*, 209.) *even as* to me.[2]

11 *Who*, I acknowledge, *formerly was to thee an unprofitable* slave, *but now*, having embraced the gospel, *he will*, by his faithful affectionate services, *be very profitable to thee, even as* he has been *to me* since his conversion.

12 (*Ον*, 61.) *Him* I have sent *back*. *Do thou* (*σὺ*, 106.) therefore receive him, *that is to say*, mine own bowels;[1]

12 *Him I have sent back* to thee at his own desire. *Do thou therefore receive him* into thy family; *that is to say*, Receive one who is *mine own bowels;* my son; a part of me.

guments closely crouded together. On the one hand, we have Philemon's own reputation for goodness: his friendship to the apostle; his respect for his character; reverence for his age; compassion for his bonds; and at the same time an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus's repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tender affection. In short, every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage.

Ver. 11.---1. *Who formerly was to thee unprofitable.* The apostle, with admirable address, gives the softest name possible to Onesimus's misbehaviour; because he did not choose that Philemon should fix his thoughts on the heinous nature of his slave's offence, lest it might have inflamed his resentment too much.

2. *But now will be very profitable to thee even as to me.* To shew the sincerity of Onesimus's repentance, the apostle mentioned the experience which he himself had had of his good disposition, in the many affectionate services which he had received from him during his confinement. After such a proof, Philemon could have no doubt of Onesimus's virtue and fidelity.---Doddridge, Bengelius, and others, think the name *Onesimus*, which comes from the verb *ονησι*, signifying *to profit*, was given to slaves by way of good omen, to express the advantage they were to bring to their masters by their services; and that in this passage there is an allusion to the signification of Onesimus's name. See ver. 20. note 1.---But it is of more importance to observe, that the apostle, by mentioning the change wrought on Onesimus by the pains he had taken in converting him, insinuated to Philemon the obligation he lay under to him, for having made his unprofitable slave, a faithful and affectionate servant to him for life.

Ver. 12. *That is to say, mine own bowels;* one whom I consider as a part of myself.—As Bengelius observes, by laying aside his apostolical authority, St Paul had brought himself to a level with Philemon. And now to exalt Onesimus, and to display that dignity which a man acquires by becoming a sincere Christian, he calls him not *his son* simply, but *his own bowels;* or, as it is expressed ver. 17. *his very self.*

Ver. 13.

13 Whom I *wished to detain* with *myself*, that (ὑπερ σου) in thy stead he might have ministered *to* me in *these* bonds *for* the gospel.[1]

13 Being so useful to me, *I wished to detain* him *with myself, that, in thy stead, he might have performed those offices to me in these bonds for the gospel,* which thou thyself wouldest have performed if thou hadst been in Rome.

14 But without thy mind *I would* do nothing,[1] that thy *good* DEED *might not be as by constraint, but as voluntary.*[2]

14 *But*, whatever title I had to his service, on account of what thou owest to me as an apostle of Christ suffering for the gospel, *without* knowing *thy mind* whose slave he is, *I would do nothing* to engage him to stay with me; *that thy good deed* in pardoning him *might not be as extorted, but as proceeding from thy own good will.*

15 (Ταχα γαρ, 91.) *Perhaps also for this reason he was separated*[1] *for a little while*, that thou *mightest have* him for ever,[2]

15 To mitigate thy resentment consider, that *Perhaps also for this reason he was separated* from thee *for a little while*, (so προς ὡραν signifies, 1 Thess. ii. 17. note 2.) *that thou mightest have him* thy slave *for life;*

Ver. 13. *That in thy stead, he might have ministered to me in these bonds for the gospel.* Here the apostle insinuated to Philemon, the obligation he was under to assist him with his personal services, who was his spiritual father: and more especially while he was confined with a chain for preaching the gospel of Christ.

Ver. 14.---1. *But without thy mind I would do nothing.* From this we learn, that however just our title may be to beneficent actions from others, they must not be forced to perform them. They must do them voluntarily.

2. *That thy good deed might not be as by constraint, but as voluntary.* If Onesimus had remained with the apostle in Rome, and Philemon had pardoned him at the apostle's intercession, that favour would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The apostle, therefore, sent him back to Philemon that his receiving him might be known to have proceeded from his own merciful disposition.

Ver. 15.---1. *For this reason,* εχωρισθη, *he was separated:* A soft expression to denote Onesimus's running away from his master; for it contains an insinuation, that this had happened providentially. See the following note.

2. *That thou mightest have him for ever.* The word αιωνιος may be translated *for life;* which I take to be the apostle's meaning. But Estius think it signifies Philemon's having Onesimus as a brother *for*

16 *No longer as a slave* ONLY, but above a *slave, a beloved brother,*[1] especially to me; *and* how much more *to* thee, both in the flesh and in the Lord?[2]

17 If *then* thou *hold me as a partaker,* receive him as myself.

18 *And* if he hath *injured* thee *any thing,*[1] or oweth THEE, *place it* to *my account;*

19 I Paul have *written with* mine own hand,[1]

16 *No longer as a slave only, but above a slave,* even *a beloved* Christian *brother; especially to me* who know his worth, and have been indebted to him for his services: *How much more to thee,* as a brother, *both by nation and by religion,* who will serve thee with more understanding, fidelity, and affection, than before?

17 *If then thou hold me as a partaker* of thy affection, *give him the same reception which thou wouldest give to myself.*

18 *And if he hath injured thee any thing* by running away, *or oweth thee* in the way of borrowing, *place it* all *to my account.*

19 And to entitle thee to payment, *I Paul have written with mine*

ever; the relation between Christians *as brethren,* being to continue in the next world.---The apostle here made the same kind of apology for Onesimus, which Joseph made for his brethren, Gen. xlv. 5. *Now therefore be not grieved.---For God did send me before you to perserve life.* The providence of God, often brings good out of evil. Yet we should not for that reason do evil that good may come.---By telling Philemon, that he would now have Onesimus for ever, the apostle intimated to him his firm persuasion, that Onesimus would never any more run away from him.

Ver. 16.---1. *Above a slave, a beloved brother, especially to me.* That Philemon might not be offended at him for calling his fugitive slave *his brother,* the apostle acknowledged him for his own brother also; because, from the time of his conversion, Onesimus had the same father with the apostle, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Onesimus as a brother, because he stood in that relation to him *in the flesh,* as well as *in the Lord.*---In this passage the apostle teaches us, that love is due to persons in the meanest stations who are eminently virtuous.

2. *Both in the flesh and in the Lord.* By calling Onesimus Philemon's brother *in the flesh,* the apostle meant that he was of the same nation with Philemon; or perhaps some way related to him; as by calling him his brother *in the Lord,* he meant that he was now of the same religion with Philemon.

Ver. 18. *If he hath injured thee any thing.* This is a soft way of expressing the loss which Philemon had sustained by being deprived of his slave's service. See pref. sect. 2. paragr. 3.

Ver. 19.---1. *I Paul have written with mine own hand,* &c. According to Jerome, this implies, that Paul wrote the whole letter with his own hand. And some Moderns, who are of the same opinion, think

I will *repay ; that I may not say* to thee, *Thou* owest *to* me even thine own self besides.[2]

20 Yea, brother, let me have *profit from* thee[1] in the Lord. Refresh my bowels[2] in the Lord. (See ver. 7. note.)

own hand, I will repay thee all. This I have done, *that* in urging thee to pardon Onesimus, I may not *say to thee, Thou owest to me even thine own self besides.*

20 *Yea, brother*, it is really so. *Let me have profit from thee as a sincere Christian.* By forgiving Onesimus, *Refresh my bowels in the Lord.* It is all the recompence I desire for having converted thee. I seek not thy money nor thy goods.

think he took that trouble to shew Philemon his earnestness to have Onesimus pardoned. But, be that as it may, the apostle's writing with his own hand, that he would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution, in all cases of injury.

2. *Thou owest to me even thine own self besides.* Προσοφειλεις, *Insuper debes:* So Erasmus and Raphelius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. He had opened his eyes, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be ruled by God, that he might receive the forgiveness of his sins and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have shewed himself, if he had refused to grant the apostle's request.

Ver. 20.---1. *Yea, brother, let me have profit from thee.* Σου οναιμην. Some commentators think, the apostle here alludes to the signification of Onesimus's name, mentioned in note 2. on ver. 11. But such an allusion, in a sentence so pathetic, would have been absolutely trifling. The emphasis lies in the expression, *Yea, brother:* for it means, what I say, brother, is true; thou owest to me thine existence as a Christian: *Let me have profit from thee in the Lord;* profit suitable to thy Christian profession. Perhaps the apostle in this insinuated, that if Philemon pardoned Onesimus, he would consider himself as overpaid for having brought him to the knowledge of God, although he should require him to fulfil his obligation to pay what Onesimus owed him.---Others translate ναι, αδελφε, *I beseech thee, brother.*

2. *Refresh my bowels.* Αναπαυτον μου τα σπλαγχνα; literally, *appease or quiet my bowels.* See Ess. iv. 34. My bowels yearn on Onesimus. Remove my anxiety concerning him whom I so tenderly love, by pardoning him, and receiving him again into thy family.---Because the apostle had called Onesimus, *his bowels*, ver. 12. some are of opinion that he here entreated Philemon to refresh Onesimus by cheerfully pardoning him. But the first interpretation is more natural.

Ver. 21.

21 Having confidence in thy obedience,[1] I *have written to* thee, knowing that thou wilt *even* do (ὑπερ ὁ λεγω, 55.) more than I *ask*.[2]

22 But *at the same time* prepare me also a lodging:[1] For I *hope* that through your prayers,[2]

21 Do not, from my earnestness, fancy that I entertain any suspicion of thy goodness. On the contrary, *Having confidence in thy obedience, I have written* this *to thee, being persuaded that thou wilt even do more* for Onesimus *than I ask*.

22 *But at the same time* that I beseech thee to pardon Onesimus, I request thee also to prepare me *a lodging* in Colosse; *for I hope, that*

Ver. 21.---1. *In thy obedience.* By this expression the apostle insinuated to Philemon, that being so good a Christian, and so generous a person, he hoped he would consider his doing what was requested of him, as a duty which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, ὑπακοη here may be translated, *compliance.*

2. *Thou wilt do even more than I ask.* According to some commentators, it is here insinuated to Philemon, that it would be proper for him to give Onesimus his freedom. And many are of opinion that he actually did so. But to others it does not seem probable, that in a letter written to solicit a pardon for Onesimus, the apostle would so much as insinuate that Philemon ought to make him a free-man.

Ver. 22.---1. *Prepare me also a lodging.* The apostle having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and not a lodging in Philemon's own house, as some suppose. It seems he proposed to stay a while in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine.---Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. *Through your prayers.* The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual it must, as James observes, chap. i. 6. be offered *in faith;* that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will.---The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath insinuated that they were pious Christians and worthy persons, for whom God had a great regard.---On this passage, Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to the saints on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, nor directed others to pray to them!

I shall be *bestowed on* you. [3]

23 There salute thee Epaphras [1] (συναιχμαλωτος) my fellow-prisoner *for* Christ Jesus, [2]

through the prayers of thee and thy family, I shall be released and *bestowed on you:* in which case I propose to stay some time at Colosse.

23 *The following brethren send thee their salutation: Epaphras, who is a prisoner here, as I am, for* preaching *Christ Jesus* to the Gentiles,

3. *I shall be bestowed on you.*---I remark here, that as Paul expressed this hope likewise in his epistle to the Philippians, chap. ii. 23, 24. but not in his epistle to the Colossians, it is a presumption that Philemon was an inhabitant of Colosse, who would impart the good news to the brethren there.---Because the apostle does not say to Philemon and the Christians in his house, as he said to the Hebrews, chap. xiii. 19. *I shall be restored to you*, Estius infers that St Paul never had been in Colosse. But the inference is not just. The apostle wrote in the same manner to the Philippians, whom he had visited often, Philip. ii. 24. *I am fully persuaded by the Lord, that even I myself shall come soon.* Farther, since in this letter the apostle is not speaking to the Colossians, but to Philemon, if any inference were to be drawn from his not having said, *restored to you*, it would not be, that he never had been in company with the Colossians, but with Philemon and his family. Yet even this inference, every one must be sensible is ill founded, who considers the style of the apostle's letter to Philemon, which is plainly that of a person well acquainted with Philemon, who had converted him to the Christian faith, and who was in intimate habits of friendship with him; as was observed Pref. to Philemon, sect. 1. Constrained by this argument, Estius found himself obliged to acknowledge, that the apostle was acquainted with Philemon. Only to support his favourite notion, that the apostle had not been in Colosse when he wrote this letter, he supposes, without a shadow of proof, that he converted Philemon in Ephesus.

Ver. 23.---1. *There salute thee Epaphras.* This person is called, Col. i. 7. *the faithful minister of Christ*, from whom the Colossians, *after they heard and knew the grace of God, had learned the gospel.* He is likewise called *one of themselves*, chap. iv. 12. *who had a great zeal for them*, ver. 13. I think therefore he was a converted Gentile, who had assisted the apostle in preaching at Colosse, and was ordained by him to the office of the ministry in that church.

2. *My fellow prisoner for Christ Jesus.* The apostle mentioned his bonds, in this short epistle, no fewer than five times, ver. 1. 9, 10. 13. 23. to insinuate, that if he suffered such hardships, in order to give mankind the knowledge of the gospel, Philemon should not think it a great matter if, for the honour of the gospel, he laid aside his resentment, and pardoned Onesimus.---The apostle informed Philemon that Epaphras was his fellow-prisoner, to raise him in Philemon's esteem; and perhaps to insinuate that he joined him in his request for Onesimus, as I suppose the others here mentioned as saluting Philemon, likewise did.

24 *Mark*, (see 2 Tim. iv. 11. note.) Aristarchus,[1] Demas,[2] Luke,[3] my fellow-labourers.

24 *Mark*, Barnabas's sister's son, (Col. iv. 10.) *Aristarchus*, *Demas*, and *Luke*, *my fellow-labourers* in the gospel.

Ver. 24.---1. *Aristarchus.* This person is one of those who sent their salutations to the Colossians. See Coloss. iv. 10. note 1. for his character. He is there called the apostle's *fellow prisoner*. But as that particular is not mentioned here, it is conjectured that he had obtained his liberty about this time.

2. *Demas.* He afterwards forsook the apostle, during his second confinement, from love to the present world. See 2 Tim. iv. 10. note 1.

3. *Luke.* He is called *the beloved physician*, Col. iv. 14. For his character, see the note on that verse. He is generally believed to have been the author of the gospel which bears his name, and of the history of the Acts of the Apostles.---Having in Prelim. Observ. vii. prefixed to the Harmony of the Gospels, given an account of Luke's gospel, I think it may be useful to add here concerning his history of the Acts of the Apostles, That setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world, it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but perspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing.---Farther, the *Acts* being an history of persons, who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars, relating to the geography of these countries, to their political state at that time, to the persons who governed them, and to the manners of their inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and on the most accurate investigation, they have found them confirmed, by the contemporary heathen writers of the best credit, whose writings still remain. Nor is this all: In the *Acts*, there are speeches recorded, said to have been pronounced by persons of the highest character and rank, which are not like the speeches in most other ancient histories, the production of the historian's own imagination, but the real speeches of the persons to whom they are attributed; such as the speeches delivered by the apostle Peter on different occasions;---By Gamaliel an eminent Jewish doctor;---By the protomartyr Stephen, when arraigned before the Sanhedrim;---By the apostle Paul in the synagogue of Antioch, and to the Lystrians, and to the senate of the Areopagus at Athens, and to the Sanhedrim:---Also a letter of Claudius Lysias to the governor Felix;---And a speech of the orator Tertullus, in accusation of Paul before the same Felix:---Paul's answer to that accusation;---Festus the governor's speech to king Agrippa, the chief captains, and principal men of Cæsarea, assembled to hear Paul;

Paul's

25 The grace of our Lord Jesus Christ BE with your spirit.[1] Amen.

25 *May the gracious influences of our Lord Jesus Christ fill your minds.* My sincerity in this prayer I testify by saying, *Amen.*

---Paul's defence pronounced in the hearing of that august assembly :--- In all which, the characters, and sentiments, and style of the different speakers are so distinctly marked, that no one who reads them, and is capable to judge of such matters, can doubt their being genuine.--- These circumstances united, form a convincing proof that the history of the Acts was written, as it professeth to be, by a person who was present at most of the transactions which he hath recorded. And with respect to such of the speeches as he had not an opportunity of hearing, they may have been made known to him by those who heard them, or by inspiration. However, not to insist on this, Luke's history of the Acts of the Apostles, contains more internal marks of authenticity, than any ancient heathen history extant. So that considering it merely as an human composition, it is by far the most valuable ancient monument of the kind, which the world at present is in possession of.

Ver. 25. *Be with your spirit.* If the interpretation of this expression given in the commentary is not admitted, it may mean, *Be with you* simply.---The word, ὑμων, *your*, being plural, it signifies that the apostle's wish, did not respect Philemon alone, but all the persons mentioned in the inscription of this letter.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST PAUL'S EPISTLE

TO THE

HEBREWS.

PREFACE.

THE authenticity of the epistle to the Hebrews having been disputed, both in ancient and modern times, it will be necessary, before other matters are introduced, to state fairly, and to examine impartially, the arguments on each side of the question, that we may know where the greatest weight of evidence lieth. This is the more necessary, not only because the chief doctrines of the gospel are more expressly asserted and more fully explained in the epistle to the Hebrews, than in any other of the inspired writings; but because these doctrines are confirmed in that epistle, by testimonies brought from the writings of Moses and the prophets. Wherefore, if the authenticity of the epistle to the Hebrews is established, and it is shewed to be the production of an inspired apostle, the peculiar doctrines of the gospel being confirmed therein by the Jewish, as well as by the Christian revelation, they will appear in so clear a light, that the controversies concerning them, which have so long divided the church, ceasing, greater unity of faith and love, it is to be hoped, will at length take place, than hath hitherto subsisted among the disciples of Christ.

Sect. I. *Of the Author of the Epistle to the Hebrews.*

Although the writer of the epistle to the Hebrews hath in no part of it introduced his own name, we are certain, that the persons to whom it was sent were at no loss to know who he was. For in three passages of the epistle, as well as by the messenger who carried it, he made himself known to the Hebrews to be the apostle Paul. The first is, chap. x. 34. *Ye suffered with me in my bonds;* alluding to some assistance which the Hebrews had given to Paul, during his imprisonments in Jerusalem and Cæsarea. See however, chap. x. 34. note 1.—The second passage is, chap. xiii. 18. *Pray for us.*—19. *And I the more earnestly beseech you to do this, that I may be restored to you the sooner.* A request of this kind, from an unknown person, would have been perfectly ridiculous.—The third passage is, chap. xiii. 23. *Know that our brother Timothy is sent away, with whom, if he come soon, I will see you.* For, as Timothy was often called by Paul, *his brother*, (2 Cor. i. 1. Col. i. 1.) and was known, not only in the Gentile countries but in Judea, to be Paul's constant companion, by telling the Hebrews that his brother Timothy was sent away on some errand, and by promising, if he returned soon, to bring him with him when he visited them, this writer clearly discovered himself to be the apostle Paul. But if the Hebrews knew that the letter which they received was written by Paul, we may very well suppose, with Hallet, that as often as they had occasion to speak of their letter, they would speak also of its author; and, that the persons to whom they spake of him, would in like manner hand down his name to those who came after them.

Since, therefore, the writer of this epistle, from the time it was delivered to the Hebrews, must have been known by tradition to be Paul, it is reasonable to expect that it would have been quoted as his by some of the authors of the first age. Nevertheless, in the most ancient Christian writings now remaining, this epistle is not quoted at all, till the end of the second century; at which time it began to be mentioned by some, whilst it was overlooked by others. This silence of the ancients, was in a great measure owing, I imagine, to the Hebrews themselves, who were at no pains to make their letter known to the Gentiles, supposing that it had little or no relation to them.—If the reader desires to know who of the ancients have quoted this epistle, and who have neglected to mention it, he will find a full account of both in Hallet's introduction to this epistle, and in Lardner on the Canon, vol. ii. p. 331.—To his account Lardner subjoins the following historical remark: "It is evident that this epistle was generally "received, in ancient times, by those Christians who used the "Greek language, and lived in the Eastern parts of the Roman

" Empire.—In particular, Clement of Alexandria, before the end " of the second century, received this epistle as Paul's, and quot- " ed it as his frequently, and without any doubt or hesitation." Concerning the Latins, Lardner saith, " This epistle is not ex- " pressly quoted as Paul's by any of them in the first three cen- " turies. However, it was known to Irenæus and Tertullian, as " we have seen, and possibly to others also." Tertullian ascri- bed it to Barnabas; in which opinion he was singular. Lardner adds, " It is manifest that it was received as an epistle of St " Paul, by many Latin writers in the fourth, fifth, and sixth cen- " turies."

We are informed by the ancients themselves, that they were led to doubt the authenticity of the epistle to the Hebrews by three circumstances. 1. The want of the writer's name at the beginning of it, and throughout the whole epistle. 2. The ele- gance of the style in which it is written. 3. Some expressions in the epistle itself, which they thought unsuitable to the charac- ter of an apostle. Nevertheless, as the most ancient, and by far the most general tradition of the church, ascribed this epistle to the apostle Paul, the fathers, to remove these objections, suppo- sed that it was originally written by Paul in the Syro-chaldaic language, commonly at that time called *the Hebrew:* But that Luke, or some other person, translated it into Greek. Accord- ingly, Eusebius, in his Eccles. Hist. b. vi. c. 14. saith, Clement of Alexandria " affirmed, that the epistle to the Hebrews was Paul's, " and that it was written to the Hebrews in the Hebrew lan- " guage; but that Luke studiously translated it into Greek, and " published it to the Greeks." The same Eusebius, Eccles. Hist. b. vi. c. 25. cites Origen as saying in his Homilies on the He- brews, " If I were to shew my opinion, I should say, that the " thoughts are the apostle's, but the language and composition are " another's, who committed to writing the apostle's sentiments, " and who, as it were, reduced into commentaries the things spo- " ken by his master. Wherefore, if any church holds this epis- " tle to be Paul's, it is to be commended for so doing. For the " ancients (οἱ Ἀρχαῖοι ἄνδρες) did not (οὐκ) rashly hand it down as " Paul's. But who actually wrote it, *(Origen means, wrote the* " *language)*, I think is known only to God. But an account " hath reached to us, from some who say that Clement, who was " bishop of Rome, wrote this epistle; but from others, that it " was Luke, the writer of the Gospel and the Acts."—Jerome likewise, who was born in the year 342, in his book of illustrious men, Art. *Paul*, saith, " The epistle, called to the Hebrews, is " not thought to be his, because of the difference of the argu- " ment and style: But either Barnabas's, as Tertullian thought; " or the Evangelist Luke's, according to others; or Clement's " bishop of Rome, who, as some think, being much with him,

" clothed

" clothed and adorned Paul's sense in his own language. More-
" over, he wrote as an Hebrew to the Hebrews, in pure Hebrew,
" it being his own language. Whence it came to pass, that being
" translated, it hath more elegance in the Greek than his other
" epistles."

Having thus laid before the reader the opinions of some of the ancients, concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet's introduction to Peirce's paraphrase and notes on the Hebrews, the remarks which he hath made on Origen's testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. " The traditions, which
" Origen mentions, are more to be regarded than his private
" opinion and reasonings. And as he positively says the ancients
" did in fact hand it down as Paul's epistle, so it is plain he laid
" vast stress on this tradition, since he would not give it up as
" false, though he had strong temptations so to do. For he was
" very hard put to it to reconcile this tradition with the style of
" the epistle, and with other traditions which named Clement
" or Luke as the writer of it. But rather than give up the for-
" mer tradition, viz. that it was Paul's epistle, he would frame
" such an odd hypothesis as that just now mentioned." Hallet ought to have said, *adopt such an odd hypothesis:* For it was framed before by Clement of Alexandria, who was Origen's master and predecessor, in the Catechetical school of Alexandria. Hallet goes on: " It is very certain then, that the churches and writers,
" who were ancient with respect to Origen, had one common
" tradition, that St Paul was the author of the epistle to the He-
" brews. And their testimony to this matter of fact cannot but
" be of great weight, since those Christians who were ancients
" with respect to Origen, must have conversed with the apostles
" themselves, or at least with their immediate successors." Hallet adds, page 21: " Since this tradition was ancient in the days
" of Clement of Alexandria and Origen, about 130 years after
" the epistle was written, it must have had its rise in the days of
" St Paul himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 192, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the beginning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet's introduction, in the third volume of his Credibility, part ii. page 252.

II. It follows now to be considered, whether the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it

was

was not originally written by St Paul; or that our present Greek copy is only a translation of an epistle which was written in Hebrew.

And first, with respect to the want of Paul's name in this epistle, it may, notwithstanding, have actually been written by him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is no where inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly like the epistle to the Hebrews. And in his other epistles, he calls himself simply, *The Presbyter, or Elder.*—It is true, Paul commonly inserted his name in the beginning of his letters. Yet, in this to the Hebrews, he deviated from his usual manner, probably for the following reasons: 1. Because, the doctrines which he set forth in it being wholly founded by him on the Jewish Scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the Scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews, he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter *beseeched them to suffer the word of exhortation*, chap. xiii. 22. and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 18.—3. This epistle, as shall be shewed by and bye, sect. 2. being designed, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent, not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability they would not have read his letter.

2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul's other writings, he may, notwithstanding, have been the author of it. For, towards the conclusion of his first imprisonment at Rome, when the epistle to the Hebrews was composed, he may be allowed to have

have improved his style by use.—To pass, however, from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful; particularly Lardner, who saith, Can. vol. ii. p. 375. *That this epistle to the Hebrews is bright and elegant from the beginning to the end,* its superiority to all the other epistles of Paul in point of style, may justly be called in question. At least it may be doubted, that its superiority is so great as to shew, that the person who wrote these, was not capable of writing this. For, not to mention that the sublimest passages in the epistle to the Hebrews, are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians; concerning which Grotius hath said, that *it surpasseth all human eloquence.* And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews, is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant, and even sublime writing, produced from Paul's epistles and discourses in Prelim. Ess. iv. and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews. If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that when he wrote a letter, which he hoped the learned Jewish doctors would read, he would be at more than ordinary pains in perfecting his style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasonings in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judaizing Christians in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. *On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.*—Ver. 3. *How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him?*—And chap. xii. 1. *Laying aside every weight, and the sin easily committed, Let us run with perseverance the race set before us.* In these passages, the writer of the epistle, it is said, speaks of himself as one not distinguished, in any respect, from common Christians. And more particularly

ly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles. Whereas Paul, in his epistle to the Galatians, hath repeatedly asserted that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetsten, Peirce, Lardner, and others, reply, that it is Paul's manner to join himself with those to whom he writes; especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. *With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath even as others.* In some passages also of his epistles, he ranks himself with the idolatrous Gentiles, Tit. iii. 3. as doth the apostle Peter likewise, 1 Epist. iv. 3.—Farther, Grotius and Le Clerc are wrong in saying, that the writer of the epistle to the Hebrews speaks of himself, chap. ii. 3. as having received the knowledge of the gospel from them who heard Christ preach the great salvation. What he says is, that the great salvation which was begun to be spoken by the Lord, was *confirmed* to him *by them who heard Christ:* that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from being unsuitable to Paul's character as an apostle, that in his other acknowledged epistles, he often appealed to the testimony of the eye-witnesses in confirmation of things made known to himself by revelation. For example, Acts xiii. 30, 31. 1 Cor. xv. 5, 6, 7, 8. 2 Tim. ii. 2.—In like manner, Peter appealed to the testimony of the other apostles, 1 Epist. i. 12. *Which things have been reported to you by them who have preached the gospel to you with the Holy Ghost sent down from heaven.* So also Jude appealed to the testimony of his brethren apostles in confirmation of the things which he wrote in his epistle. See ver. 17.

What hath been advanced under the foregoing heads, must, I think, convince impartial readers, that the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages which are said to be unsuitable to the character of an apostle, afford no presumption that it was not written by him. Wherefore, if there is positive evidence that the epistle to the Hebrews was written by Paul, it ought to be received as his, notwithstanding some modern commentators, justly esteemed for their learning, have affected to doubt of it.

III. It therefore remains to propose the arguments, by which St Paul is proved to be the writer of the epistle to the Hebrews.

1. The first is; the most ancient, and by far the most universal tradition of the church, hath constantly ascribed this epistle to the apostle Paul.—But of this enough hath been said in the first article of the present section, to which the reader is referred.

2. The

2. The second argument is; if an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall without hesitation pronounce Paul the writer of the epistle to the Hebrews. For therein we find that overflowing of sentiment briefly expressed, which distinguisheth Paul from all other writers.—Therein also are abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it, which having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched, sometimes in a short expression, and sometimes in a single word, all which are peculiar to Paul.—In this epistle likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expressions, which are to be supplied, either from the foregoing, or from the following clauses.—In it also, as in Paul's acknowledged epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed, because being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Lastly, after Paul's manner, the author of the epistle to the Hebrews, hath subjoined to his reasonings many exhortations to piety and virtue: All which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this epistle.

3. In the epistle to the Hebrews, there are many sentiments and expressions which Paul hath used in the epistles acknowledged to be his.—For example, Heb. i. 2. *Heir of all things*, and ver. 3. *an image of his substance*, are parallel to Col. i. 15. *The image of the invisible God, the first born of every creature.*—Heb. ii. 7. *Thou hast made him for a little while less than angels, Thou hast crowned him with glory and honour, and hast set him over the works of thy hands*; are sentiments parallel to Philip. ii 8. *Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross.* 9. *And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name.* 10. *That at the name of Jesus every knee should bow, of things in heaven*, &c. See also Eph. i. 20, 21, 22.—What is said Heb. v. 12. about *milk* as food for babes, but *strong meat* for full grown men, we have, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to receive it.*—Heb. viii. 1. *Who sat down at the right hand of the throne of the Majesty in the heavens:* And chap. xii. 2. *Sat down at the right hand of the throne of God*; are expressions similar to Eph. i. 20. *And set him at his own right hand in the heavenly places.*—Heb. x. 1. *The law containing a shadow of good things to come*, is the same with Col. ii. 17. *Which are a shadow of things to come.*—Heb. x. 33. *Ye were made a spectacle, both by afflictions and reproaches.* 1 Cor. iv. 9. *We are made a spectacle to the world.*—Heb. xiii. 16. *But to do good and to communicate*

forget

forget not, for with such sacrifices God is well pleased: is similar to Philip. iv. 18. where Paul, after thanking the Philippians for having communicated to his necessities, calls that good work, *A smell of a sweet savour, a sacrifice acceptable, and well pleasing to God.*—The writer of this epistle, chap. x. 30. quoting Deut. xxxii. 35. addeth the words, *saith the Lord*, which are neither in the Hebrew, nor in the LXX, just as Paul hath done in two of his citations from the Old Testament, Rom. xiv. 11. 2 Cor. vi. 17.—Heb. xiii. 18. The writer of this epistle saith, *We are fully persuaded we have a good conscience.* The same declaration Paul made before the council, Acts xxiii. 1. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12.—Heb. xii. 14. *Follow peace with all men.* Rom. xii. 18. *Live peaceably with all men.*—Heb. xiii. 20. God is called, *The God of peace.* This title is given to God no where but in Paul's writings, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Philip. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. *The Lord of peace.*—Heb. xii. 1, 2, 3. 12. there is a beautiful allusion to the athletic exercises, to which there are many similar allusions in Paul's other epistles.—This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul's acknowledged epistles, is no small presumption that this epistle is of his writing also.

4. In the epistle to the Hebrews, there are interpretations of some passages of the Jewish Scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psal. ii. 7. *My son thou art: to day I have begotten thee;* is applied to Jesus, Heb. i. 5. just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of Scripture to him; Acts xiii. 33.—In like manner, the explication of Psal. viii. 4. and of Psal. cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found, Heb. ii. 7, 8.—So also the explication of the covenant with Abraham, given Heb. vi. 14. 18. is no where found but in Paul's epistle to the Galatians, chap. iii. 8, 9. 14. 18.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul.—In particular, the doctrines of the mediation and intercession of Christ explained, Heb. iv. 15, 16. vii. 22. 25. are no where found in the books of the New Testament, except in Paul's epistles, Rom. viii. 34. Gal. iii. 19, 20.—The title of Mediator, which is given to Jesus, Heb. vii. 22. viii. 6. ix. 15. xii. 24. is no where applied to Jesus, except in Paul's epistles, 1 Tim. ii. 5.—In like manner, none of the inspired writers except Paul, Heb. viii. 1—4. have informed us that Christ offered the sacrifice of himself in heaven. And that he did not exercise his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish Scriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these Scriptures, and such admirable reasonings founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seems to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts ix. 1, 2. 14. xxvi. 4, 5. and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, nay, who was caught up by Christ into the third heaven, was equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him into Greek from the apostle's Hebrew autograph. His argument is this; There are in the epistle to the Hebrews, some Greek words used in a sense which they have not in Paul's other epistles, but which are found in that sense in Luke's writings. Now, allowing this to be true, Grotius's conclusion by no means follows. For every one knows, that the use of a few words in an unusual sense, doth not constitute what is called a writer's *style*. Besides, Hallet hath shewed, that there are also in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke's writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argued, that Paul was not the author of the epistle to the Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Hallet observes, "There is nothing in the argument either way. And "if the argument had not been offered by so great a man as Gro- "tius, it would not have been worth considering."

Upon the whole, let any one who hath impartially weighed the arguments on the one side and on the other, in this important question, say, whether the facts and circumstances above set forth, do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul's being the author of the epistle to the Hebrews, is well

founded: And whether the church hath not rightly received that epistle into the canon of Scripture, as an inspired writing of the great apostle of the Gentiles?

SECT. II. *Of the Persons to whom the Epistle to the Hebrews was sent: Of the Purpose for which it was written: And of the Language in which it was originally composed.*

I. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and others, were of opinion, that the epistle to the Hebrews was sent to the Jews living in Judea, who in the apostles days were called *Hebrews*, to distinguish them from the Jews in the Gentile countries, who were called *Hellenists* or *Grecians*, Acts vi. 1. ix. 29. xi. 20. In that opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 19. 23, 24. namely to the inhabitants of Judea; and to those of them especially who lived in Jerusalem. For there only the Levitical worship, which is so accurately examined in this epistle, was performed: And there the chief priests, elders and scribes resided, who were best qualified to explain and defend that worship: Best qualified also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reasonings therein were just, and his doctrines true. Accordingly, this epistle was not directed, like the epistle of James, *To the twelve tribes who are in the dispersion;* nor like Peter's first epistle, *To the sojourners of the dispersion of Pontus*, &c. But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, whether they resided in Jerusalem or elsewhere.

In confirmation of the supposition, that the epistle to the Hebrews was written to the people of Judea, Lardner, Canon, vol. ii. p. 316. takes notice, that in it there are things which are more suitable to the Jews in Judea, than to the Jews in any other part of the world.—For example, chap. ii. 9. 18. the persons to whom this letter was sent, are supposed to have been well acquainted with our Lord's sufferings and resurrection.—In like manner, chap. v. 12. *For though ye ought to have been teachers, on account of the time*, with what follows, applies better to the believers in Judea than to others; because, having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.—Chap. x. 32. *Call to remembrance the former days, in which, being enlightened, ye sustained a great combat of afflictions.* This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts viii. 1.

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The following passages likewise deserve particular attention; chap. xiii. 7. *Remember your rulers, who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.* Theodoret's note on this verse is, "He in-"tends the saints who were dead, Stephen the protomartyr, "James the brother of John, and James called the just. And "there were many others who were taken off by the Jewish rage. "Consider these, says he, and observing their example, imitate "their faith." And ver. 17. *Obey your rulers, and submit yourselves, for they watch for your souls.* And ver. 24. *Salute all your rulers.*—These directions imply, that this letter was sent to the multitude, or *laity* of some particular church, whose *rulers*, as Theodoret observes on ver. 24. not needing the instruction contained in it, the writer doth not address them, but their disciples. Now what church could that be, but the church at Jerusalem which was ruled by the apostles, who certainly knew the truth concerning the law; That it was no rule of justification either to Jews or Gentiles; That its priesthood and sacrifices were utterly ineffectual for procuring the pardon of sin; And that the principal use of the Levitical worship, was to prefigure the good things to come under the gospel dispensation. "For," to use Lardner's words, Canon, vol. ii. page 320, "I am persuaded, that "not only James and all the other apostles, had exactly the same "doctrine with Paul, but that all the elders likewise, and all the "understanding men among the Jewish believers, embraced the "same doctrine. They were, as I apprehend, the multitude on-"ly, (πλῆθος, *plebs*) or the men of lower rank among them, who "were attached to the peculiarities of the Mosaic law and the "customs of their ancestors. This may be argued from what "James and the elders at Jerusalem say to Paul, Acts xxi. 20. "*Thou seest, brother, how many thousands of Jews there are who be-*"*lieve; And they are all zealous of the law.—What is it therefore?* "*the multitude must needs come together.*—It is hence evident, that "the zeal for the law, which prevailed in the minds of many, "was not approved by James, or the elders. That being the "case, these recommendations of a regard for their rulers, whe-"ther apostles or elders, were very proper in an epistle to the be-"lievers in Judea." For, as many of them differed in opinion concerning the law, from their teachers, they might be apt to think lightly of them, and to disregard their instructions; for which reason the apostle desired them to obey their rulers. This circumstance, joined with those already mentioned, sufficiently proves that the epistle to the Hebrews, though designed for the Jews every where, was with great propriety directed and sent to the church at Jerusalem; as the ancients above mentioned believed: in which opinion they have been followed by Beza, Lightfoot,

foot, Pearson, Whitby, Mill, Cappel, Hallet, Lardner, and other learned moderns.

To the opinion, that the epistle to the Hebrews was written to the Jews in Judea, some have objected the words found, Heb. xii. 4. *Not yet unto blood have ye resisted, combating against sin.* This, they think, could not be said to the church at Jerusalem, where there had been two martyrs, namely, Stephen and James. But the answer is, the apostle is speaking of the laity of that church, to whom alone this letter was directed, and not to the rulers, as hath been shewed, sect. 2. paragr. 3. Of the common people, few, if any, had hitherto been put death. But they had been imprisoned, and pillaged, and defamed, Acts viii. 1. 3. xxvi. 10, 11. 1 Thess. ii. 14.—Another objection is taken from Heb. vi. 10. *For God is not unrighteous to forget your work and labour of love,—in that ye have ministered to the saints, and do minister.* "Here again," saith Wall, "we are put upon thinking to what "church of Christians this is said. For, as to those of Jerusa- "lem, we read much in Paul's former letters of their poverty, "and of their being ministered to by the Gentile Christians of "Galatia, of Macedonia, of Corinth: And in the Acts by the "Antiochians: But no where of their ministering to any other "saints. If it is of them that St Paul speaks this, it must be "meant of ministering to their own poor. For that, indeed, they "were famous at first, when the rich men among them sold their "lands, and brought the money to the apostles, and they had all "things in common, and none lacked. But in the times that "had been since that, they were very poor, and were relieved "by other churches." But there is little force in this objection. *Ministering* to the saints in those days, did not consist solely in helping them with money. Attending on them in their imprisonment; doing them any little offices they stood in need of; speaking to them in a kind and consolatory manner; with such other services as may be performed without money, was, and is as real a *ministering to the saints*, as relieving them with money. And doubtless the church at Jerusalem ministered, in that manner, to one another in their afflictions. Further, although the generality of the members of the church at Jerusalem were reduced to poverty by the sufferings they had sustained, there certainly were among them some in better circumstances, who may have deserved the commendation, that *they had ministered, and did still minister to the saints*, by giving them a share of their worldly goods.

II. With respect to the purpose for which the epistle to the Hebrews was written, I observe that the things contained in it lead us to understand, That it was written to prove what the learned doctors, and scribes, and elders in Jerusalem strongly denied; namely, That Jesus of Nazareth, whom they had lately

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put to death, is *Christ the Son of God;* And that the gospel, of which Jesus is both the subject and the author, is of divine original and universal obligation. For, in this letter, as shall be shewed in sect. 3. all the arguments and objections by which those who put Jesus to death, endeavoured to set his claim aside, and overturn the gospel, are introduced, examined, and confuted; his title and authority as a law-giver, to abolish the institutions of Moses, and to substitute the gospel-dispensation in their room, is established; the absolute inefficacy of the Levitical atonements to procure the pardon of sin, is demonstrated; The reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved: And on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses, and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy. Farther, as the arguments made use of in this epistle, for explaining and proving the important matters of which it treats, are all taken from the Jewish Scriptures, there can be little doubt, that it was written for the purpose of persuading the unbelieving Jews every where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every where, who choosed to read it.

That a writing, designed for the conversion of the Jewish nation, should have been calculated, in an especial manner, to convince the learned doctors and scribes, who still adhered to the religion of their forefathers; and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circumcision, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation in general, it is reasonable to think, would be much guided in their judgment concerning the doctrine taught in this epistle, by the reception which it might meet with from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew.—This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. paragr. 3.—Eusebius too was of the same opinion. For in his Ecc. Hist. lib. iii. c. 38. speaking of the epistle which Clement wrote in the name of the church of the Romans, to the church of the Corinthians, he saith, "In it he hath inserted many thoughts from the epistle

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" to the Hebrews, sometimes using the very same words; plain-
" ly shewing that it is not a new writing. Wherefore, it is justly
" ranked with the other writings of the apostle. Now Paul, who
" was conversant with the Hebrews, having wrote to them in
" their native language, some say Luke the Evangelist, others,
" this very Clement, translated that writing; which seems the
" more true, that the epistle of Clement, and the epistle to the
" Hebrews, exhibit the same kind of style; and that the thoughts
" in both, are not much different." Here it is proper to remark, that notwithstanding the fathers usually appealed to tradition in support of the ancient facts which they have reported, when they had it in their power to make such an appeal, neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any Christian writer of the second and following centuries, who have told us that the epistle to the Hebrews was written by Paul in the Hebrew language, have said, or so much as insinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumstance of the epistle's being written to the Hebrews. This Eusebius acknowledges, in the passage last quoted from his history: as Jerome likewise doth, in the passage quoted from him, Sect. 1. where, speaking of Paul, he saith, *Moreover he wrote, as an Hebrew to the Hebrews, in pure Hebrew.*

But although the fathers, who thought the epistle to the Hebrews was originally written in the Hebrew language, have professedly founded their opinion on its being composed for the instruction of the Hebrews, I am inclined to believe they were led into that opinion by the style also of the Greek epistle. For having been informed by tradition, that it was an epistle of Paul, and fancying its style to be more elegant than that of Paul's other epistles, to account for its supposed superior elegance, and at the same time to maintain the tradition which had handed down Paul as its author, they invented the strange hypothesis, that it was written by Paul in Hebrew, and translated by some other person, they could not tell who, into elegant Greek.

The opinion of the ancients, concerning the language in which St Paul wrote his epistle to the Hebrews, being wholly founded on the supposed propriety of writing to the Hebrews in their own language, it will be necessary to inquire a little into that propriety.—And first, If it was proper for the apostle to write this letter to the Hebrews in their own language, it must have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epistle to the Romans, was not written in *Latin*, the language of Rome, but in Greek. Nay, that all Paul's epistles, and the epistles of the other apostles, were written in Greek, and not in the languages of the churches and persons to whom they were sent.—Secondly, The apostoli-

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cal epistles being intended for the use of the whole Christian world in every age, as well as for the use of the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was then universally understood, especially in the eastern provinces of the Roman empire. So Cicero informs us in his oration, Pro Arch. Poet. *Graeca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur.* It may perhaps be objected, that in many countries the common people, of whom the Christian churches were chiefly composed, did not understand the Greek language. True; but in every church there were numbers of persons endowed with the gift of tongues, and of the interpretation of tongues, who could readily turn the apostle's Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could, without any hesitation, read it in the Hebrew language for the edification of those who did not understand Greek. And, with respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use, written in the Greek language, than if it had been written in the Hebrew, which few of them understood.—Thirdly, It was proper, that all the apostolical epistles should be written in the Greek language; because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation, but the Greek, which was then generally understood; and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved and by the reading of which, Christians in after ages would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be disused: and few if any books being written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed in these provincial languages, could not easily have been ascertained.—Upon the whole, the arguments taken from the propriety of St Paul's writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said, to shew that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance,

importance, is desired to attend to two particulars. The first is, in our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebraisms which abound in the Greek versions of the Jewish Scriptures; And such citations as are made from these Scriptures, are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the Old Testament in Paul's other epistles, likewise are. Would this have happened, if the epistle to the Hebrews had been originally written in Hebrew?—Of this the following are examples.—Heb. viii. 9. *And I regarded them not.* In the Hebrew text, Jerem. xxxi. 32. it is, *Although I was an husband to them.*—Heb. x. 5. *Thou hast prepared me a body.* In the Hebrew; *Mine ears thou hast opened.*—chap. x. 38. *If he draw back.* In the Hebrew; *If he faint.*—chap. xi. 21. *Worshipped leaning on the top of his staff.* In the Hebrew; *Israel bowed himself on the bed's head.*—In the Greek epistle, the writer hath interpreted the Hebrew names which he mentions. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-chaldaic, called in the apostle's days, the *Hebrew tongue*, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-chaldaic.—Lastly, there are in the Greek epistle to the Hebrews several paronomasias, or Greek words of like sound, placed near each other, which, in the opinion of Spanheim and Wetstein, shew that this epistle is an original writing, and not a translation.—In like manner, Matthew's gospel is shewed to have been originally written in Greek, and not in Hebrew, as some of the fathers thought, by two elegant paronomasias, observed by Wetstein. The one is found, chap. v. 47, 48. Οι τελωναι ὁτω ποιουσιν,—εσεσθε ὑμ τελειοι; that is, as Jerome saith, be ye not τελωναι but τελειοι. On this Wetstein remarks; *Videtur Mattheus vocem,* πελειοι *hic studio adhibuisse, ut* τελωναις *opponeret.*—The other paronomasia we have chap. vi. 16. Αφανιζουσι τα προσωπα ὁπως φανωσι: on which Wetstein remarks: *Eleganter dicitur, Tegunt faciem, ut appareant,* &c. *It is elegantly said, They cover their face that they may appear.*

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this. No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, have said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, it is to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish Scriptures, did not

search these countries for a genuine copy of the Hebrew epistle to the Hebrews, which they considered as the original, that they might therewith compare the Greek copy which was in every one's hands; and which being thought by them a translation, it was necessary to know if it was a just one? But, notwithstanding the fathers had such strong inducements to search for a genuine copy of the Hebrew epistle, I repeat what I affirmed above, that neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the Hebrews in Hebrew, say they ever saw so much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beausobre, Wetstein, Spanheim, Mill, Whitby, Lardner, and other learned critics, in their opinion that Paul wrote his epistle to the Hebrews in Greek: And I am persuaded that our Greek copy of the epistle to the Hebrews, is itself the apostle's original letter; consequently, that the same regard is due to it, which is paid to all the other epistles of the apostle Paul.

Sect. III. *Of the Matters handled, and of the Reasonings and Proofs advanced, in the Epistle to the Hebrews.*

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the gospel, which was the explication and completion of the whole of these revelations, would have been received by them with joy. But it happened otherwise. Most of the Jews adhered to the law of Moses with the greatest obstinacy, because God had spoken it at Sinai by the ministry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempest, and darkness. But the gospel they despised and opposed, because it was spoken in a private manner, by Jesus of Nazareth, a man whom the rulers at Jerusalem had put to death publicly as a deceiver.—Farther, in their attachment to the law, and their opposition to the gospel, the Jews were confirmed by observing that in the law a variety of atonements for sin were prescribed by God himself, which they daily performed in the temple at Jerusalem, as a worship highly acceptable to the Deity. Whereas, in the Christian assemblies, they saw no worship of that kind presented to God; no sacrifices of any sort offered, nor any rites of purification performed, for obtaining the pardon of sin. For these reasons they detested the gospel as a manifest impiety; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

These arguments being very specious, were no doubt much insisted on by the Lawyers and Scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of

those who had embraced it. The apostle Paul, therefore, who was himself a Doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, That the same God who spake the former revelations to the fathers of the Jewish nation by the prophets, had in these last days spoken the gospel to all mankind by his Son; Consequently, That these revelations could not possibly contradict each other.—That although the Son, when he spake the gospel, was clothed with flesh, he was still the brightness of the Father's glory, and the express image of his substance.—That being appointed of God to expiate our sins by the sacrifice of himself, we are cleansed from our sins by that sacrifice, and not by the Levitical sin-offerings:—And, that after offering the sacrifice of himself, he sat down at the right hand of God, as High-priest of the heavenly holy place, and as Governor of the world.

But the appearing of the Son of God in the flesh, His dying as a sacrifice for sin, His officiating for mankind in heaven as an High Priest, And the inefficacy of the Levitical sacrifices, being, as was observed, things contrary to all the religious opinions of the Jews, the Doctors, followed by the bulk of the nation, rejected them with abhorrence, on pretence that they overturned the former revelations. Wherefore, the only possible method by which the unbelieving Jews could be convinced of the truth of these things, was to prove them by testimonies from their own Scriptures, in which the revelations of God are recorded. This method the writer of the epistle to the Hebrews hath actually followed: for he hath supported all the facts above mentioned, and all his affirmations, by passages from the writings of Moses and the prophets. Only, to judge rightly of his arguments and conclusions, the reader ought to know that the passages to which he has appealed, were all understood by him in the sense, in which the Doctors and people of that age understood them. This I think the reader will acknowledge, when he considers that the writer of the epistle to the Hebrews, neither assumes the character of an apostle, nor rests his explications of the passages which he hath quoted, on the authority of his own inspiration; but delivers these explications as matters universally known and acknowledged, and reasons on the passages which he quotes, according to that acknowledged sense. Nor could he with propriety do otherwise. For, if he had offered any novel interpretations, either literal or typical, of the Jewish Scriptures, his arguments built on these interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation.—This remark merits the reader's attention. For if the passages of the Old Testament, quoted in the epistle to the Hebrews, are therein applied to the persons and events, to which they were commonly applied by the learned doctors of that age, and

and by the generality of the people, these interpretations and applications cannot be called in question by us. They are the ancient approved interpretations, given perhaps by the Prophets themselves to their contemporaries, who handed them down to posterity. This at least is certain, that in the Chaldee paraphrases of Onkelos and Jonathan, written about the time of our Lord's birth, most of the passages of the Old Testament, which are applied to Jesus in the New, are interpreted of the Messiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of these passages. Their Doctors, after the gospel began to prevail, wishing to deprive it of the evidence which it derived from the Old Testament prophecies, forsook the ancient and commonly received interpretation of these prophecies, and applied them to persons and events, of which their fathers never so much as dreamed.—Upon the whole, it is evident, that although we were really in doubt of St Paul's being the writer of the epistle to the Hebrews, we could not call in question any of the doctrines taught in it; because their authority doth not depend on the character or credit of the writer who hath proposed them, but on the passages of the Old Testament, by which he hath proved them; on his understanding these passages according to their true meaning; and on the justness of the conclusions, which he hath deduced from them so understood. Nevertheless it must be acknowledged, that this epistle, as a part of the canon of the New Testament, will have a still greater authority with Christians, if it is known to have been written by an inspired apostle of Christ.

From the foregoing account of the matters contained in the epistle to the Hebrews, the reader must be sensible, that it exhibits doctrines of great and general use; That it contains profound discoveries concerning the most important articles of our faith; and that it opens to us the sources of our best hopes. Wherefore, like the other Catholic epistles of the New Testament, it might have been addressed, *To all in every place who believe on the Lord Jesus Christ.* Or rather, because in this epistle some of the greatest objections against the gospel are answered, or obviated, it might have been addressed to mankind in general. Yet, being written professedly to prove that all the essential doctrines of the gospel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addressed to the Jews in particular. For doctrines and proofs of that kind, submitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the rest of mankind, with the respect which is due to matters in themselves important, and which are so fully established by both revelations.

As the matters contained in the epistle to the Hebrews are highly

highly worthy of our attention, so the manner in which they are handled is no less so. The arguments advanced in it for supporting the doctrines of the gospel, as we have said, are all taken from the Jewish Scriptures. But they are not on that account the less, but rather the more worthy of general regard; being the very best arguments which can be used to convince rational unbelievers. The reason is, the doctrine concerning the dignity of Jesus as the Son of God, and the nature of that dignity; and concerning the sacrifice of himself which he offered to God, and the merit of that sacrifice; and concerning God's willingness to pardon sinners, and to bestow on them unspeakable rewards in the life to come; I say these doctrines are all matters of fact, whose existence can neither be known nor proved but by revelation. And, that the proofs thereof subsist in the Jewish, as well as in the Christian revelation, is a point of admirable wisdom; because it shews, that the gracious purposes of the Deity respecting the human race, were all planned from the beginning: That in every age God gave mankind intimations of his merciful designs, and of the manner of their execution; and that there is a strict connection between all his revelations and dispensations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and sufferings, and to fulfil the prophecies relating to himself, recorded in the Jewish scriptures, there was such a display made of the connection subsisting between the divine dispensations, as hath added the greatest strength of evidence, not only to our Lord's character and pretensions as the Son of God, but to the divine dispensations themselves; which though different, are not opposite or contradictory; but parts of a great plan formed from the beginning by the wisdom of God, and brought into execution in the different ages of the world, till the whole hath been illustriously completed in the gospel.

Sect. IV. *Of the Time when the Epistle to the Hebrews was written.*

If the apostle Paul was the author of the epistle to the Hebrews, the time when it was written may easily be fixed. For the salutation from the saints of Italy, chap iv. 24. together with the apostle's promise to see the Hebrews, ver. 23. plainly intimate that his confinement was then, either ended or on the eve of being ended. It was therefore written soon after the epistles to the Colossians, Ephesians, and Philemon, and not long before Paul left Italy, that is, in the year 61 or 62.

In the epistle itself there are passages which shew, that it was written before the destruction of Jerusalem. Particularly chap. viii. 4. ix. 25. x. 11. xiii. 10. which speak of the temple as then standing,

standing, and of the Levitical sacrifices as still continuing to be offered. To these add, chap. x. 32.—37. where the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ's speedy advent to destroy Jerusalem, and the whole Mosaic œconomy.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

AFTER the manner of the best writers, the apostle begins this most learned epistle, with proposing the subjects of which he is about to discourse; namely, four important facts on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity and embrace the gospel.

Of these *facts*, the *first* is, that the same God, who spake the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed. Whereas these revelations agreeing in all things, they mutually explain and support each other. See chap. iii. 5. note 2.—The *second fact* of which the apostle proposed to discourse is, that the person by whom God hath spoken the gospel, is his *Son*, in the human nature; who is an effulgence from his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3.—Hence it follows; that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind, is more perfect than the revelation made to the Jews by angels; and that the dispensation founded thereon, is a better and more permanent dispensation than the law.—The third fact is, that the author of the gospel, in consequence of his having made the worlds, is Heir, or Lord and Governor of all. And although, after becoming man, he died, yet being raised from the dead, he had the government of the world restored to him in the human nature, ver. 2, 3.—To the faithful, this is a source of the greatest consolation; because, if the world is governed by their master, he certainly hath power to protect and bless them; and every thing befalling them, will issue in good to them. Besides, being

ing the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account.—The *fourth fact* treated of in this epistle is, that the author of the gospel laid down his life a sacrifice for sin, and by that sacrifice made an atonement, of which, when offered, God declared his acceptance, by setting Jesus at his own right hand, ver. 3.—The gospel, therefore, hath a priesthood and sacrifice, more efficacious than the priesthood and sacrifices of the law taken together. For, an expiation made by a person so great in himself, and so dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent.

The authority of the gospel being supported by these four facts, the apostle judged it necessary to establish them on a solid foundation; and for that purpose wrote this learned letter, which he directed to the Hebrews, because being the keepers of the former revelations, they were the fittest judges both of the facts themselves, and of the proofs brought from the ancient revelations to support them.

With respect to the *first* of these facts, namely that the Jewish and Christian revelations were spoken by the same God, let it be observed, that the apostle did not think it necessary to set forth a separate proof thereof. For as the whole of the epistle was to be employed in shewing, that the doctrines of the gospel, which the Jews considered as contrary to the former revelations, were all taught by Moses and the prophets, it was such a clear proof of the two revelations having proceeded from the same original, that there was no occasion to offer any other.

With respect to the *second* fact, on which the authority of the gospel, as a revelation from God, is built, namely that the man Jesus, by whom it was spoken, is the Son of God, the apostle instead of proposing the direct proofs whereby that fact is ascertained, judged it more proper to answer the objections advanced by the doctors for disproving it. And the rather, because the particulars of which the direct proof consisted, had all been exhibited in the most public manner in Judea where the Hebrews dwelt, and were well known to them, Acts x. 36.—42; namely, that God himself in the hearing of many witnesses, had declared Jesus of Nazareth *his Son*, by a voice from heaven at his baptism; and by a like voice at his transfiguration; and by a third voice in the hearing of the multitude assembled in the temple. Also, that Jesus had proved himself the Son of God, by many miracles performed in the most public manner, during the course of his ministry, and had often appealed to these miracles, as undeniable proofs of his pretension. Above all, that his

his resurrection from the dead, after the rulers had put him to death as a blasphemer, for calling himself *Christ the Son of the Blessed*, demonstrated him to be the Son of God. Farther, these proofs had often been appealed to by the apostles, Acts x. 38, 39. And to their appeals God himself continually bare witness, by signs, and miracles, and distributions of the Holy Ghost. The Hebrews, therefore, being well acquainted with the direct evidence on which our Lord's claim to be the Son of God rested, when the apostle affirmed that *in these last days God had spoken by his Son*, he in effect told them that he had spoken by Jesus of Nazareth, and at the same time called to their remembrance all the proofs by which Jesus of Nazareth's claim to the dignity of God's Son was established. Nor was it necessary to enter into that matter more particularly, for the sake of others who might read this epistle: as these proofs were soon to be published to all, in the evangelical histories. In short, if the Hebrews in Judea were not convinced that Jesus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was established, but to the objections urged against it, which it seems had much more influence to make them reject Jesus, than the multiplied miraculous attestations above described, had to make them acknowledge him as the Son of God.

Of these objections, the most weighty arose from the lofty descriptions, given in the scriptures, of the nature and dignity of the Son of God. For by these the Hebrews were led to conclude, that the Son of God could not possibly be a man; far less could he be born of a woman, or die. This, with other conclusions of a like nature, being extremely plausible in themselves, and strongly urged by the doctors, the apostle rightly judged that he would more effectually convince the unbelieving Hebrews by confuting these arguments and objections, than by repeating the direct proofs above mentioned, with which they were perfectly well acquainted already. Accordingly, this is what he does in the second chapter. Only, as these objections were all founded on the accounts given in the Jewish scriptures, of the nature and dignity of the Son, the apostle with admirable address, before he attempted to confute them, introduced in this first chap. ver. 5. —14. the principal passages of the Jewish scriptures, which the doctors and people applied to the Son of God. For, by thus displaying his transcendent greatness, he gave the objections of the Jews their full force. At the same time, by applying these passages to Jesus of Nazareth the author of the gospel, he not only affirmed him to be the Son of God, but raised his dignity and authority to the highest pitch. See chap. ii. 1.—3.

His account of the dignity of the Son, the apostle begins with telling us that he is superior to the highest angels, because no where is it recorded in scripture, that God said to any of the angels,

angels, as he said to his Son, *My Son thou art; to day have I begotten thee*, ver. 5.—Instead of speaking to them in that manner, when he brought his Son a second time into our world, in the human nature, by raising him from the dead, he ordered all the angels to worship him, ver. 6. So that although he became man and continues to be so, he is still superior in nature to the highest angels.—Farther, the apostle observes, that the greatest thing said of angels in the scriptures is, that they are spirits, and God's *ministers*, ver 7.—Whereas by saying to the Son, *Thy throne, O God, is for ever and ever*, he hath declared him the Governor of the world, ver. 8.—Also, by saying, *Thou hast loved righteousness, and hated wickedness, therefore—God hath anointed thee;* he hath declared the Son worthy of that dominion, ver. 9.—And, by saying to him, *Thou Lord in the beginning foundest the earth, and the works of thy hands are the heavens*, the Psalmist hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 10.—And, by adding in the same passage, *They shall perish, but thou dost remain, and they all as a garment shall grow old*, he hath ascribed to the Son eternal existence, ver. 11, 12.—Moreover, God having never said to any of the angels, *Sit thou at my right hand*, &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13.—What interference any of them have in human affairs, is merely that of servants, who, under the government of the Son, minister for the *benefit of them who shall be heirs of salvation*, ver. 14.

As the conclusion of this illustration, it may be proper to remark, that some of the most pernicious errors that ever disturbed the Christian church, took their rise from the sublime display of the greatness of the Son of God, which is made in the Jewish Scriptures. For certain false teachers in the Christian church, probably converts from Judaism, holding the doctrine of their unbelieving brethren, fancied that the greatness of the Son of God was inconsistent with the nature of man. They therefore affirmed, that Jesus Christ had not come in the flesh; that his body was nothing but the appearance of a body; and that he was crucified only in appearance. Of these pernicious tenets we have clear traces in the epistles of John, where they are expressly condemned; and the teachers who maintained them, are called, *antichrists*, or opposers of Christ. See Pref. to 1 John, sect. 3.

NEW TRANSLATION.

CHAP. I. 1 God, who *in* sundry *parts*,[1] and in divers manners[2] *anciently* spake *to* the fathers by the prophets,

2 Hath in these last days,[1] spoken *to* us by HIS Son,[2] whom (εθηκε) he *constituted* heir[3] of all things; *through* whom also he made the worlds.[4]

COMMENTARY.

1 The same *God, who in sundry parts, and in divers manners, anciently revealed his will to the fathers* of the Jewish nation *by the prophets*, Enoch, (Jude, ver. 14.) Moses, Samuel, David, Isaiah, &c.

2 *Hath in these last days* of the Mosaic dispensation *spoken* the gospel *to mankind*, all at once, and after one manner, *by his Son*, made flesh, *whom he constituted heir of all things; through whom also he made the worlds.*

Ver. 1.---1. *In sundry parts.* Πολυμερως. Peirce saith, this word, according to its etymology, signifies, "That God discovered his will "anciently in several parts or parcels; so that one part was to be "learned from one prophet, and another from another."---The apostle made this observation to teach us, that the gospel being spoken all at once by Christ and his apostles, no addition is ever to be made to it in after times.

2. *And in divers manners.* This clause doth not refer to the different manners in which God revealed himself to the prophets; such as dreams, visions, audible voices, inspirations of his Spirit, &c. but it refers to the different ways in which the prophets communicated the different revelations which they received, to the fathers. They did it in types and figures, significant actions and dark sayings, as well as in plain language. Whereas the gospel revelation was spoken by Christ and his apostles, in one manner only; namely, in plain language.

Ver. 2.---1. *Hath in these last days.* The apostle means, either the days which were last, when he wrote this passage; or the last days of the Mosaic dispensation.

2. *Spoken to us by his Son.* God, speaking to us by his Son, being opposed to his speaking to the fathers by the prophets, overthrows the opinion of the antenicene fathers, that the law was spoken to the Jews by the Son. See chap. ii. 2. note 2. xii. 26. note 1.

3. *Heir of all things;* that is *Lord* or *proprietor of all things:* For according to Paul, Gal. iv. 1. *The heir*, is *Lord of all.*---This title, as implying universal dominion, Peter also gave to Christ, Acts x. 36. *He is Lord of all:* And even Crellius acknowledgeth that the phrase, *Heir of all things*, denotes supreme dominion over angels and men. See Whitby on this verse.

4. *Through whom also he made the worlds.* Δι' ου. Grotius translates this, *for whom;* but improperly; because δια, with the genitive, signifies the efficient, and not the final cause.---That the words τους αιωνας, are rightly translated, *the worlds*, and not, *the ages*, as the Socinians contend, appears from chap. xi. 3. where they denote the material fabric of the universe, called *the things that are seen;* and which are said

3 Who, being *an effulgence* of HIS glory,[1] and *an exact* image of his *substance*,[2] and upholding all things by the word (see

3 This great personage, even in his incarnate state, *being an effulgence of his* Father's *glory, and an exact image of his substance, and upholding all things*, namely the worlds, (ver. 2.)

to be formed *by the word of God*. See ver. 10. of this chap. where the creation of all things visible, is ascribed to the Son of God.---See also Whitby's note 2. on this verse, where he hath shewed that the primitive fathers believed the worlds were made by Christ.

Ver. 3.---1. *Who being an effulgence of his glory.* Ων απαυγασμα της δοξης. I have followed Hesychius, who explains απαυγασμα by ηλιε φεγγος, *the splendor of the Sun.* In like manner, Suidas explains it by απαυγη, η εκλαμψις, *emitted splendor*, or *effulgence*. The article is not prefixed either to απαυγασμα or to χαρακτηρ, for which reason I have not in the translation ventured to add it. But I have added, as our translators have done, the word *his*, from the subsequent clause, because, according to the idiom of the Greek language, αυτε belongs to both clauses.---In scripture *the glory of God*, signifies, *the perfections of God*, for the reason mentioned, Rom. i. 23. note 1. Wherefore, when the Son is called *an irradiation* or *effulgence of his glory*, the meaning I think is, that the divine perfections shone brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. *The word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father.*

2. *And an exact image of his substance.* Christ is called, Col. i. 15. Εικων τε αορατε Θεε, *The image of the invisible God:* Here the Son is called χαρακτηρ της ὑποστασεως αυτε, *An exact image of his substance.*---The word χαρακτηρ, properly signifies an image made by engraving, such as that on a seal: also the image which the seal makes on wax by impression.---Peirce observes that the author's design being to distinguish the Son from all other beings, "He represents him as immediately derived "from God, that is, the Father. Thus, in the first expression, he is a "ray or splendor from the Father's glory immediately, no one intervening as the minister or means of that derivation; which is not true "concerning any other being whatever, they being all derived from "him by the Son. The glory of the divine perfections shines forth in "other beings, and particularly in the noblest of them, the angels; but "not as it does in the Son; since they are not immediately created by "the Father, but mediately, the Son being the agent employed by, "and ministering to the Father in making them. Now this must of "necessity make a vast difference between him and them, and bespeak "his being vastly superior to them." Concerning the word ὑποστασεως, rendered in our Bibles, *Person*, it hath been observed by commentators, that it did not obtain that signification till after the Council of Nice.---Our translators have rendered ὑποστασις, Heb. xi. 1. by the word *Substance*.---If there be any difference between, *an effulgence of the Father's glory*, and, *an exact image of his substance*, the former may denote that manifestation of his Father's perfections, which the Son makes to angels and men, and the latter what the Son is in himself. See John v. 26.

3. *And*

Heb. xi. 3. note 3.) of his power,[3] when he had *made purification of* our sins by himself, sat down[4] *at* the right hand of the majesty *in high* PLACES.[5]

by his powerful command, when he had made atonement for our sins by the sacrifice of himself, and not of beasts, *sat down at the right hand of the manifestation of the divine presence in the highest heavens*, by invitation from God, who thereby declared his ministrations as a priest, both acceptable and effectual.

4 HE *is by* so much better than the angels,[1] *by how much he hath inherited* a more excellent name[2] than they.

4 *The Son*, by whom God hath spoken the gospel, *is by so much greater than the angels, by how much he hath inherited* by descent, *a more excellent name than they.*

3. *And upholding all things by the word of his power.* Φερων τε τα παντα τω ρηματι της δυναμεως αυτου This is parallel to Col. i. 17. τα παντα εν αυτω συνεστηκε. *By him all things consist.* According, to Peirce, the meaning of both passages is, That as the Son gave being to all things, so he maintains them in being.---The same author contends, that the phrase, *his power*, means the power of God the Father. See his note on Colos. i. 17.

4. *Sat down at the right hand.* Among the Hebrews from the earliest times, the right hand was the place of honour, Gen. xlviii. 13. 17. Hence they who were next in dignity and authority to the Prince, were placed at his right and left hands, Matth. xx. 21.

5. *Of the majesty* εν υψηλοις *in high places; or among high beings*, namely angels. The divine spirituality and immensity, not permitting us to think of any right or left hand of God, *The right hand of the Majesty in high places*, is to be understood of the glorious manifestation of the presence of God in heaven among the angels. Accordingly what is here called *the Majesty in high places*, is named chap. viii. 1. *The throne of the Majesty in the heavens.*---Stript of the metaphor, the apostle's meaning is, that our Lord, after his ascension, having offered the sacrifice of himself in heaven, was invested in the human nature with that visible glory and power which he enjoyed with God before the world was, mentioned by himself, John xvii. 5. Our Lord's sitting down at the right hand of God, is affirmed in this epistle no less than five different times, (chap. i. 3. 13. viii. 1. x. 12. xii. 2.) because it presupposes his resurrection from the dead, and implies his being put in possession of the highest authority in heaven under the Father; consequently it is a clear proof that he is really the Son of God.

Ver. 4.---1. *He is by so much better than the angels.* Here I have supplied the pronoun ουτος, *he*, because this sentence doth not stand in connexion with what immediately goes before, but is the beginning of a new subject: And, because there must be some noun or pronoun understood, with which the participle γενομενος agrees.---As the Jews gloried exceedingly in the law of Moses, on account of its having been given by the ministry of angels, Deut. xxxiii. 2. Acts vii. 53. Gal. iii. 19.

5 For *to* which of the angels *did he* at any time *say, My son thou art: To day I have* begotten thee?[1]

5 *For*, although in your Scriptures angels have been called the sons of God, *to which of the angels did God ever say*, by way of distinguishing

19. the apostle proves by passages from the Jewish scriptures, that the Son is superior in nature and dignity to all the angelical hosts.

2. *He hath inherited a more excellent name.* The official name of the author of the gospel is not here spoken of, but the name which God gave him on account of his descent. His official names are many. Such as *Messiah*; of which *Christ* is the Greek translation: *Messiah the Prince; Jesus*, or *Saviour: The Word of God.* But on account of his descent, he hath only one name given him, that of *Son.*---The apostle's argument taken from the name *Son of God*, is this: he hath that name *by inheritance*, or on account of his descent from God: and Jesus, by calling himself *the only begotten of the Father*, hath excluded from that honourable relation angels, and every other being whatever. They may be sons by creation or adoption, but they do not inherit the name of sons.

Ver. 5.---1. *My Son thou art: To day I have begotten thee.* The emphasis of this speech lieth in the word *begotten*, importing that the person addressed is *God's Son*, not by creation, but by *generation.* It was on account of this speech that the Jews universally believed the person, called Psal. ii. 2. *The Lord's Messiah*, or *Christ*, to be really the Son of God. And in allusion to this speech, our Lord took to himself the appellation of *God's only begotten Son*, John iii. 16. It is true, because the angel said to his mother, Luke i. 35. *The Holy Ghost shall come upon thee.---Therefore also that Holy thing which shall be born of thee, shall be called the Son of God*; some contend that the words, *My Son thou art*, &c. are a prediction of our Lord's miraculous conception. But on that supposition the argument, taken from the name, falls: for instead of proving Jesus superior to angels, his miraculous conception does not make him superior to Adam, who was as much the immediate work of God, as Christ's human nature was the immediate work of the Holy Ghost. The common and true interpretation of this passage Paul gave in the synagogue of Antioch: Acts xiii. 33. *He hath raised up Jesus again, as it is also written in the second Psalm, My Son thou art,* &c. from which it appears that Psal. ii. 7. is a prophecy of Messiah's resurrection: not, however, as importing, that by raising Messiah from the dead, God begat him into the relation of a *Son*; for in that case, every person whom God raised from the dead, would be his *begotten Son*: But that by raising him, God declared Messiah his Son, whom the kings of the earth, and the rulers, had put to death as a blasphemer for taking to himself that august name. Accordingly we are told, Rom. i. 4. that he was *declared the Son of God with power, by his resurrection from the dead.* Besides, he was declared God's Son before his resurrection, by voices from heaven, particularly at his baptism. Nay, he is said to have been the Son of God, before he was sent into the world, John iii. 17. If so, the angel's words above mentioned may mean, that as the resurrection of Jesus from the dead, so his *miraculous conception*,

And again, I will be to him a father, and he shall be to me a son?[2]

him from all other beings, *My Son thou art, to day I have begotten thee?* See chap. v. 5. *And again, I will declare myself his father, and him my Son?*

conception, would lead men to acknowledge and call him the Son of God.--See Peirce on this verse, who affirms that the second Psalm belongs wholly to Messiah; and proves by passages from the writings of the ancient Jewish doctors, that they applied it to Messiah: and that some of the later doctors have acknowledged *it adviseable to apply that Psalm to David, in order to the better answering the heretics;* meaning the Christians.---Peirce's opinion concerning the second Psalm, is confirmed by the apostle Peter, who applied the first three verses of it to Christ, Acts iv. 25.---The expression *to day*, according to Peirce, refers to the 6th verse of the Psalm, *Yet have I set my king on my holy hill of Zion;* and means the day on which *all power was given to Christ in heaven and in earth*, Matth. xxviii. 18. If so, *the begetting of God's Son* mentioned in the Psalm, includes two things; the raising him from the dead, and the bestowing on him all power in heaven and on earth.

2. *And again, I will be to him a Father, and he shall be to me a Son.* Because these words in the order in which they stand here, are found in the revelation made to Nathan, which is recorded, 2 Sam. vii. 4.---17. and 1 Chron. xvii. 4.---15. I think with Whiston and Peirce, they are taken from that revelation, and not from the revelation made to David, 1 Chron. xxii. 8. 10. xxviii. 6, 7. in both which places they stand in this order, *He shall be my Son, and I will be his Father.* I likewise agree with Peirce in thinking the revelation to Nathan relates to Messiah alone; whereas the revelation to David, relates to Solomon; and that for the following reasons. First, because in the revelation to Nathan, 2 Sam. vii. it is said, ver. 12. *When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* 13. *He shall build an house for my Name, and I will establish the throne of his kingdom for ever.* 14. *And I will be his Father, and he shall be my Son.* Or, as it is more fully expressed, 1 Chron. xvii. 11. *And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.* 12. *He shall build me an house, and I will establish his throne for ever.* 13. *I will be his Father, and he shall be my Son, and I will not take my mercy away from him, as I took it from him that was before thee.* 14. *But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.* Now as it is evident that Solomon was placed on the throne in David's life-time, 1 Kings i. 34. and not after his days were fulfilled; and was a seed not raised up after him of his sons; and never was in any sense settled in God's house or temple; the person spoken of in the revelation to Nathan cannot be Solomon, but must be Messiah, who was settled both in God's house and in God's kingdom for ever, that is, was a priest as well as a king.---Secondly, in the revelation made to David, Solomon

is

6 *But* when he bringeth *again*[1] *the first-born*[2]

6 *But* instead of calling any of the angels his begotten Son, *When God*

is mentioned by name, 1 Chron. xxii. 9. *Behold a Son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.* 10. *He shall build an house for my Name, and he shall be my Son, and I will be his Father, and I will establish the throne of his kingdom over Israel for ever.* This prophecy contains particulars which are not applicable to Messiah, who instead of having rest from all his enemies round about, was persecuted and put to death by them: But every thing contained in it agreeth to Solomon. ---Thirdly, the promise to establish the kingdom of David's seed mentioned in the revelation to Nathan, is unconditional: Whereas the promise to David to establish the kingdom of his seed is conditional, 1 Chron. xxviii. 7. *Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.* Accordingly, from this consideration David urged Solomon to serve the Lord, ver. 9. *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever* ---Fourthly, the angel, who announced to the virgin that she was to bring forth the expected Messiah, applied the promise of the everlasting kingdom in the revelation to Nathan, expressly to her Son, Luke i. 32. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.* 33. *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

To the foregoing interpretation of the revelation to Nathan, it hath been objected, that what is mentioned, 2 Sam. vii. 14. cannot be understood of Messiah. *If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men.* 15. *But my mercy shall not depart away from him,* &c. To this objection Peirce replies, that the text ought to be translated, *whosoever*, namely of Messiah's people, *committeth iniquity, I will chastise him with the rod of men,* &c. and in support of his translation he produces various passages, in which the Hebrew relative pronoun *asher*, signifies, *whosoever*. Besides, this passage is applied to Messiah's children, Psal. lxxxix. 30, 31, 32.

Farther, it hath been objected that, on supposition the revelation made to Nathan relateth solely to Messiah, the apostle's application of the promise, *I will be to him a Father and he shall be to me a Son*, for proving the Son superior to angels, is false reasoning, because the same promise was made in the revelation to David concerning Solomon, who certainly was not thereby proved superior to the angels. To this objection I reply, that the promise in question, as applied to Messiah, hath very different meaning from what it hath when applied to Solomon. Speaking of Messiah, it is a prediction that God would in the most public manner declare Jesus his Son, by voices from heaven, uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead.---Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's especial affection and care. Accordingly it was so explained

into the world,[3] he saith, (και) *Yea*, let all the angels[4] of God worship him.

foretels his bringing a second time, the first born into our world, by raising him from the dead, to shew that he hath subjected the angels to him, *he saith*, (Psal. xcvii. 7.) *Yea, worship him all ye angels of God.*

7 (Και προς, 224, 290.) *Besides*, of the angels *in-*

7 *Besides, of the angels indeed David saith*, Psal. civ. 4. *Who made his*

plained in the revelation to David himself, *I will give him rest from all his enemies round about.*

Ver. 6.---1. *When he bringeth again.* Παλιν, here properly signifies, *the second time.* Ess. iv. 270.---The Son of God was brought into our world, the first time, by his incarnation. But the angels were not then commanded to worship him. That command was given after his resurrection, which being, as it were, a second incarnation, is fitly called *a bringing him a second time into our world:* when, as the reward of his having suffered death during his first residence in the world, he was made in the human nature the object of the worship, not only of men, but of angels. So Paul told the Philippians, chap. ii. 9, 10, 11.

2. *The first born.* Because πρωτοτοκον comes from τικτω which signifies *to beget* (*gigno*) as well as *to bring forth* (*pario*) it may be rendered either *the first born*, or *the first begotten.* I think it should here be translated, *first born*, answering to *heir*, ver. 2. See Col. i. 15. note 2. Rom. viii. 29.

3. *Into the world.* Οικουμενην, *the habitable world; our world.* The first coming of the heir into *the world*, is thus expressed, Heb. x. 5. Εισερχομενον εις τον κοσμον, *when coming into the world.*

4. *Let all the angels of God worship him.* In the Hebrew text it is, *Col Elohim*, which in our Bibles is rendered, *all ye Gods.* But the expression is elliptical, and may be supplied as the writer of this epistle hath done, *all ye angels of God.* The LXX. likewise have supplied the word *angels*; but instead of Θεοι, answering to *Elohim*, they have put αυτω.---Wall, in his note on Deut. xxxii. 43. where the LXX. have the apostle's words verbatim, saith, this quotation is made from that passage in the LXX. For although in our Hebrew copy there is nothing answering to it, he thinks the corresponding clause was in the copy from which they made their translation.---In Psal. xcvii. whence, it is commonly thought this quotation is made, the establishment of the kingdom of Christ is foretold, together with its happy influence in destroying idolatry.---Because, in a few instances, the word *Elohim* denotes *Idols*, this clause is translated by some, *worship him all ye Idols.* But how can idols, most of whom are non-entities, worship the Son? See Beza.---This text is quoted by the apostle to prove, that even in the human nature the Son is superior to all the angels. See note 1. on this verse.

Ver. 7. *Who made his angels spirits*, Ὁ ποιων, being the participle of the imperfect tense, should be translated, not *who maketh*, but *who made.* Some think the translation of the clause should run in this manner, *Who maketh winds his messengers, and a flame of fire his ministers;*

deed he saith, Who *made*[1] his angels spirits, and his ministers a flame of fire;

angels spiritual substances, and his ministers a flame of fire: that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity.

8 But (προς) *to* the Son, Thy throne, O God, is for ever and ever.[1] The sceptre of thy kingdom,

8 *But* to shew that the Son is Governor of the world, he saith to him, Psal. xlv. 6. *Thy throne, O God, is for ever and ever.* And, Of this govern-

sters; supposing that the Psalmist alludes to the agency of the angels, in forming the tempest and lightnings which accompanied the giving of the law.---Peirce is of opinion that the translation should be, *who maketh his angels winds;* because the comparing the angels to *a flame of fire*, in the last clause of the verse, naturally leads to apprehend them as compared *to winds*, in the first.---I have adopted the common translation, in which the order of the original words is followed, because it shews that the apostle is speaking not of *winds*, but of *angels*.

Ver. 8.---1. *Thy throne, O God, is for ever and ever.* Because ὁ Θεος is the nominative, some translate this clause, *God is thy throne;* that is, the support of thy throne. But the nominative was often used by the Attics for the vocative. It is so used by the LXX. likewise in many places of the Psalms; and by St Paul, Rom. viii. 15. and in ver. 9. of this chapter.---In the opinion of some commentators the Psalm, from which the passage under consideration is quoted, was composed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon with any propriety be addressed by the title of *God?* Or, could it be said of him that his kingdom, which lasted only forty years, is *eternal?* It was not even eternal in his posterity. And with respect to *his loving righteousness, and hating wickedness*, it but ill applies to one who in his old age became an encourager of Idolatry, through the influence of women. This Psalm therefore is applicable only to the Christ.---Farther, Solomon's marriage with Pharaoh's daughter, being expressly condemned as contrary to the law, (1 Kings xi. 2.) to suppose that this Psalm was composed in honour of that event, is certainly an ill-founded imagination.---Estius informs us that the Rabbins in their commentaries, affirm, that Psal. xlv. was written wholly concerning the Messiah. Accordingly they translate the title of the Psalm as we do: *a Song of Loves.* The LXX. ωδη υπερ των αγαπητων, *a song concerning the beloved:* Vulgate, *pro dilecto:* a title justly given to Messiah whom God, by voices from heaven, declared *his beloved Son.*---Besides, as the word *Maschil*, which signifies, *for instruction*, (LXX. εις συνεσιν; Vulg. *ad intellectum*) is inserted in the title, and as no mention is made in the Psalm of Solomon, from an account of whose *loves*, as Peirce observes, the Jewish church was not likely to gain much *instruction*, we are led to understand the Psalm, not of Solomon, but of the Messiah only.

Peirce saith, "They who imagine this Psalm is an Epithalamium "upon Solomon's marrying Pharaoh's daughter, must suppose that it "is

is a sceptre (ευθυτητος) *of rectitude.*[2]

9 Thou hast loved righteousness, and hated *wickedness*, therefore (ὁ Θεος, ver. 8. note 1.) *O* God, *thy* God hath anointed thee with the oil of gladness[1] above (τους μετοχους σου) thy *associates.*

10 And, Thou Lord,

ment thou art worthy, because *the sceptre of thy kingdom is a sceptre of rectitude:* Thy government as exercised for maintaining truth and righteousness in the world.

9 By coming to destroy the devil and his works, *Thou hast shewed the greatest love of righteousness, and hatred of wickedness, therefore, O God, thy God,* John xx. 17. *hath bestowed on thee* as a king, and a priest, and a prophet, *endowments whereby thou excellest all thy associates* in these offices.

10 *And,* still farther to display the

" is here foretold, that Solomon was to have a numerous progeny by " her, whom he should set up for princes and rulers up and down the " world, by one of whom he should be succeeded. Ver. 16. *Instead* " *of thy fathers, shall be thy children, whom thou mayest make princes in* " *all the earth.* But this cannot be true: for beside that we read not " of any children Solomon had by Pharaoh's daughter, it is certain that " Rehoboam, who succeeded him, was the son of Naamah an Ammoni- " tess, 2 Chron. xii. 13. and so far was he from being able to set up his " sons to rule over other countries, that it was with great difficulty " that his successors kept two tribes of the twelve stedfast to them," &c.---From all which Peirce concludes, *Certainly a greater than Solomon is here.*

2. *The sceptre of thy kingdom is a sceptre of rectitude.* Peirce understands this of the antecedent government of the Son, which he thinks extended only to the Jews. But whoever considers this and the following verse, will be sensible, that they are a prophecy of the duration and righteousness of that universal kingdom, which Christ was to administer after his resurrection: and, that the following verse is a declaration, that he should receive the universal kingdom as a reward of that love of righteousness, which he shewed in his incarnation and death. See Philip. ii. 8, 9.

Ver. 9. *Hath anointed thee with the oil of gladness.* Anciently Kings, Priests, and Prophets, were consecrated to their several offices, by the ceremony of solemn unction with perfumed oil; called in the Psalm *the oil of gladness,* because it occasioned great joy, both to the person anointed, and to those who were present at the ceremony. Wherefore, the Son being appointed of God, to the high offices of universal King, Priest, and Prophet, among men, he is called by way of eminence, *The Lord's Messiah, Christ, or anointed one.* But the oil, with which God anointed or consecrated him to these offices, was not any material oil; nor was the unction external; but internal with the Holy Ghost. We may therefore understand the Psalm as a prediction of the descent of the Holy Ghost on Jesus at his baptism, whereby was signified God's giving him the Spirit without measure, John iii. 34.

in the beginning *foundedst* the earth,[1] and the works of *thy* hands *are the heavens.*

11 They shall perish,[1] but thou *dost remain,*[2] and they all *as a* garment shall *grow* old;

12 And as (περιβολαιον) *an upper garment, thou wilt* fold them up, and

greatness of the Son above all the angels, (See ver. 14.) it is said, Psal. cii. 25,—27. *Thou Lord in the beginning didst firmly build the earth, and the works of thy power are the heavens.*

11 *They*, though firmly founded, *shall perish, but thou* their maker *possessest an endless existence: and they all, as a garment*, become useless by long wearing, *shall grow old;* unfit for answering the purpose of their creation;

12 *And* then, *as a* worn out *upper garment, thou wilt fold them up*, and lay them aside as useless, *and they*

Ver. 10. *Thou Lord in the beginning foundedst the earth*, &c. Some think this was addressed to the Father, and not to the Son. But as the former passages are directed to the Son, it is reasonable to suppose this is so likewise: especially as it would not have been to the apostle's purpose to quote it here, if it had been addressed to the Father. By affirming that these words were spoken to the Son, the apostle confuted the opinion of those Jews who held that the angels assisted in making this mundane system: An error, which was afterwards maintained by some heretics in the Christian church.

Ver. 11.---1. *They shall perish.* Of the perishing of the earth, and heavens or atmosphere, Peter hath written, 2 epist. iii. 10.---13. where also he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is destroyed.

2. *But thou dost remain.* Διαμενεις, *dost remain continually.* This word may be either the present of the indicative, or the future, according as it is written with, or without the circumflex. In the common Greek copies it is written without the circumflex; for which reason our translators have rendered it, *Thou remainest.* But Peirce contends that it should be rendered, *Thou shalt remain*, because the other verbs in the verse are in the future tense.

Ver. 12.---1. *And as an upper garment*, or cloak. Beza thinks the word περιβολαιον signifies *the covering of a tent*, which, when the tent is to be moved to another place, is taken down and folded up.

2. *And they shall be changed.* The word αλλαγησονται, signifies both *to change* and *to exchange.* Here the meaning is, that the present earth and its atmosphere, are to be exchanged for the new heavens and earth, of which St Peter speaks, 2 Ep. iii. 10.

Ver. 13.---1. *Sit thou at my right hand.* Our Lord, Matth. xxii. 43. spake of it to the Pharisees as a thing certain, and allowed by all the Jewish doctors, that David wrote the CX. Psalm by inspiration of the Spirit concerning Christ. This passage therefore is rightly applied to Christ, by the writer of the epistle to the Hebrews. See chap. v. 10. note.

2. *Till*

they shall be changed.[2] But thou art the same, and thy years shall *never* fail.

13 (Δε, 104.) *Moreover*, to which of the angels said he at any time, Sit *thou at* my right hand[1] *till* I make thine enemies *the footstool*[2] *of thy feet?*

14 Are they not all ministering spirits,[1] sent forth to minister for them[2] who shall *inherit salvation?*

shall be changed for the new heavens and the new earth, to be substituted in their place; *but thou*, their maker, *art the same*, without any change, *and thy duration shall never have an end.*

13 *Moreover*, none of the angels have any proper dominion over the world. For, *to which of the angels did God at any time say*, as he said to his Son in the human nature, Psal. cx. 1. *Sit thou at my right hand:* reign thou over the universe, *till I utterly subject all thine enemies to thee?*

14 Instead of exercising sovereign dominion, *Are not all the angels* called Psal. civ. 4. *ministering spirits*, subject to the Son, (ver. 6.) and by him sitting at God's right hand, (ver. 13.) *sent forth to minister for them, who shall inherit immortality* as the sons of God?

2. *Till I make thine enemies the footstool of thy feet.* The eastern Princes used to tread on the necks of their vanquished enemies, in token of their utter subjection, Josh. x. 24. And some of the more haughty ones, in mounting their horses, used them as a footstool. This passage, therefore, is a prediction of the entire conquest of evil angels and wicked men, Christ's enemies.

Ver. 14.---1. *Are they not all ministering spirits?* This is said, perhaps in allusion to the Hebrew name of angels, which properly signifies, *Messengers*.---The word *all* here is emphatical, denoting that even the highest orders of angels, *Dominions*, *Thrones*, *Principalities*, *and Powers*, (Philip. ii. 10. Eph. i. 21. 1 Pet. iii. 22.) bow the knee, and are subject to Jesus; ministering in the affairs of the world according to his direction. But, although the scriptures speak of *all* the angels as thus ministering, the word *all*, does not imply, that every individual angel is actually employed in ministering for the heirs of salvation, but that every one of them is subject to be so employed.

2. *Sent forth to minister* (διακονιαν) *for them who shall inherit salvation.* The apostle does not say *minister to*, but *for them*, &c. The angels are ministers who belong to Christ, not to men, though employed by him for the benefit of men. Wherefore, this passage affords no ground for believing that every heir of salvation has a guardian angel assigned to him. Of the ministry of angels for the benefit of the heirs of salvation, we have many examples, both in the Old and in the New Testament.

CHAP-

CHAPTER II.

View and Illustration.

THE foregoing display of the greatness of the Son of God being designed, not only to give the objections of the Jews their full force, but to make mankind sensible of the obligation they are under to obey Jesus, and to hearken to his apostles, the writer of this epistle very properly begins his second chapter, with an exhortation to the Hebrews, to pay the utmost attention to the things which they had heard from Jesus and his apostles, ver. 1.—For, says he, if our fathers, who disobeyed the command to enter into Canaan which God spake to them by angels, were justly punished with death, ver. 2.—how can we hope to escape eternal death, if we neglect the great salvation from sin and misery, together with the possession of heaven, which was first preached to us by the Lord himself, and which was afterwards confirmed to us by his apostles and ministers, who heard him preach and promise that salvation, ver. 3.—and whose testimony ought to be credited, since God bare witness with them, by the miracles which he enabled them to perform, and by the gifts of the Holy Ghost which he distributed to them, ver. 4.—But lest the Hebrews might despise the gospel, because it was not preached to them by angels, the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is *the great salvation* whereof he spake.—By this observation he insinuated, that the tidings of the great salvation, were not to be disregarded because they were preached to them by men, and not by angels, since these men were commissioned by Christ and attested by God, ver. 5.

The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's pretensions to be the Son of God. These objections, it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were.—The *first* objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself *the Son of God*, was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy, which deserved to be punished with death. John x. 33. *For a good work we stone thee not, but for blasphemy, because thou being a man, makest thyself God.* See also John v. 18. and 1 John v. 5. note. In this prejudice the people were confirmed, by the sentence of the chief priests, elders, and scribes, who

after

after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself *the Christ, the Son of the blessed* God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that *the Christ* was to be *the Son*, both *of Abraham and of David*. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's *Son* and David's *Lord*, they were not able to answer him a word: being ignorant that the Christ was really to become man, by descending from Abraham and David, according to the flesh.

A *second* objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, or king universal, described in their sacred writings. And therefore, when Jesus mentioned his being *lifted up*, the people objected John xii. 34. *We have heard out of the law, that the Christ abideth for ever, how sayest thou, the Son of man must be lifted up? Who is this Son of man?* Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the Doctors founded on Dan. ii. 44. where the empire of the Christ was foretold, under the idea of *a kingdom which the God of heaven was to set up, and which was never to be destroyed;*—but *which should break in pieces and consume all kingdoms*. Also on Dan. vii. 13, 14. Where *one like the Son of man*, is represented as *coming in the clouds of heaven*, and receiving *dominion and glory, and a kingdom, that all people, nations, and languages should serve him*. Likewise in other passages, the kingdom and victories of the Christ, are described by ideas and expressions taken from the kings and kingdoms of this world: And, the Christ himself is called *God's king*, whom he would *set on his holy hill of Zion:* And *Messiah*, or Christ, *the Prince*. These things led the Jews to fancy, that the Christ was to be a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire: and that every individual Jew would have some share in the administration of it. Wherefore, when Jesus of Nazareth refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest privacy, subject to poverty, persecution and death, they derided his pretensions to be the Christ, Mark xv. 31. *The chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save.* 32. *Let Christ, the king of Israel, descend now from the cross, that we may see and believe.* These learned men were ignorant that the kingdom of the Christ, is

not

not of this world; that it is established, not by force, but by the power of persuasion, Psal. cx. 3. that it has for its object the destruction of sin, and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass, are all of a spiritual kind; and that the greatness of the Christ consists in ruling, not the bodies, but the spirits of men, by drawing their affections, and influencing their wills. And, as the Jews had no conception of these things, so neither did they know that the felicity which the subjects of the Christ are to enjoy, is not of this world, but of the heavenly country, which was promised to Abraham and to his seed by faith.

The ideas which the Jews had formed of the Christ, and of his kingdom, being founded in ignorance of their own Scriptures, though pretended to be derived from that source, it became necessary, by clear testimonies out of these very Scriptures, to prove, That, from the beginning, God determined to send his Son into the world clothed with flesh, so as to be the Son of man, as well as the Son of God; That he was to possess no worldly dominion while on earth, but to be subject to all the evils incident to men, and at length to be killed; after which he was to arise from the dead, and in the human nature to be invested with the government of the world, for the purpose of destroying all the enemies of God, and of putting the righteous in possession of the kingdom promised to the saints of the Most High: I say it was necessary to prove all these things by clear testimonies from the Jewish Scriptures; because no other proofs would be regarded by the unbelieving Hebrews.

With this view, therefore, the apostle quoted Psal. viii. 4. where it is foretold, that God would make his Son *for a little while less than angels*, by sending him into our world made flesh, and subject to death; after which he would *crown him with glory and honour*, by raising him from the dead, and placing him in the human nature, *over the works of his hands*, ver. 6, 7.—and by subjecting all things under his feet. On this the apostle remarks, that we do not yet see all things subdued by him, and put under him, ver. 8.—But we have seen Jesus for a little while made less than angels, that by the grace of God he might taste death for every man; and for the suffering of death, be crowned with glory and honour, by his resurrection from the dead, his ascension into heaven, his sitting at the right hand of God, and his sending down the gifts of his Spirit upon men. This certainly is evidence sufficient, that all enemies shall at length be put under his feet. No just objection, therefore, lies against Jesus as the Christ, for his having had no temporal kingdom, ver. 9.—Next, by informing us, that the Son was made flesh, that he might die for every man, the apostle hath removed the offence occasioned

occasioned by the death of the Son of God. His death was necessary for procuring pardon to them who believe; And this appointment, the apostle tells us, is to be resolved into the sovereign will of God, because it belonged to him who is offended by the sins of men, to prescribe the terms on which he will pardon them. And therefore, when he determined in bringing many sons into glory, to make the Captain of their salvation *a perfect*, or *effectual* Captain, *through suffering* death, he only exercised the right which belonged to him, ver. 10.—Then to shew more fully, that God determined to send his Son into the world made flesh, the apostle subjoins more quotations from the Scriptures, in which the Christ is spoken of as a man, ver. 11,—13.

A *third* objection to our Lord's claim, was taken from his being born of a woman in the weak helpless state of an infant. This the scribes thought incompatible with the greatness of Christ the Son of God. Hence, in confutation of our Lord's pretensions to be the Christ, the Jews said to one another, John vii. 27. *We know this man whence he is. But when the Christ cometh, no man knoweth whence he is.* Farther, because the Christ was foretold, Dan. vii. 13, 14. to come with the clouds of heaven to receive dominion, the Jews expected that he would make his first appearance among them, in the clouds. This they called *a sign from heaven*, and desired Jesus to shew it, Matt. xvi. 1. But, to remove these false opinions, the apostle observed, that since the children or disciples given to Messiah to be saved, partake of flesh and blood, by being born of parents who are flesh and blood, Messiah also partook of the flesh and blood of men, by being born of a woman, that through death he might, according to God's promise concerning the seed of the woman recorded by Moses, destroy the devil who had the power of death, ver. 14.—and deliver mankind from the fear of death, by giving them the assurance of pardon, and resurrection from the dead, ver. 15.—So that our Lord's claim to be the Christ, instead of being overthrown, was strongly established, by his birth of a virgin.

A *fourth* objection was taken from our Lord's being subject to all the miseries and calamities incident to men. This the Jews thought inconsistent with the divine nature of the Christ. But in answer, the apostle told the Hebrews, that Jesus did not lay hold on angels to save them, but on the seed of Abraham, ver. 16.—For which reason it was necessary, that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affection of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins through his death, ver. 17. —This however is not all. He was subjected to affliction and temptation

temptation like his brethren, that he might have such a fellow feeling of their infirmity and of the difficulty of their trial, as would dispose him, in the exercise of his kingly power, not only to succour them when tempted, but in judging them at last, to make them such gracious allowances, as the weakness of their nature, and the strength of the temptations to which they were exposed, may require, ver. 18.—These being considerations of great importance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle, to the objections whereby the scribes endeavoured to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken—1. From his being a man.—2. From his never having possessed any kingdom, and from his having suffered death.—3. From his having become man, by being born in the helpless state of an infant.—4. From his having been liable to all the miseries and calamities incident to men.—Wherefore, after hearing these answers, the offence of the cross ought, with the Jews, to have ceased for ever. And if any others reject the gospel, on account of the high titles given therein to Jesus, fancying his greatness as the Son of God is inconsistent with his manifestation and sufferings in the flesh, the reasonings in this chapter are highly worthy of their consideration, as they afford a satisfactory solution of their doubts.

NEW TRANSLATION.

CHAP. II. 1. (Δια τουτο) *On this account*, we ought to *attend the more earnestly* to the things which *were* heard, lest at any time we should let THEM slip.[1]

2 For if the word[1] spoken by angels[2] was

COMMENTARY.

1 *Because the Son*, by whom *God hath spoken to us in these last days, is greatly superior to all the angels*, both in his nature and office, *we ought to pay the more attention to the things which the ministers of the word heard* him speak, (ver. 3.) *Lest at any time we should let them slip* out of our minds.

2 *For, if the law which God spake* to the Israelites, *by* the ministry of

Ver. 1. *Let them slip.* Παραῤῥυωμεν; literally, *should run out*, as leaky vessels. This word is used in the same sense Prov. iii. 21. LXX. Υἱε μη παραῤῥυης, *my son, let them not depart.*

Ver. 2.---1. *For if the word.* Here λογος, *the word*, signifies the law of Moses, and all the other commands given to the Israelites, but especially the command to enter into Canaan; as is plain from the contrast in this passage, between the salvation of believers by their introduction into heaven, and the salvation of the Israelites by their introduction into Canaan.

2. *Spoken by angels.* That the law of Moses was spoken by angels, is

firm, and every transgression and disobedience[3] received a just *retribution*,

3 How shall we escape, if we neglect so great *a* salvation?[1] *which*, *beginning* to be spoken[2] by the Lord, *was* confirmed *to* us[3] by them *who* heard HIM;

angels, *was so confirmed* by the miracles which accompanied it, *that every* presumptuous *transgression and disobedience*, *received a just punishment*,

3 *How shall we escape* unpunished, *if we disbelieve and despise* the news of *so great a salvation? which began to be preached by the Lord* himself, *and hath been* fully published and *confirmed to us* Jews, not by a vague report, but *by* the credible testimony of *the apostles and others who heard him*;

is affirmed likewise by Stephen, Acts vii. 53. and by Paul, Gal. iii. 19. And that one angel in particular spake to Moses from the bush, and on Mount Sinai, the same Stephen informs us, Acts vii. 30.---38. Yet we are told, Heb. i. 1. xii. 25. that the law was spoken by God himself. To reconcile these seemingly opposite accounts, we may suppose, That as Moses, afterwards, was employed to speak to the Israelites in the name of God, the words which God spake to him, so when the ten commandments were spoken, an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, *I am the Lord thy God*, with what follows. And that other angels, as Chrysostom observes, excited the thunderings, the lightnings, the smoke, the earthquake, and the sounding of the trumpet, which preceded God's speaking.

3. *Transgression and disobedience.* *Transgression*, is the leaping over the bounds which the law hath set, by doing the things it forbids.---*Disobedience*, is the refusing to do the things it enjoins.

Ver. 3.---1. *Neglect so great a salvation.* As the salvation preached in the gospel, consists in delivering mankind from their spiritual enemies, and in putting them in possession of rest in the heavenly country, it justly merits the epithet of *great*, being unspeakably greater than the salvation which God wrought for the Israelites; which consisted in their deliverance from the Egyptian bondage, Exod. xx. 2. and in their being made to rest in Canaan, from all their enemies round about.

2. *Which beginning to be spoken by the Lord.* Jesus is called *the Lord*, because as maker and governor of the worlds, he is Lord of all, Acts x. 36. consequently he is able both to reward those who obey him, by bestowing on them eternal salvation, and to punish with everlasting destruction those who disobey him.---This salvation was formerly preached to the Israelites in the covenant with Abraham, under the figure of giving them the everlasting possession of Canaan: but was preached plainly, by the Lord and by his apostles, in the gospel.

3. *Was confirmed to us by them who heard him.* The apostle having observed in ver. 2. that the law spoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention, that the gospel was equally confirmed by the great miracles which accompanied the preaching, both of Jesus himself and of his apostles.

4 God *bearing joint witness*, both *by* signs and wonders, and *divers* miracles, (see Rom. xv. 19. note 1.) and *distributions* of the Holy Ghost,[1] according to his own *pleasure?*

4 *God* himself *bearing joint witness*, to the salvation preached of the Lord and his apostles, *both by signs and wonders, and miracles of divers kinds*, which he enabled these preachers to perform, and *by distributions of* the gifts of *the Holy Ghost*, which they bestowed, not according to their will, but *according to his own pleasure?*

5 For *to* the angels *he hath not subjected* the world *which is* to come,[1] *concerning which* we speak.

5 *For* although the angel (Exod. xxiii. 20.) who conducted the Israelites, had Canaan subjected to him, *to the angels God hath not subjected the world which is to come*, the possession of which, is the salvation *of which we speak.*

Wherefore, such of the Hebrews as had not heard Jesus preach the great salvation, were nevertheless bound to give heed to the things which he had preached, since they were sufficiently declared and proved to them, by the apostles and the other ministers of the word, who had heard him preach these things.---Though the writer of this epistle, ranks himself among those to whom the apostles confirmed the preaching of Jesus, it does not follow that he was himself no apostle. See this proved, pref. sect. 1. art. 2. paragr. 3.

Ver. 4. *And distributions of the Holy Ghost.* Moses wrought many signs and wonders and miracles, Deut. xxxiv. 11. But the *distributions of the Holy Ghost*, he knew nothing of. They were peculiar to the gospel dispensation, and consisted of the internal gifts of *wisdom, knowledge, prophecy, faith, the discernment of spirits, tongues, and the interpretation of tongues.* These are called, *distributions of the Holy Ghost*, because he divided them to every one as he pleased, 1 Cor. xii. 11.

Ver. 5. *Hath not subjected the world which is to come.* Οικουμενην την μελλουσαν. The gospel dispensation is called αιωνος μελλοντος, *the age to come*, Heb. vi. 5. but never οικουμενην μελλουσαν, *the habitable world to come.* That phrase, if I mistake not, signifies the heavenly country promised to Abraham and to his spiritual seed. Wherefore, as οικουμενη *the world*, Luke ii. 1. and elsewhere, by an usual figure of speech, signifies *the inhabitants of the world*, the phrase οικουμενην μελλουσαν, may very well signify, *the inhabitants of the world to come*, called, Heb. i. 14. *Them who shall inherit salvation.* If so, the apostle's meaning will be, that God hath not put the heirs of salvation, who are to inhabit the world to come, the heavenly Canaan, in subjection to angels, to be by them conducted into that world, as the Israelites were conducted into the earthly Canaan by an angel, Exod. xxiii. 20. They are only ministering spirits, sent forth by the Son to minister for the heirs of salvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in subjection to the Son alone. Hence he is called, *the Cap-*

6 *Now* one in a certain place,[1] *plainly testified*,

6 *Now*, that the Son of God was to be made flesh, and in the flesh

tain of their salvation, Heb. ii. 10. And, having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told, 1 Cor. xv. 24.

Ver. 6.---1. *Now one in a certain place.* The place here referred to is Psal. viii. which hath been generally understood of that manifestation of the being and perfections of God, which is made by the ordination of the heavenly bodies; and by the creation of man in the next degree to angels; and by giving him dominion over the creatures.---But this interpretation cannot be admitted, because at the time the Psalmist wrote, God's name was not rendered excellent in all the earth by the works of creation, as is affirmed in the first verse of the Psalm. The true God was then known, only among the Israelites in the narrow country of Canaan. Neither had God displayed his glory, above the manifestation thereof made by the heavens. Wherefore the first verse of the Psalm, must be understood as a prediction of that greater manifestation of the name and glory of God, which was to be made in after times, by the coming of the Son of God in the flesh, and by the preaching of his gospel.---Next, our Lord, Matth. xxi. 15, 16. hath expressly declared, that the second verse of this Psalm, foretels the impression which the miracles wrought by God's Son in the flesh, would make on the minds of the multitude, called *babes and sucklings*, on account of their openness to conviction, as well as on account of their want of literature. Struck with the number and greatness of Messiah's miracles, the multitude would salute him with hosannas, as the Son of David. And, thus his praise as Messiah, would be perfected out of their mouth. Farther, it is declared in the Psalm, that this strong proof of his Son's mission, was to be ordained by God, for the confutation of infidels his enemies, and that he *might still*, or restrain the devil the great enemy of mankind, called in the Psalm, *the avenger*, because he endeavours to destroy mankind, as the avenger of blood endeavoured to destroy the man slayer, before he fled into the city of refuge.---With respect to the 6th and following verses of this Psalm, they are not to be interpreted of the manifestation, which God hath made of his glory by the creation of man, in regard St Paul hath assured us, that these verses are a prediction of the incarnation, and death, and resurrection, of the Son of God, and of his exaltation to the government of the world. For, having quoted these verses, he thus explains and applies them; Heb. ii. 8. *By subjecting all things to him, he hath left nothing unsubjected. But now, we do not yet see all things subjected to him.* 9. *But we see Jesus, who for a little while was made less than angels---for the suffering of death crowned with glory and honour.* Wherefore, according to the apostle, the person, who, in the Psalm, is said to be made for a little while less than angels, and whom God crowned with glory and honour, and set over the works of his hands, and put all things under his feet, is not Adam, but Jesus.---And whereas in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea*, are mentioned as subjected, they were with great propriety subjected to Jesus, that he might support and govern them for the benefit of man, his chief subject on earth;

Saying,[2] What is man that thou *shouldst remember* him? or the son of man, that thou *shouldst look upon* him?

was to be appointed King universal, *David in a certain place,* Psal. viii. 4. *plainly testified, Saying, What is* the first *man* that thou shouldst *remember him; or the posterity of the first man, that thou shouldst take such care of them?*

7 Thou *hast made* [1]him [2]

7 For, to save them from perish-

earth; seeing the happiness of man, in his present state, depends, in part, on the sustentation and government of the brute creation.---Here it is proper to remark, that if, τα παντα, the expression in the Psalm, includes *all things* without exception, as the apostle affirms, Heb. ii. 8. 1 Cor. xv. 27. angels as well as men, being subjected to the person spoken of in the Psalm, Adam cannot be that person, since no one supposes that the angels were subjected, in any manner, to him.

The foregoing view of the meaning of Psalm viii. founded on the interpretation given of it by our Lord and his apostles, will still more clearly appear to be just, if the import of the several expressions and phrases used in it, is attended to, as explained in the following notes.

2. *Plainly testified, Saying, &c.* The 5th and 6th verses of Psalm viii. quoted in this passage, were produced by the apostle in confutation of the Jewish doctors, who affirmed, that in regard Jesus of Nazareth was a man, and instead of possessing kingly power, had been put to death, for calling himself Christ the Son of the blessed God, he can neither be the Son of God, nor the Messiah whom God promised to set on his holy hill of Zion, Psal. ii. 6. to rule his people. For in these verses of Psal. viii. according to their true meaning, it was foretold, that the Son of God was to be made, for a little while, less than the angels, by becoming a man; and, that after suffering death in the flesh, he was to be crowned with the glory of universal dominion.---Nor, can these verses be otherwise understood. For if they were interpreted of the creation of man, they would have no relation to the apostle's design in this passage of his epistle, which was to establish the claim of Jesus of Nazareth, to be the Son of God and King of Israel.---Because David, who wrote the viiith Psalm, mentions his looking to the heavens, and to the moon and stars, and particularizes sheep and oxen, as subjected to the person who was for a little while made less than the angels, Estius conjectures, more ingeniously, perhaps, than truly, that he wrote it, while he watched his father's flocks, in the fields, by night.

Ver. 7.---1. *Thou hast made.* Here, and in what follows, the preterite tense is put for the future; as is often done in the prophetic writings, to shew the certainty of the events foretold.---*Thou wilt make him: Thou wilt crown him.*

2. *Him.*---The pronoun *him,* in this place, doth not refer to the immediate antecedent, *man,* or *the son of man,* but to a person not mentioned in the psalm, of whom the Psalmist was thinking: namely, the Son of God. Of this use of the relative pronoun, see examples, Ess. iv. 64.

3. *For*

for a little while[3] *less than angels*, thou *hast crowned* him with glory and honour,[4] and *hast* set him over the works of thy hands.

8 Thou hast *subjected* all things under his feet. (Παρ. 93.) *Wherefore, by subjecting all things to* him, he *hath* left nothing *unsubjected.*[5] (Νυν δε) But now, we *do not yet see* all things *subjected to* him.

ing, *Thou wilt make him*, who is thy Son, *for a little while less than angels*, by clothing him with flesh, and subjecting him to death. After that, *Thou wilt crown him with glory and honour*, by raising him from the dead, *and wilt set him over the works of thy hands*, as Ruler and Lord of all.

8 *Thou wilt put all things under his feet.* See Eph. i. 22. note. *Wherefore, by subjecting all things to him, God will leave nothing unsubjected*; consequently, there is nothing over which his power will not at length finally prevail. *But at present we do not yet see all things subjected to him*: for evil angels, and wicked men, are still unsubdued by him.

3. *For a little while.* So, βραχυ τι, properly signifies, and is translated in our Bible, Luke xxii. 58. Και μετα βραχυ, *and after a little while.*---Acts v. 34. *And commanded to put the apostles forth*, βραχυ τι, *a little space*, or while.---That ηλαττωσας αυτον βραχυ τι παρ' αγγελους, in the psalm, doth not signify, *thou hast made him a little less than angels*, but, *hast made him for a little while less*; and, that it is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain, because *man*, both in his nature, and in his rank among the creatures, is greatly inferior to the angels.

4. *Thou hast crowned him with glory and honour.* This, no doubt, might be said of Adam, to whom God gave dominion over the creatures. Nevertheless, as St Paul hath expressly affirmed, ver. 9. that the person who is said in the Psalm, to have been made for a little while less than angels, &c. is *Jesus*, we must understand the glory and honour with which he was crowned, of the things which happened to him after he was made less than angels. See ver. 9. note 4.---Jesus was covered with the greatest ignominy, when he was crucified by the Jews as a deceiver, for calling himself Christ the Son of God. But, by his resurrection and subsequent exaltation, that ignominy was entirely removed; and his fame, and name, and honour as the Son of God, were in the most illustrious manner restored to him. See Philip. ii. 9---11.

Ver. 8. *He hath left nothing unsubjected.* Though the apostle's argument, requires us to attend only to the subjection of angels and men to Jesus, the universality of the expression, sheweth, that the material fabric of the world, together with the brute creation, are put under his government. Accordingly, in the Psalm, *the beasts of the field, the fowls of the air, and the fish of the sea*, are mentioned as subjected to the Son, for the reason mentioned in note 1. on ver. 6. of this chapter, at the end.

Ver. 9

9 But we see Jesus, who *for a little while* was made *less* than *angels*,[1] *that*, by the grace of God he might taste of death,[2] (ὑπερ) *on account of every one*,[3] (διὰ) for the suffering of death, crowned with glory and honour.[4]

9 *But we see Jesus, who for a little while was made less than angels*, by appearing in the flesh, *that, through the gracious appointment of God he might die*, not for the Jews only, but *on account of every one:* Him we see, *for the suffering of death, crowned with glory and honour*, by his resurrection and ascension. And these are sufficient proofs, that all his enemies shall finally be subdued by him.

Ver. 9.---1. *We see Jesus, who for a little while was made less than angels.* Here the apostle informs us, who the *him* or *person* is, of whom the Psalmist spake, Psal. viii. 5, 6. He is not, *the first man*, nor *the Son*, that is *the posterity*, of the first man. But the person, whom God made for a little while less than angels, is Jesus.

2. *That by the grace of God, he might taste of death.* The Syriac translation of this clause, is, *Ipse enim, excepto Deo, per benevolentiam suam, pro quovis homine gustavit mortem.* It seems the copy, from which this translation was made, instead of, χαριτι θεω, read χωρις θεω; which is the reading also of some MSS. mentioned by Mill; who says, the sound sense of that reading is, that Christ died, not as to his divine, but as to his human nature.---*Tasting of death*, and *seeing death*, are Hebrew forms of expression, signifying, *dying*, without regard to the time one continues dead, or to the pain he suffers in dying. See Matth. xvi. 28. John viii. 5. Chrysostom, however, and others of the ancients, were of opinion, that the phrase imports, our Lord's continuing only a short time in the state of the dead.

3. *On account of every one.* As this discourse is, concerning God's bringing many sons into glory through the death of Christ, the phrase, ὑπερ παντος, may be thus supplied, ὑπερ παντος υἱου; *on account of every son*, namely of God, who is to be brought into glory.---It is true, however, that Christ died on account of every one, in the largest sense of the expression; in as much as, all men, without exception, derive great and manifold advantages from his death, although all are not to be saved thereby, as was shewed, 2 Cor. v. 15. note 1.---Since the apostle hath declared in this passage that Jesus was made for a little while less than angels, that he might be capable of dying for the salvation of mankind, it is evident that his being *made for a little while less than angels*, consisted in his being made flesh, in his appearing in the flesh on earth in the form of a servant, and in his dying on the cross.

4. *For the suffering of death crowned with glory and honour.* In the original, these words are placed after the clause, *We see Jesus who for a little was made less than angels;* and before the clause, *that by the grace of God he*, &c. This inverted order, the Greek language admits, by reason of its peculiar structure. But, in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural

10 For it became him, for whom ARE all things, and by whom ARE all things,[1] *when* bringing many sons *into* glory, to make the Captain of their

10 The salvation of mankind through the death of the Christ, need not surprise you. *For it belonged to God, who is the last end, as well as the first cause of all things, when bringing* his *many sons into hea-*

natural order, as is done in the new translation. The propriety of this arrangement, even the unlearned reader will perceive, if he attends to the translation of the verse, given in our Bible, which, by following the order of the words in the original, absurdly represents Jesus as crowned with glory and honour, that by the grace of God he might taste of death for every one.---Jesus was crowned with glory and honour, by his resurrection from the dead, whereby God demonstrated him to be his Son; by his ascension into heaven; and by his sitting down at the right hand of God, as the Ruler of the world. All this glory, we are in this passage told, Jesus received, as the reward of his having suffered death for the salvation of mankind. The same sentiment is delivered, Philip. ii. 9, 10, 11.---The apostles, and all the eye witnesses of his resurrection, and every one who received the gifts of the Holy Ghost, which Jesus shed down from heaven, or who beheld them in others, saw Jesus thus crowned with glory and honour. So Peter told the Jews, Acts ii. 32, 33.

Ver. 10.---1. *It became him, for whom are all things*, &c. This is a description of the sovereignty of God. The like description we have, Rom. xi. 36. The apostle in this passage simply affirms, that it belonged to the sovereignty of God, to determine that mankind should be saved through the death of his Son. See the last note on this verse. But, chap. x. 7.---10. he proves from the Jewish scriptures, that God actually determined to save us in that manner, and in no other.

2. *When bringing many sons into glory;* namely believers, called *God's sons*, John i. 12. This is an allusion to the introduction of Israel, (whom God dignified with the title of *his Son*) into Canaan which was a type of Heaven, called *glory*, because there God manifests his presence, by a light far more bright, than that by which he manifested his presence among the Israelites.

3. *To make the Captain of their salvation perfect.* The word αρχηγον here translated, *Captain*, is rendered *a prince*, Acts iii. 15. Αρχηγον της ζωης, *the Prince of life;* that is, the Captain, who conducts men to eternal life.---Acts v. 31. *Him hath God exalted with his right hand, to be* αρχηγον και σωτηρα, *a Leader and a Saviour.*---Heb. xii. 2. Αρχηγον της πιστεως, *the Captain of the faith*, that is, *of the faithful; faith* being put for *those who have faith.*---Micah speaking of Lachish saith, chap. i. 13. *She is the beginning of the sin of the daughter of Zion.* In the LXX. it is, Αρχηγος αμαρτιας αυτη εστι τη θυγατρι Σιων, *She is the captain* or leader *of sin to the daughter of Zion:* Lachish marched in the front, like a captain in the way of sin, and led on Zion in the same path, as Hallet explains it, in his note on Heb. xii. 2.---Wherefore in the clause under consideration, Αρχηγον της σωτηριας αυτων, *the Captain of their salvation*, signifies

salvation perfect[3] through sufferings.[4]

11 (Γαρ, 93.) *Wherefore*, both he *who* sanctifieth, and they who are sanctified,[1] ARE all of one *FATHER*.[2] For which cause, he is not ashamed to call them brethren.

ven, to make the Captain of their salvation an effectual Saviour, through sufferings ending in death.

11 *Wherefore*, that he might be a perfect Saviour, *both he who*, with his own blood *sanctifieth*, or fitteth men for appearing in the glorious presence of God, (ver. 10.) *and they who are sanctified, are all of one father*, namely, Abraham, (ver. 16.) that, being his brethren, he might have a strong affection for them: *for which cause*, though Jesus be the Son of God, *he is not ashamed* to love mankind, and *to call them his brethren*.

signifies the Captain who leads them to salvation; or, who saves them. ---Peirce, in his note on this clause, saith αρχηγος signifies, the first inventor, publisher, adviser, or procurer of any thing. In this sense our translators understood the word, Heb. xii. 2. where they have rendered αρχηγον της πιστεως, *the author of the faith*.---According to this meaning of the word, αρχηγον της σωτηριας, may be translated, *the author of our salvation*. But I prefer the common translation; because *the salvation* of which the apostle is speaking here, means the introduction of the sons of God into glory, or heaven. See ver. 3. note 1.---The other word, τελειωσαι, translated *to make perfect*, properly signifies, *to make a thing complete*, by bestowing upon it, in the highest degree, that perfection which is suitable to its nature. See Heb. v. 9. note 1. Applied to the Captain of our salvation, it signifies, his being made an effectual Captain of salvation, that is, an effectual *Saviour*.

4. *Through sufferings*. This verse contains an argument for the doctrine of the atonement, which ought to stop all mouths which reason against it. It belongs to the sovereignty of the Deity, to fix the conditions on which he will pardon sinners. Wherefore, having determined that they are to be pardoned through the death of his Son, Gal. i. 4. and having expressly declared his determination, Psal. cx. 4. Heb. v. 10. note, our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment; although God hath neither made known, the reasons which induced him to save mankind through the death of his Son rather than in any other method, nor explained to us, in what manner the death of his Son as a sin offering hath accomplished our salvation. See Ess. vii. sect. 1. and Heb. x. 10. note 2.

Ver. 11.---1. *They who are sanctified*, namely, by the sacrifice of Christ; as is plain from Heb. ix. 14. x. 14. 29. xiii. 12. As the Mosaic sacrifices and rites of purification, cleansed the Israelites from ceremonial defilement, and qualified them for worshipping God with the congregation: So the blood of Christ, which cleanseth believers from the guilt of sin, qualifies them for worshipping God with his people on earth, and for living with him in heaven eternally.

2. *Are*

12 Saying, (Psal. xxii. 22.) I will declare thy name to my brethren:[1] In the midst of the *congregation I will sing* praise *to* thee.[2]

13 And again, (Isa. viii. 17.) I will put my trust in him.[1] And again, Behold

12 *Saying* to his Father, when I appear in the human nature on the earth, *I will declare thy perfections to my brethren* of mankind: *In the midst of the congregation* of my brethren, *I will sing praise to thee* for thy goodness to men.

13 *And again*, Messiah is introduced saying, *I will put my trust in him. And again*, in the same prophecy,

2. *Are all of one Father.* I have supplied here the word πατρος, *Father*, because the apostle is speaking of our Lord's becoming flesh, by being born, like other men, of parents who conveyed to him the human nature; that, as is observed, ver. 17. being made like his brethren in all things, he might be a merciful and faithful high priest.

Ver. 12.---1. *I will declare thy name to my brethren.* Psal. xxii. from which this passage is cited, was a prophetic description of the sufferings of Christ. For, the apostles and evangelists have applied many passages of that Psalm to him. Also, by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself.---The ancient Jewish doctors likewise interpreted the xxiid Psalm of Messiah.

2. *I will sing praise to thee.* This our Lord did often during his ministry on earth, when he joined his brethren the Jews in the synagogue worship.

Ver. 13.---1. *I will put my trust in him.* Εγω εσομαι πεποιθως επ' αυτω. Because this is not precisely the LXX. translation of Isa. viii. 17. Peirce supposes, that the quotation is made from 2 Sam. xxii. 3, where the LXX. have the same words as here.---Our translators have rendered Isa. viii. 17. *I will look for him*, which, though different in words from those used by the apostle, is the same in sense: *To look for a person* to help one, being the same as, *to trust in him for help.*---Now since the *Son*, in his original state, could be in no situation which rendered looking for God to help him, necessary, this passage is quoted with much propriety to prove, that Messiah was to appear on earth in the flesh, and to be afflicted; and, under his affliction, to behave as a devout man in distress: Just as the former passage from Psal. xxii. 22. in which he is represented as calling believers his brethren, was quoted to prove that he was to be born into the world after the manner of other men, and to be made like them in all things.---Peirce, imagining that the quotation in this verse was intended to prove Messiah a Son of Abraham, considers it as a prediction of his faith in God, whereby he became a Son of Abraham spiritually. But, I rather think Messiah's relation to Abraham as his Son, which is spoken of in the 11th verse, was his relation to him according to the flesh; for the reason mentioned in the commentary on that verse.

2. *Behold I and the children which God hath given me.* This passage being well known to the Hebrews, the apostle cites only the first part of it, notwithstanding his argument is founded on what immediately

I and the children *whom* God hath given me.[2]

Behold I and the children, that is, the disciples *whom God hath given me*, "are for signs and for wonders in "Israel." This likewise shews, that he was to appear in the flesh among the Israelites.

follows, namely, *are for signs and for wonders in Israel.*---The opposers of Christianity affirm, that the prophecy from which this is taken, doth not relate to Messiah; and that in applying it to Jesus, the writer of the epistle to the Hebrews, hath erred; and from this they infer, that he was not inspired. But in answer, be it observed, that the application of this prophecy to Messiah, doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to Jesus, both by Paul, Rom. ix. 33. and by Peter, 1 Pet. ii. 6. 8. and by Simeon, Luke ii. 34. nay our Lord hath applied the 15th verse to himself, Matth. xxi. 44. So that if the writer of the epistle to the Hebrews, hath erred in the application of that prophecy, all the others have erred in the same manner. Wherefore, to vindicate Christ and his apostles from this heavy charge, be it observed,---1. That it rests solely on an assumed meaning of the words quoted by Paul, *Behold I and the children whom God hath given me, are for signs and for wonders in Israel.* This passage, it is said, must be understood of Isaiah and his children, Shear-jashub and Maher-shalal-hash-baz. But if so, the whole of the prophecy must be understood of them. Now though it be true that Shear-jashub, Isa. vii 3. 16. and Maher-shalal-hash-baz, Isa. viii. 3, 4. were *signs* in Israel, where is it said that they were *for wonders* in Israel? And where is it said, that Isaiah himself was *for a sign and for a wonder in Israel?* It is therefore, not at all probable, that they are the subjects of this prophecy. Whereas, understood of Jesus and his disciples, it was exactly fulfilled. He was a *sign* which was spoken against, Luke ii. 34. And his disciples wrought many *wonders in Israel.*---2. Let it be observed, that the manner in which the prophecy is introduced, at ver. 5. sheweth, that it is a distinct prophecy from the one, in the beginning of the chapter, concerning Isaiah and his son Maher-shalal-hash-baz: consequently, from its being placed after that prophecy, no argument can be drawn to prove, that it relates to the same persons.---3. If Isaiah, or as some pretend, Hezekiah, is the subject of the prophecy, it ought to be shewed, how either of them could be *a sanctuary*, and at the same time, *a stone of stumbling, and a rock of offence to both houses of Israel;* as the person who is the subject of the prophecy, is said to be, ver. 14.---In Messiah, this part of the prophecy was exactly fulfilled. He was *a sanctuary* to the believing Gentiles and to a remnant of the Israelites. He was also *a stone of stumbling to both houses of Israel;* that is, to the greatest part of the Israelites, who were broken or cast off for their unbelief.---4. If Isaiah spake of himself, and of his two sons, when he said, *Behold I and the children whom God hath given me*, &c. he must have spoken the whole prophecy, and particularly the 16th verse, in his own name; *Bind up the testimony, and seal the law among my disciples.* Now who were Isaiah's disciples, among

14 *Since* then the children (κεκοινωνηκε) *participate* of flesh and blood, *even he* (παραπλησιως) *in like manner partook of these*, that through death he might *render ineffectual*[1] him *who*

14 *Since then the children*, given to the Son to be saved, *participate of flesh and blood*, by being born of parents who are flesh and blood, *even he*, to be capable of dying for them, *in like manner partook of flesh and blood*, by being born of a woman, *that*

among whom the testimony was to be bound up, and the law sealed? Certainly not the two houses of Israel. For they were Isaiah's disciples, neither by right, nor in fact. This part of the prophecy, therefore, was spoken by Messiah, whose disciples, all who believe the gospel, are. And it is a prediction, that the testimony would be bound up and the law sealed among them, by Christ, and by his apostles, who were *the children* of God, *whom God had given to him*. See John xvii. 6. And as *the testimony* was to be *bound up*, in order to its being laid aside, so *the law* was to be *sealed*, for the same purpose. This appears from Dan. ix. 24. LXX. where the phrase σφραγισαι αμαρτιας *to seal up sins*, is used to denote *the removing* or *abolishing of sins*. Wherefore, *the binding up the testimony*, and *the sealing up the law*, signify that the whole Mosaic œconomy was to be laid aside, as of no further use, having answered its end. But it was to be laid aside in such a manner, as not to invalidate the law and the prophets as revelations from God, on which that œconomy was at first established. Accordingly, in this manner the testimony was actually bound up, and the law sealed by Messiah. So our Lord told his hearers, Matth. v. 17. *Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil.* I am not come to destroy the authority of the law and the prophets as revelations from God: but to put an end to the œconomy which was founded on them, after shewing them to have been from God, by fulfilling every thing written in them. That this is our Lord's meaning is evident from his adding, ver. 18. *I say unto you, till heaven and earth pass away, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.*---5. If Isaiah spake of himself and of his sons, in the verse quoted by the writer to the Hebrews, as the opposers of Christianity affirm, they ought to shew what influence, their being placed for signs and wonders in Israel, had in binding up the testimony, and sealing the law. Surely the prophet and his sons, had no hand in bringing about these events. But it was accomplished by Christ and his apostles, who were for signs and for *wonders in Israel*: that is, wrought great miracles, which excited wonder among the Israelites; and were *signs* or proofs to them, that he was *the Christ the Son of God*, and had power to abolish the law. These signs, however, as Simeon foretold, when he had the child Jesus in his arms, would be *spoken against*, Luke ii. 34. particularly the great sign of his resurrection, called *the sign of the prophet Jonah.*---To conclude, after considering this prophecy in all its parts, it appears, that the writer to the Hebrews hath not erred in applying it to Jesus, as Messiah.

Ver. 14.---1. *That through death he might render ineffectual.* So καταργηση properly signifies. See Rom. iii. 31. note 1.---Since the Son of God

had the power of death,[2] that is, the devil;

through death (the very evil which the devil brought on mankind by sin) *he might render ineffectual* the malicious designs of *him who had the power of* bringing *death* into the world, *that is, the devil;*

15 And deliver them, who through fear of death were all their lifetime subject to bondage.[1]

15 *And deliver* from eternal death, *those* penitent persons *who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.*

16 (Γαρ, 91.) *Moreover, by no means doth he take hold*[1] *of angels,* but *of* the

16 *Moreover, by no means doth he take hold of the angels* who sinned, to save them; *but of* those who are *the*

God is said to have partaken of the flesh and blood of the children, in the same manner that they themselves partake of these, namely by being born of a woman; and since he was born into the world in that manner to render him capable of dying, that, through his death in the flesh, he might frustrate the malicious contrivance of him who first introduced death into the world, that is, the devil, we are thereby taught, that he is *the seed* of the woman, which at the fall was promised to bruise the head of the serpent; and that *the serpent* who deceived Eve, was not a natural serpent, but the devil, who because he assumed the form of a serpent on that occasion, is called, Rev. xx. 2. *the great dragon* or serpent; and *that old serpent the devil.* See 2 Cor. xi. 3. note 1.—The intention of the devil in seducing our first parents, was to destroy them, and thereby to put an end to the human species. This malicious design the Son of God rendered ineffectual, by assuming our nature, and in that nature dying as a sacrifice for sin.

2. *Him who had the power of death.* In this passage τον εχοντα. is the participle of the imperfect of the indicative, and is rightly translated, *Him who had the power of death.* For the apostle's meaning is, that the devil, *at the beginning of the world, had the power of bringing death on all mankind,* by tempting their first parents to sin. Hence he is called *a murderer from the beginning.—And a liar, and the father of it,* John viii. 44.—It is observable, that *the power* of death ascribed to the devil is called κρατος. and not εξουσια, because he had no right to it. It was a power usurped by guile.—All the baneful effects of this power, Christ at the resurrection, will remove, at least so far as they relate to the righteous.

Ver. 15. *Deliver them who through fear of death,* &c. Here the apostle had the pious Gentiles especially in his eye, who having lived without any written revelation from God, were grievously enslaved by the fear of death, because they had no assurance of the pardon of sin, nor any certain hope of a blessed immortality.

Ver. 16. *Doth he take hold of angels; but of the seed of Abraham he taketh hold.* In this translation I have followed the Vulgate. *Nusquam enim angelos apprehendit sed semen Abrahæ apprehendit.*—The word

seed of Abraham *he taketh hold.*

17 (Ωθεν) *Hence it was necessary he should* be made like his brethren in all things, that he might be a merciful[1] and faithful high priest, in *matters* PERTAINING to God, (εις το) *in order to expiate* the sins of the people.[2]

18 (Γαρ, 91.) *Besides,*

seed of Abraham by faith, *he taketh hold*, to deliver them from death, and to conduct them to heaven.

17 *Hence it was necessary he should be made like his brethren* (ver. 11.) *in all things:* and particularly in afflictions and temptations, *that* having a feeling of their infirmity, and being capable of dying, *he might become a merciful* as well as a *faithful high priest in matters pertaining to God, in order*, by his death, (ver. 14.) *to expiate the sins of the people*, and to intercede with God in their behalf.

18 *Besides, by what he suffered himself*

επιλαμβανεται, signifies the taking hold of a thing with one's hand, in order to support, or to carry it away. Accordingly it is so translated in the margin of our Bible and in Luke ix. 47. xx. 20. 26.---If the sin of the angels *who*, as Jude tells us verse 6. *kept not their own office*, consisted in their aspiring after higher stations and offices than those originally allotted to them by God, as Jude's expression insinuates, we can see a reason why the Son of God did not take hold of them to save them, but took hold of the seed of Abraham, that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and inexperience; and by their lapse brought death on themselves and on their posterity, notwithstanding their posterity were not accessary to their offence. Whereas the angels through discontentment with their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and inexperience, in excuse of their sin: nor complain that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin.

Ver. 17.--1. *A merciful and faithful high priest.* The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have rendered him a merciful intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief, that he is most affectionately disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations.

2. *The sins of the people;* not the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the foregoing verse, *the seed of Abraham.* Hence John tells us, *he is the propitiation for the sins of the whole world,* 1 John ii. 2. 9. See note 3. on ver. 9. of this chapter.

Ver. 11.

by what he suffered himself *when* tempted,[1] he is able (Ess. iv. 30.) to succour them *who* are tempted.[2]

when tempted, he knows what aids are necessary to our overcoming temptations, so that *he is able* and willing, in the exercise of his government as king, mentioned ver. 9. *to succour them who are tempted.*

Ver. 18.---1. *Being tempted.* That our Lord's life was a continued scene of temptation, we learn from himself, Luke xxii. 28. *Ye are they who have continued with me in my temptations.*---Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions: such as those mentioned in the history of his temptation in the wilderness.

2. *To succour them who are tempted.* Virgil hath expressed the same sentiment in that passage of the Æneid, where he makes Dido say, *Non ignara mali miseris succurrere disco.* Lib. i. lin. 634.

CHAPTER III.

View and Illustration of the Reasonings in this Chapter.

THE apostle, in the first chapter of this epistle, having affirmed, that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is *God's Son:* Also, in the same chapter having proved from the Jewish Scriptures, that God constituted his Son, *the Heir or Lord of all things*, because *by him he made the worlds:* Moreover, in the second chapter, having answered the objections urged by the Jewish doctors, for invalidating the claim of Jesus to be God's Son, and having thereby given full effect to the direct proofs which established his claim, and which were well known to the Hebrews living in Judea, where they were publicly exhibited, He in this third chapter proceeds to shew what is implied, in Christ's being *the Heir*, or *Lord of all things:* which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary, First, because the title of Jesus to remove the Mosaic œconomy, and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions. Wherefore, to shew the unbelieving

unbelieving Jews their error, the apostle, who in the first and second chapter, had proved the Son of God to be the heir or lord of all things, exhorted the unbelieving Hebrews in this chapter, to consider attentively Christ Jesus the apostle and high-priest of our religion; that is, to consider how great a person he is, that knowing him to be the Son of God, and heir of all things, they might be sensible, that it belonged to him to form and govern the house or church of God, ver. 1.—Next, to convince them, that in forming and governing God's house, Jesus acted agreeably to the will of his Father, the apostle affirmed, that when he excluded the law of Moses, and the Levitical priesthood from the new house, or church of God, which he built, he was as faithful to God, who appointed him his apostle or lawgiver in his church, as Moses was, when he established the law and the priesthood in God's ancient house, the Jewish church. The proof of this affirmation the apostle did not produce on the present occasion, because the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jesus *his beloved Son, in whom he was well pleased*, and had commanded the Hebrews *to hear him*. This God would not have done, if Jesus had acted unfaithfully in excluding the law and the priesthood from the house of God which he built, ver. 2.—Farther, the apostle told the Hebrews, that although the faithfulness of Jesus was not greater than the faithfulness of Moses, in building their respective churches, God counted him worthy of more glory than Moses; he bestowed on him more power in the Christian church, than Moses possessed in the Jewish; in as much as he who hath builded the house or church of God, not for his own salvation but for the salvation of others, hath more honour than the house; is a more excellent person than all the members of the church which he built. These things cannot be said of Moses. He built the Jewish church for his own sanctification, as well as for the sanctification of his brethren; and so being a member of his own church, he was obliged to have recourse to its services, especially its atonements, equally with the rest of the Israelites, whereby he was shewed to be a sinner like them, consequently he had not, like Christ, more honour than the house, ver. 3.—This however is not all. To make the Hebrews sensible of the great power of Jesus, as *the heir* or *Lord of all things*, the apostle observed, that although every society, civil and religious, is formed by the ministry of some person or other, the original of all just power, and the governor of all righteous societies, is God, who by constituting his Son *the heir* or *Lord of all things*, hath delegated his authority to him, and empowered him to model and govern these societies as he pleaseth, ver. 4.—More particularly, to shew that Jesus, as a lawgiver, is superior to Moses, the

apostle

apostle observed, that the faithfulness of Moses in building the Jewish church, was not that of a legislator, who himself framed the laws which he established, but it was the faithfulness of a servant who established the laws which were dictated to him by his master, without adding to or diminishing aught from them; and who formed the tabernacles and appointed their services, not according to any plan of his own, but according to a pattern which God shewed to him in the mount, without presuming to deviate from it in the least, Heb. viii. 5. This faithfulness in building all the parts of the ancient house or church of God, was required of Moses in order that the things afterwards to be spoken by Jesus and his apostles, might be confirmed by the attestation given to them in the figures, and ceremonies, and services of the law, ver. 5.—But the faithfulness of Jesus in building the new house of God, the Christian church, was that of a Son in his Father's house, who being *the heir*, or *Lord of all*, was entitled to remove the Jewish church, after it had answered the end for which it was established, and to erect the Christian church on a more enlarged plan, so as to comprehend believers of all nations. —Wherefore Jesus, in the exercise of that authority which belonged to him as the Lord or Governor of all things, having actually abolished the Mosaic œconomy, and established the gospel dispensation, the apostle, to confirm the Hebrews in the profession of the gospel, assured them, that all who believe in Jesus are as really members of the house or church of God, and as fully entitled to the privileges of the house of God, as the Israelites were who believed in Moses during the subsistence of the Jewish church, provided they firmly held and boldly professed to the end of their lives, that hope of pardon and resurrection to eternal life through Christ, which they professed at their baptism, ver. 6.

Thus it appears, that the authority of Jesus as a lawgiver, is greater than the authority of Moses. He was a lawgiver in his own right; whereas, in establishing the law, Moses acted only ministerially. His institutions therefore might be abolished by God's Son, who being the heir of all things, hath all power in heaven and earth committed to him, Matth. xxviii. 18. If so, the Jewish doctors fell into a grievous error, when, from some ambiguous expressions in the law, they inferred that it was never to be abolished, and rejected Jesus as a false Christ, because his disciples affirmed that he had put an end to the law and to the priesthood.

The writer of this epistle having thus displayed the greatness of Jesus, as *the heir* or ruler of all things, addressed the unbelieving Hebrews, as an apostle of Jesus, in the words which the Holy Ghost spake to their fathers by David; *Wherefore, as saith the Holy Ghost, To-day, when ye shall hear his voice;* the voice of

God by his Son Jesus, commanding you to believe on his Son, and to enter into his church, *Harden not your hearts as in the bitter provocation, &c.* ver. 7,—11. This exhortation of the Holy Ghost to the Israelites in David's days, the apostle with great propriety applied to the Hebrews of his own time; because, if rejecting Jesus they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest in Canaan for their unbelief and disobedience.—He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatizing from him after having believed on him. This, he assured them, would be a real departing from the living God, ver. 12.—Then ordered them to exhort one another daily to believe and obey Christ, ver. 13.—assuring them that they should be partakers of his rest in heaven, only if they held fast their begun confidence in him to the end, ver. 14.—and told them, that they might know this by its being said to the Israelites in David's time, *To day when ye shall hear his voice, harden not your hearts:* For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15.—Withal, to make the Hebrews sensible that unbelief and rebellion are extremely offensive to God, he put them in mind, that by these sins their fathers provoked God, ver. 16. to such a degree, that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17. —after swearing that they should not enter into his rest, ver. 18. —Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19 —and by making the observation, he hath shewed in the clearest light, the contagious fatal nature of unbelief; that it is the cause of the disobedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, That the apostle by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated, that Christ is judge as well as lawgiver, consequently he hath both authority and power to render to all men according to their works; as will appear likewise from the things set forth chap. iv. 11,—13.

NEW TRANSLATION.

CHAP. III. 1 Wherefore, holy brethren,[1] partakers of the heavenly[2] calling, consider *attentively* the Apostle[3] and High Priest of our *confession*,[4] Christ Jesus;

2 Who was faithful to him *who* appointed him,[1] *even as Moses also* was (*w*) *in* all his house,[2]

COMMENTARY.

1 *Since the author of the gospel is the Son of God, I exhort you, holy brethren*, who by the preaching of the gospel (chap. ii. 3.) *are partakers of the calling to enter into the heavenly country*, (Eph. i. 18.) to *consider attentively* the dignity and authority of *the lawgiver and High priest of our religion, Christ Jesus:*

2 *Who*, in forming the gospel church, *was faithful to God who appointed him* his apostle or lawgiver, *even as Moses also was* faithful *in* forming *all* the parts of the Jewish church, *God's house* at that time.

Ver. 1.---1. *Holy brethren.* That the apostle addressed the unbelieving Jews more especially, in this and the following chapter, I think probable, 1. Because the idea of abrogating the law by Christ was peculiarly offensive to them. 2. Because, if the believing Hebrews had been addressed, the apostle would have said, *Consider the High Priest of your* confession.---The unbelieving Jews are called *holy*, in the same sense that the whole nation anciently were called *saints*.

2. *Heavenly calling.* This may signify, as in the commentary. Also it may signify, a call given from heaven. See chap. xii. 25.

3. *The apostle.* Jesus as a prophet like to Moses, that is, as a lawgiver, is called *the apostle of our confession*, agreeably to the meaning of the word *apostle*, which denotes *one sent forth* to execute any affair of importance. Perhaps also in this name there is an allusion to Christ's own saying, John xvii. 18. *As thou* απεστειλας, *hast sent me into the world, I also* απεστειλα, *have sent them.* Jesus, therefore, was his Father's *apostle*, in the same manner that the twelve were his *apostles*. He was sent forth by his Father to deliver to mankind the new law, and thereon to build the church of the first born which is to continue through all eternity. Hence he often spake of himself as *sent of his Father*, John v. 38. vi. 29. 39. viii. 42.

4. *Of our confession.* As *confession* is sometimes put for the thing confessed, *our confession* may mean our religion, of which Jesus is called *the Apostle*, because he was sent by God to reveal it: and *the High priest*, because we receive its blessings through his mediation. See chap. xiii. 15.

Ver. 2.---1. *To him who appointed him.* Τω ποιησαντι. In other passages also, the word ποιειν, signifies *to appoint*, 1 Sam. xii. 6. *The Lord that* (Heb. *made*) *appointed Moses and Aaron*, namely to be leaders.---Mark iii. 14. εποιησε δωδεκα, *He ordained*, or appointed, *twelve*. See also Acts ii. 36.

2. *Even as Moses also was in all his house.* This is an allusion to the

3 (γαρ. 98.) *But he*[1] was counted worthy of more (δοξης) glory than Moses, in as much as he who hath *formed* the house,[2] hath more (τιμην) honour than the house.[3]

3 *But*, although the faithfulness of Jesus was not greater than that of Moses, *he was counted by God worthy of more power than Moses, in as much as he who hath formed* the services of *the church*, not for his own benefit, but for the benefit of others, *is a more honourable person than any member of the church*; such as Moses was, who needed the services of the Jewish church, equally with the people.

the testimony which God bare to Moses, Numb. xii. 7. *My servant Moses is not so, who is faithful in all mine house.* The Jewish church, which Moses was employed to form, being called by God himself *His house*, because he was present with it, and was worshipped in it, the apostle Paul was well authorized to call the Christian church, which Jesus was appointed to form, *The house of God*, 1 Tim. iii. 15. See ver. 6. of this chap. note 1. The faithfulness of Moses in forming the Jewish church consisted in this, that he did not conceal any of the divine laws on account of their disagreeableness to the Israelites; nor did he alter them in the least to make them acceptable; but delivered the whole law as it was spoken to himself, and formed the tabernacles and the ritual of the worship, exactly according to the pattern shewed him. In like manner, Christ's faithfulness consisted in his teaching the doctrines, appointing the laws, and establishing the worship, which his Father had ordained for the church.

Ver. 3.---1. *But he.* The demonstrative pronoun ουτος, which I have translated, *He*, is sometimes used for αυτος, and is so rendered in our Bible, Acts x. 36. Ουτος, *He is Lord of all.* If it were necessary in this passage to supply any substantive agreeing with ουτος, αποστολος, and not ανθρωπος, should be the noun supplied; *this apostle, or lawgiver, was counted, &c.*

2. *He who hath formed the house*, Ο κατασκευασας. The verb κατασκευαζω, signifies *to set things in order*, Heb. ix. 6. It signifies likewise to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, Heb. xi. 7.---In this passage, it signifies the forming a church or religious society, by bestowing on it privileges, and by giving it laws for the direction of its members.---The relative αυτον, in this clause being put for οικον, it is properly enough translated, *the house.*

3. *Hath more honour than the house.* As the apostle is speaking of the forming of the Christian church, called, ver. 2. *God's house*, it is evident when he saith, *He who hath formed it, hath more honour than the house*, his meaning must be, that Jesus who hath formed the Christian church, is a more honourable or greater person than all the members of that church collectively; consequently greater than any particular member of it. By making this observation, the apostle insinuated, that Moses being a member of the Jewish church, which he formed as God's servant, and needing its services and privileges equally with the rest of the Israelites, he was not to be compared to Jesus, who stood in need

4 (Γαρ, 91.) *Besides*, every house is *formed*[1] by some *one*, but he *who hath formed all*[2] is God.

4 *Besides, every religious society is formed by some one: But he who hath formed all* righteous communities and religious societies, *is God;* who having delegated his authority to his Son, hath made him Lord of all.

5 (Και, 204.) *Now* Moses (μεν) *indeed* was faithful in all his house as a servant,[1] for a testimony[2] of *the* things which were to be *spoken:*

5 *Now Moses indeed was faithful in* forming *all the parts of the Jewish church, as a servant* who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed *for a testimony of the things which were* afterwards *to be spoken* by Christ and his apostles.

need of none of the privileges of the church which he formed, nor of its services.

Ver. 4.---1. *Every house is formed by some one.* As the discourse is not concerning a material edifice, but concerning the Jewish and Christian churches, *every house*, must mean, *every church*, or *religious society*. Perhaps also, *every community, state, or government* righteously established, is included in this general expression.

2. *He who hath formed all is God.* According to Beza, Bengelius, and others, *he*, in this passage, is *Christ*, who hath created all things, and is God. But there is nothing in the context leading us to think that the apostle is speaking of the creation of the world. Neither doth his argument require such a sense of the clause. Besides, I do not know that the word κατασκευασας is ever applied in scripture to the creation of the world.---As the apostle is evidently speaking of the forming of churches, or religious societies, I am of opinion that παντα in this clause refers to them: He who hath formed all religious societies, namely, the Jewish and Christian churches, is God: For both Moses and Jesus, formed their respective churches in subordination to God the supreme Ruler. It is true, οικος, to which παντα, is thus made to refer, is *masculine*, whereas παντα, is *neuter*. But the neuter gender is often put for the masculine. See Ess. iv. 21. 2.

Ver. 5.---1. *As a servant.* In describing the faithfulness of Moses when he built the Jewish church, God called him, Numb. xii. 7. *My servant Moses.*---From this the apostle justly inferred that Moses was not a Legislator, but only a messenger from the Legislator.

2. *For a testimony of the things which were to be spoken.* This shews that Moses's faithfulness consisted, not only in forming the tabernacle and its services according to the pattern shewed him by God, but in recording all the preceding revelations exactly as they were discovered to him by the Spirit. For these revelations, equally with the types and figures of the Levitical ritual, were proofs of the things afterwards to be spoken by Christ. Hence our Lord told the Jews, John v. 46. *Had*

ye

6 But Christ as a son (επι) over his *house*,[1] whose house *we are*, if *indeed* we hold fast *the boldness*[2] and the *glorying* of the hope, firm *to* the end.

6 *But Christ*, in erecting the gospel church, was faithful *as a son set over his* father's *house* as its lawgiver: of *whose house we* who believe, whether we be Jews or Gentiles, *are* members, *if indeed we hold fast the bold glorying in the hope* of resurrection to eternal life through Christ, *firm to the end*, which we professed at our baptism.

7 Wherefore, as saith the Holy Ghost,[1] To-day

7 *Since the Son is the Father's faithful apostle*, or lawgiver in his church,

ye believed Moses, ye would have believed me. for he wrote of me; namely, in the figures, but especially in the prophecies of his law, where the gospel dispensation, the coming of its author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus, and to his gospel. See Luke xxiv. 44.

Ver. 6.---*As a Son over his house.* In the common version it is *over his own house.* This Peirce thinks a wrong translation; first, because if the church is Christ's own house, to speak of him as a Son was improper, by reason that he would have presided over it as its master.---2. Because the apostle's argument requires that Christ be faithful to the same person as a Son, to whom Moses was faithful as a servant. Wherefore, *His house*, in this verse, is *God's house*, or church.---To shew Christ's superiority to Moses, the apostle observes, that Moses was faithful only as a servant *in* God's house, but Jesus was faithful as a Son *over* his house. He makes this observation likewise to shew, that when he demolished the house reared by Moses, and formed the new house of God, the gospel church, on a plan capable of receiving men of all nations, he used the right which belonged to him as the Son of God, appointed by his Father lawgiver in his church.---If we read in this clause with our translators αυτε, *his own house*, it will signify, that the church is his, having purchased it with his blood.

2. *If indeed we hold fast the boldness.* Properly παρρησια signifies, *liberty of speech.* Here it denotes that bold profession of the Christian faith, which in the first age was so dangerous, but which was absolutely necessary to the continuance of the gospel in the world; and therefore it was expressly required by Christ, Matth. x. 32, 33. See Heb. x. 22, 23.---Our translators have rendered παρρησια by the word, *confidence.* But υποστασις is used by the apostle, ver. 14. to express that idea.

Ver. 7.---1. *As saith the Holy Ghost.* These words are quoted from Psal. xcv. 7. which the apostle tells us, Heb. iv. 7. was written by David. Wherefore, seeing he here calls David's words, *a saying of the Holy Ghost*, he teaches us that David wrote his Psalms by inspiration; as our Lord likewise testifies, Matth. xxii. 43.---The judgments of God executed on sinners in ages past, being designed for the reproof and instruction of those who come after, the Holy Ghost by David, very properly

(καν, 124.) *when ye shall* hear his[2] voice,

I, by commission from him, say to you, *As said the Holy Ghost* to the Jews by David, *To-day, when ye shall hear God's voice* by his Son, commanding you to enter into the rest of heaven,

8 Harden not your hearts,[1] as in the *bitter* provocation,[1] (κατα, 232.)

8 *Be not faithless and obstinate as* your fathers were *in the bitter provocation* at Kadesh, where they refused to

properly founded his exhortation to the people in that age, upon the sin and punishment of their fathers in the wilderness. And the apostle for the same reason fitly applied the words which the Holy Ghost spake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts, when they heard God's voice speaking to them in the gospel by his Son.

2. *To day when ye shall hear his voice. His voice* is God's voice, ordering the Israelites in David's time to enter into his rest. For though God is not mentioned in the beginning of the verse, he is mentioned, verse 11. as swearing, *They shall not enter into my rest.*---Besides, the apostle, Heb. iv. 8. expressly affirms, that in the command given by David, God spake of the Israelites entering into his rest, at that time.

Ver. 8.---1. *Harden not your hearts.* The heart being the seat of the affections and passions, they are said to *harden their hearts*, who by sensual practices and irreligious principles, bring themselves into such a state that neither the commands nor the threatenings of God, make any impression on them. See ver. 13. note.

2. *As in the bitter provocation.* So παραπικραπμω should be translated, on account of the preposition παρα, which increases the sense of the word with which it is compounded.---The Israelites provoked God, first in the wilderness of Sin, (Pelusium) when they murmured for want of bread, and had the manna given them, Exod. xvi. 4.---From the wilderness of Sin they journeyed to Rephidim, where they provoked God a second time, by murmuring for want of water, and insolently saying, *Is the Lord among us or not?* Exod. xvii. 2.---9. on which account, the place was called *Massah* and *Meribah*, See 1 Cor. x. 4. note 1.---From Rephidim they went into the wilderness of Sinai, where they received the law, in the beginning of the third year from their coming out of Egypt. Here they provoked God again, by making the golden calf, Exod. xxxii. 10.---After the law was given, they were commanded to go directly to Canaan, and take possession of the promised land, Deut. i. 6. *God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: 7. Turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vales, and in the south, and by the sea side to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.* The Israelites having received this order, departed from Horeb, and went forward three days journey, Numb. x. 33. till they came to Taberah, Numb. xi. 3. where they provoked God the fourth time, by murmuring for want of flesh to eat, and for that sin were smitten

in the day of temptation in the wilderness,

9 (ὅπου) *where* your fathers tempted me,[1] *AND* proved me, (καὶ, 215.) *notwithstanding they* saw my works forty years.

go into Canaan, *in the day of temptation in the wilderness*,

9 *Where your fathers*, from the time of their departure out of Egypt, until they arrived at Canaan, *tempted me* by their disobedience, *and proved me* by insolently demanding proofs of my faithfulness and power, *notwithstanding they saw my miracles forty years*. See Deut. ix. 7.

ten with a very great plague, ver. 33. This place was called *Kibroth-hataavah*, because there they buried the people who lusted.---From *Kibroth-hataavah* they went to *Hazeroth*, Numb. xi. 35.---And from thence into the *wilderness of Paran*, Numb. xii. 16. to a place called *Kadesh*, chap. xiii. 26.---Their journey from Horeb to Kadesh, is thus described by Moses, Deut. i. 19. *And when we departed from Horeb, we went through all that great and terrible wilderness, which we saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.*---20. *And I said to you, ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.*---21. *Behold the Lord thy God hath set the land before thee, go up and possess it.* But the people proposed to Moses to send spies, to bring them an account of the land, and of its inhabitants, ver. 22.---These, after forty days, returned to Kadesh; and, except Caleb and Joshua, they all agreed in bringing an evil report of the land, Numb. xiii. 25.---32. whereby the people were so discouraged, that they refused to go up, and proposed to make a captain and return into Egypt, Numb. xiv. 4.---Wherefore, having thus shewed an absolute disbelief of all God's promises, and an utter distrust of his power, He sware that not one of that generation should enter Canaan, except Caleb and Joshua, but should all die in the wilderness, Numb. xiv. 29. Deut. i. 34, 35. and ordered them, to *turn and get into the wilderness by the way of the red sea.* In that wilderness the Israelites, as Moses informs us, sojourned thirty-eight years; Deut. ii. 14. *And the space in which we came from Kadesh-barnea until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them* ---Wherefore, although the Israelites *provoked God to wrath in the wilderness from the day they came out of the land of Egypt until their arrival at Canaan*, as Moses told them, Deut. ix. 7. their greatest provocation, the provocation in which they shewed the greatest degree of evil disposition, undoubtedly was their refusing to go into Canaan from Kadesh. It was therefore very properly termed *the bitter provocation*; and *the day of temptation*, by way of eminence; and justly brought on them the oath of God excluding them from his rest in Canaan. To distinguish this from the provocation at Rephidim, it is called *Meribah-Kadesh*, Deut. xxxii. 51.

Ver. 9.---1. *Where your fathers tempted me.* This, which is the Syriac and Vulgate translation, is more just than our English version, *When your fathers tempted me, proved me, and saw my works forty years;*

For

10 Wherefore I was *displeased* (see ver. 17. note 1.) with that generation, and said, *They always err in heart*, and they have not known my ways.

11 So I sware[1] in my wrath,[2] they shall not enter[3] into my rest.[4]

10 *Wherefore, I was exceedingly displeased with that generation* which I had brought out of Egypt, *and said, They always err*, not from ignorance, but *from perverseness of disposition, and they have utterly disliked my method of dealing* with them.

11 *So*, to punish them for their unbelief, *I sware in my wrath, They shall not enter into my rest in* Canaan.

For the word *when*, implies, that at the time of the bitter provocation, the Israelites had seen God's works forty years: contrary to the history, which sheweth that the bitter provocation happened in the beginning of the third year from the Exodus. Whereas, the translation in the Vulgate, agreeably to the matter of fact, represents God as saying by David, that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles.---This and the following verse differs a little from our present Hebrew copy of Psal. xcv. 9. which runs thus, *Your fathers tempted me, proved me, and saw my works.* 10. *Forty years long was I grieved with this generation, and said, it is a people that doth err in their heart.*---In like manner the LXX. Psal. xcv. 10. Τεσσαρακοντα ετη προσωχθισα τη γενεα εκεινη. But Peirce is of opinion, that in the Hebrew copy used by the apostle, this passage was written as the apostle hath translated it.

Ver. 11.---1. *So I sware.* Vulgate, *Quibus juravi: To whom I sware*, as in Psal. xcv. 11. But the Syriac hath, *Adeo ut juraverim*, agreeably to the epistle.

2. *In my wrath.* In scripture, human parts and passions are ascribed to God, not as really in God, but to give us some idea of his attributes and operations, accommodated to our manner of conceiving things. Wherefore, when God said, that *He sware in his wrath*, we are not to fancy that he felt the passion of wrath, but that he acted, on that occasion, as men do who are moved by anger. He declared, by an oath, his fixed resolution to punish the unbelieving Israelites, by excluding them for ever from his rest in Canaan, because they refused to go into that country when he commanded them. And, to shew that this punishment was not too severe, God, by the mouth of David, mentioned their tempting him all the forty years they were in the wilderness.

3. *They shall not enter.* Ει εισελευσονται, literally, *If they shall enter.* The expression is elliptical, and is thus to be supplied; *If they shall enter into my rest, I am not God.*

4. *Into my rest.* This oath of God is written at large, Numb. xiv. 28.---35. But the account given of it in Psal. xcv. 7. expresseth its meaning; being formed on the words of Moses, Deut. xii. 9. *Ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.*---God called *Canaan his rest*, because it was his land, and because there *he* was to rest from his work of introducing the Israelites

12 Brethren, take heed lest there be in any of you an evil heart of unbelief,[1] (εν τω αποστηναι) by departing[2] from the living God.

12 *Brethren*, this example of sin and punishment should make you *take heed, lest there be in any of you an evil heart of unbelief, by departing from the living God:* which ye will do, if ye reject the gospel, or renounce it after having embraced it.

Israelites into it; and *they* were to repose themselves after the fatigues they had undergone in the wilderness, and to live in safety under his protection.---But the *Sabbath* also is called *God's rest*, because on that day he rested from his work of creation. See chap. iv. 10. note --- And *heaven* hath the same appellation given it, because there God enjoys unspeakable felicity in the contemplation of his own perfections and works See chap iv. 9. note.---I suppose the first of these rests only was meant when God sware that none of the rebellious Israelites, save Caleb and Joshua, should enter into his rest. For it is reasonable to think that some of them repented of their rebellion before they died, and are to be admitted into heaven.

Ver. 12.---1. *Brethren, take heed*, &c. To understand the propriety of the exhortation to the believing Hebrews, to beware of renouncing the gospel, founded on the behaviour of the Israelites in the wilderness, their condition must be compared with that of the Israelites. The latter, after receiving the law, were ordered to take possession of Canaan, that having a fixed abode there, they might preserve the knowledge and practise the worship of God according to the law. And to encourage them, God promised to drive out the inhabitants before them. Nevertheless, from not believing God's promises, and from fear of the inhabitants, they refused to enter, and proposed to return to Egypt.---In like manner, the Hebrews having received the gospel, were ordered to profess and publish it. And to encourage them to do so, God promised that the gospel would at length overcome all opposition; and that he would reward those with the rest of heaven, who professed and published it boldly. But, the profession and publication of the gospel, in that age, being attended with greater danger to individuals, than that which attended the Israelites' entry into Canaan; and the establishment of the gospel in the world, being an event more improbable in that age, than the conquest of Canaan in Moses's days, the Hebrews, to whom this epistle was directed, had greater temptations to renounce the gospel, and to return to Judaism, than the Israelites had to refuse going into Canaan, and to return into Egypt. Wherefore, as their renouncing the gospel, must have proceeded from their disbelieving God's promise, and from their distrusting his power, the apostle had good reason to caution them against an evil heart of unbelief.

2. *By departing from the living God.* Apostasy from the gospel which God spake to the Hebrews by his Son, is termed, *a departing from the living God*, in allusion to the speeches of the Israelites who said one to another, Numb. xiv. 4. *Let us make a captain and let us return into Egypt.* For as the returning of the Israelites into Egypt would have been a real departing from the living God, who resided

13 But exhort one another (καθ' ἑκαστην ἡμεραν) *every day*, while it is called, To-day; lest any of you *should* be hardened[1] (see ver. 8. note 1.) through the deceitfulness of sin.

13 Instead of exhorting one another, after the example of your fathers, to depart from the living God, *exhort one another every day* to obey Christ, *while he calls* you *to-day*, to enter into the rest of heaven, *lest any of you should be hardened* against his call, *through the deceitful suggestions of an unbelieving, timorous, sinful disposition*, which magnifies the hardship of suffering for the gospel.

14 For we are *partakers* of *Christ's* HOUSE,[1] (εσμεν) if *indeed* we hold *fast the begun confidence*[2] *firm* unto the end;

14 *For we are partakers of* the blessings of *Christ's house, the* gospel church, only *if we hold fast the faith, we have begun to exercise* on him as our Saviour, (chap. v. 9.) *firm unto the end* of our lives.

15 *AS YE MAY KNOW* (εν τω λεγεσθαι, 9.) *by the saying*, To-day, *when ye shall* hear his voice, harden not (see ver. 8. note 1.) your hearts as in the *bitter* provocation.

15 Perseverance in faith and obedience is requisite to your enjoying the privileges of Christ's house. *As ye may know by the saying* of the Holy Ghost to the Israelites in David's days; *To-day when ye shall hear his voice* commanding you to enter into his rest, *harden not your hearts as* your fathers did *in the bitter provocation.*

among them in the pillar of cloud and fire which covered the tabernacle, and who shewed himself to be the living God by the continued exertions of his power in their behalf, so the renouncing of the gospel, in that age, would have been in the Hebrews a real departing from the living God, who resided among them by the miraculous gifts and operations of the Holy Ghost.

Ver. 13. *Hardened through the deceitfulness of sin.* Mark xvi. 14. *He upbraided them for their unbelief and hardness of heart.* The unbelief of his disciples was termed by Christ, *hardness of heart*, to shew that the proofs which he had given of his power and veracity had not made a proper impression on the *heart* or *mind* of his disciples.---Acts xix. 9. *But when divers were hardened, and believed not.*---See ver. 8. note 1.

Ver. 14.---1. *Partakers of Christ's house.* I have supplied the word *house*, in this clause, because the apostle in verse 3. tells us, that Christ formed the house or church of God under the gospel dispensation. If that word is rightly supplied, *partakers of Christ's house* will signify, as in the commentary, partakers of all the blessings which Christ hath promised to the members of his house, or church; namely, the assistance of his Spirit, the pardon of sin, resurrection from the dead to a glorious immortality, and introduction into heaven, there to live with God in eternal happiness.---Of these blessings the apostle told them, the members of Christ's house or church will become partakers, only on condition

16 For (τινες, 54.) *many* when they *heard*,[1] *bitterly* provoked GOD. *However*, not all *they who went* out of Egypt[2] (δια, 119.) *with* Moses.

16 *For many when they heard* the command to enter into Canaan, *bitterly provoked God* by their disobedience, and were excluded from his rest in Canaan. *However, not all who went out of Egypt with Moses* provoked God by their rebellion, and were so punished.

17 But with whom was he *displeased*[1] forty years? was IT not with them *who sinned*, whose carcases[2] fell in the wilderness? (Num. xiv. 29.)

17 *But*, to shew you the infectious nature of disobedience, I ask you, *With whom was God displeased forty years? was it not with them who rebelled*, (Josh. v. 6.) even all the men of war who were numbered, *whose carcases fell in the wilderness.*

18 And to whom *did he swear* that they should

18 *Farther*, to make you sensible of the evil of disobedience, *To whom*

tion of their holding fast their begun faith in him to the end of their lives. See the followng note.

2. *The begun confidence.* Αρχην της υποστασεως, literally, *the beginning of the confidence;* an hebraism for *the begun confidence* or faith: as is plain from Heb. xi. 1. where *faith* is said to be, ελπιζομενων υποστασις, *the confidence*, or firm persuasion of the reality *of things hoped for.*

Ver. 16.---1. *Many when they heard.* This, according to Pyle, is, *heard the report of the spies.* But I prefer the interpretation in the commentary, because *the voice of God*, is mentioned in the clause immediately preceding.

2. *However, not all who went out of Egypt.* Before the Israelites began their march towards Canaan, God ordered Moses to number such of them as were able to go forth to war, Numb. i. 3. 45. But the Levites were not numbered, ver. 49. because being consecrated to the service of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joshua were excepted by name in the oath, because they were willing to go into Canaan, the Levites were not excepted, because making no part of the army which was to subdue the Canaanites, they were not considered as disobedient to God's command; consequently were not comprehended in the oath. Accordingly it appears from Numb. xxxiv. 17. Josh. xxiv. 33. that Eleazar the son of Aaron was one of those who took possession of Canaan.---The excepting of Caleb and Joshua by name, in the oath, shews how acceptable faith and obedience are to God.

Ver. 17.---1. *But with whom was he displeased?* Bengelius observes, that the word προσωχθισε, is often used by the LXX. but seldom by other authors; and that Eustathius derives it from οχθος, or οχθη, which signifies any high place, and particularly the bank of a river. Wherefore the word οχθεω or οχθιζω, applied to the mind, may signify its being raised or excited by any passion; consequently προσωχθισε here, may be translated as I have done, *was he displeased*, or rather, *greatly displeased.*

2. *Car-*

not enter into his rest, but to them *who did not believe?*

19. (Και. 212.) So we see that they could not enter in because of unbelief.[1]

did God swear that they should not enter into his rest, but to them, who, notwithstanding they had seen God's miracles, *did not believe* he was able to bring them into Canaan, and absolutely refused te enter?

19 *Thus we see, that the Israelites could not fight their way into Canaan, because they did not believe the promises of God.*

2. *Carcases*, Κωλα, literally *limbs* or *bones*: A part of the body being put for the whole.

Ver. 18. *But to them who did not believe?* That the crime of the Israelites which brought the oath of God upon them, consisted in their not believing that God was able to give them the possession of Canaan, is plain from the history Deut. i. 6. 8. 32. and from God's words, Numb. xiv. 11. *How long will it be ere they believe me, for all the signs which I have shewed among them.*

Ver. 19. *They could not enter in because of unbelief.* As the cowardice of the ancient Israelites, proceeded entirely from their not believing the promises of God; they were greatly to blame for it, considering the many astonishing miracles, which God had wrought for them before he gave them the command to enter into Canaan.--The conclusion of the apostle's reasoning, concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shews in the strongest colours, the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when he said, *In the day thou eatest thereof thou shalt surely die:* And their posterity sin, through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future state.

CHAPTER IV.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by entering into the deep meaning of those passages of the Jewish scriptures, which describe the sin and punishment of the rebellious Israelites in the wilderness, who flatly refused to go into Canaan. For with a sagacity worthy of the inspiration by which he was guided, he proves from the oath by which the Israelites were excluded from Canaan, that the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession,

sion, was really a promise to give believers of all nations, the everlasting possession of the heavenly country, of which Canaan was the emblem: and, that the oath which excluded the rebellious Israelites in the wilderness from Canaan, likewise excluded all from the heavenly country who continue in their sins. So that in this ancient oracle, a future state, with its rewards and punishments, was actually made known to the Jews.

But to understand the reasoning by which the apostle hath established this important fact, the reader ought to know, what all the Hebrews who understood their own scriptures well knew, and what the apostle expressly declared, Rom. iv. 16. namely, That in the covenant with Abraham, God promised him two kinds of seed, the one by natural descent, and the other by faith; and that the promise to give to him and to his seed the land of Canaan for an everlasting possession, being made to both the kinds of his seed, it was to be fulfilled, not only to his natural progeny, by giving them the possession of the earthly Canaan, but also to his seed by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and pledge.

Upon these principles the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether they be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorted the Hebrews in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, ver. 1.—His affirmation that, in the covenant, there is still left to Abraham's seed by faith, a promise of entering into God's rest, the apostle establishes by observing, that the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tidings of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tidings of a rest in Canaan. Only these good tidings did not profit the natural seed in the wilderness, because they did not believe them, ver. 2.—More particularly, to shew that all Abraham's seed by faith shall enter into God's rest in the country typified by Canaan, the apostle appealed to the word's of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: *So I sware in my wrath, They shall not enter into my rest.* For, seeing this oath was sworn, notwithstanding the works of God were finished at the formation of the world, and the seventh-day rest was then instituted, ver. 3.—also seeing, that rest was called *God's rest*, in the passage of Scripture where Moses hath said concerning the seventh day, *And God rested on the seventh day from all his works*, ver. 4.—it follows, that the rest into which God sware the Israelites in the wilderness

wilderness should not enter, was not the seventh-day rest, in regard they were in possession of that rest when the oath was sworn, Exod. xvi. 23. xx. 8.

Next, the apostle observes, that God's oath concerning the rebellious generation in the wilderness, was again mentioned by the Holy Ghost to the Israelites at the time they were in possession of Canaan, when he said to them by David, Psal. xcv. 11. *They shall not enter into my rest*, ver. 5. Now, though the apostle hath not declared the purpose for which he mentioned this repetition of the oath by the Holy Ghost, the strain of his reasoning sheweth, that his design therein was to prove, that notwithstanding the people were then in possession of Canaan, they had not entered into God's rest, according to the full meaning of his promise to give to Abraham's seed the land of Canaan for an everlasting possession; but that there still remained a rest of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apostle supposes he hath proved to the conviction of his readers; for in the next verse, he says, Since, after the Israelites were in possession both of the seventh-day rest, and of the rest in Canaan, it still remained for some in David's days to enter into God's rest; also, since they who first received the good news of a rest in Canaan, namely, the Israelites in the wilderness, did not enter into that rest through unbelief, ver. 6.—it follows, That if the seed, who in the promise have received the good tidings of a rest in the heavenly country, do not believe these tidings, they are excluded from that rest by the oath which excluded the unbelieving generation in the wilderness from the rest in Canaan.

Next, the apostle observes, that in the xcvth Psalm the Holy Ghost by the mouth of David, mentioned a particular time, namely, the time then present, for the entering of the Israelites into God's rest, *Saying, To-day, so long a time after* they were in possession of the rest in Canaan, *when ye shall hear his voice* commanding you to enter into his rest, *harden not your hearts*, ver. 7. —His design in mentioning the exhortation of the Holy Ghost to the Israelites in David's days, not to harden their hearts when they should hear God's voice commanding them to enter into his rest, the apostle hath not declared. But the strain of his reasoning leads us to believe he mentioned that exhortation to teach us, 1. That the command to the Israelites in the wilderness to enter into God's rest, was not confined to them, but is a command to men in every age to enter into the rest which was typified by the rest in Canaan.—2. That neither the Israelites, nor any of mankind in this life, enter into that rest of God which is principally intended in the covenant.—Wherefore, having only insinuated these things hitherto in his premises, he now expresses them more directly, by observing, that *if Joshua*, by introducing the Israelites into Canaan, *had caused them to rest*, according to

to the full meaning of God's promise, the Holy Ghost would not after that have spoken of another day for their entering into God's rest, ver. 8.

The reader no doubt hath observed, that in the foregoing reasoning the apostle hath not drawn the conclusions which followed from his premises, but hath left them to be supplied by the reader, either because they were obvious, or, because the general conclusion, which he was about to draw from the whole of his reasoning, comprehends them all; namely, *Therefore there remaineth a sabbatism to the people of God:* in other words; seeing it appears from the oath, that the rest promised to Abraham and to his seed, according to its principal meaning, was neither the seventh-day rest, nor the rest in Canaan, there certainly remains to believers of all nations the true seed of Abraham and people of God, a better rest, of which the seventh-day rest and the rest in Canaan were only the emblems, ver. 9.—Withal, to shew that the remaining rest is not to be enjoyed by the people of God in this life, but in the life to come, and to give us some idea of its nature, the apostle adds, *He who hath entered into God's rest, hath himself also rested from his own works* of trial, *even as God rested from his works of creation:* consequently, he enjoys a happiness like to God's in the contemplation of his past works, ver. 10.—Then as the improvement of his discourse concerning the rest of God, he took occasion, from the sin and punishment of the Israelites in the wilderness, to exhort all who read this epistle, to strive to enter into the rest which remaineth to the people of God, lest *they fall* or *die* eternally through unbelief, as the unbelieving Israelites died in the wilderness, ver. 11.—Withal, to enforce his exhortation, he described first the perfection of the gospel, by which men are to be judged before they enter into God's rest, ver. 12.—And next, the omniscience of Christ the Judge, who will render to all men according to their deeds, ver. 13.

Such is the account which the writer of this epistle hath given of the author of the gospel, as the creator of the world, as the lawgiver in God's church, as the conductor of the spiritual seed of Abraham into the heavenly country, the rest of God, and as the judge of the whole human race.—He next proceeds to speak of him as the High-priest of our religion, and to shew, that as an High-priest, he hath cleansed us from our sins, by the sacrifice of himself.—This, as was formerly observed, is the *fourth fact* whereby the authority of the gospel, as a revelation from God, is supported.

They who are acquainted with the history of mankind, know, that from the earliest times, propitiatory sacrifices were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin, and the favour of the Deity.

Deity. In this persuasion, the Jews more especially were confirmed by the law of Moses, in which a variety of sacrifices of that sort, as well as free-will offerings, were appointed by God himself. And as the heathens offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they became extremely attached to a form of worship, which at once eased their consciences, and pleased their senses. Wherefore, when it was observed that no propitiatory sacrifices were enjoined in the gospel, and that nothing of the kind was offered in the Christian temples, Jews and Gentiles equally, were very difficultly persuaded to renounce their ancient worship, for the gospel form, in which no atonements appeared; and which employing men's reason alone for exciting their affections, was too naked to be, to such persons, in any degree interesting.

It is true, this supposed defect in the gospel worship, was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moses being of perpetual obligation, its sacrifices and purifications were still to be performed, even under the gospel. To this doctrine many of the Gentile converts had no objection; for, as they had always expected the pardon of their sins through the offering of sacrifice, it must have appeared to them a matter of indifference, whether these sacrifices were offered according to the heathen, or according to the Jewish ritual. But the doctrine of the Judaizers being utterly subversive of the gospel, all the apostles strenuously opposed it, by declaring to the Jews as well as to the Gentiles, that if they sought the pardon of their sins through the sacrifices of the law of Moses, Christ would profit them nothing, Gal. v. 2.

The zeal with which St Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, they became at length sensible, that neither the sacrifices of heathenism, nor the atonements of Judaism, had any real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their prejudices against the gospel must have become more violent, because its supposed effect more clearly appeared. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prejudices both of the Jews and Gentiles would have been well founded. For mankind, conscious of guilt, can hardly bring themselves to trust in repentance alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make to the offended Deity.

Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed that although no sacrifices are offered in the Christian temples, we have a great High Priest, even Jesus the Son of God, who, at his

his ascension passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14.—Then to shew that Jesus is well qualified to be an High-Priest, he observes, that though he be the Son of God, he is likewise a man, so cannot but be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15.—On which account, we may come boldly to the throne of grace, well assured that, through the intercession of our great High-priest, we shall obtain the pardon of our sins, and grace to help us in time of need, ver. 16.—These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter, may be considered as *the proposition of the subjects* he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reasonings on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and scribes, and which were received by the people, at the time he wrote. See Pref. Sect. 3. paragr. 3.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*, let us *be afraid* lest a promise of *entrance* into his rest being *left*, any of you[1] (δοκῇ, 1 Cor. vii. 40. note,) should *actually fall* short OF IT.

2 For *we also have received the good tidings*[1] *even*

COMMENTARY.

1 *Wherefore*, since the Israelites were excluded from Canaan for their unbelief and disobedience, *let us be afraid, lest a promise of entrance into God's rest being left* to all Abraham's seed in the covenant, *any of you should actually fall short of obtaining it.*

2 *For we also* who believe, being Abraham's seed, *have* in that promise

Ver. 1. *Any of you.* Some MSS. instead of ὑμῶν, *you*, have here ἡμῶν, *us*; which agrees very well with the context. But the common reading is supported by the Syriac and Vulgate versions.---To understand the commentary on this and the following nine verses, the reader should examine the illustration of these verses given in the View.

Ver. 2.---1. *We also have received the good tidings.* In the original it is, *we have been evangelized*; which is a phrase used likewise, Matth. xi. 5. Luke vii. 22.---The word εὐαγγελιζω in the passive voice, signifies to receive any kind of good news. But by long use it hath been appropriated to one's receiving the good news of salvation given in the gospel.---The persons, who in this verse are said to have received the

as they. But (ὁ λογος της ακοης) the word *which they heard*[2] did not profit them, not being mixed with faith in them *who* heard IT.[3] (See Deut. i. 32.)

received *the good tidings* of a rest in the heavenly country, *even as the Israelites* in the wilderness received the good tidings of a rest in Canaan. *But the good tidings which they heard, had no influence on their conduct, because they did not believe what they heard.*

3 (Γαρ, 92.) *Wherefore*, we *who believe enter*[1] into *the* rest OF GOD, (καθως, 203.) *seeing* he said, *So I sware* in my wrath, *They shall not* enter into my rest :[2] (καιτοι 215.) *notwithstanding* the works were finished from the *formation* of the world.[3]

3 *Wherefore*, according to God's promise, *we*, the seed of Abraham *who believe shall enter into the rest of God.* But it is a rest different from the seventh-day rest, *seeing he said*, concerning the unbelieving Israelites in the wilderness, *So I sware in my wrath, they shall not enter into my rest, notwithstanding the works* of creation *were finished*, and the seventh-day rest

good news of a rest in the heavenly country, are called in the next verse, *we who believe.* Wherefore, the apostle is speaking of Abraham's seed by faith, to whom the possession of the heavenly country was promised in the covenant, under the type of promising the earthly country to Abraham's natural seed. See Essay v. sect. 3.

2. *The word which they heard.* The *word*, or good tidings which the Israelites heard, contained not only a promise but also a command. It is recorded Deut. i. 20. *I said unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto us.* 21. *Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not.* See also Numb. xiv. 1.---4.

3. *Did not profit them, not being mixed with faith in them who heard it.* Many MSS. and some of the Greek commentators read μη συγκεκερασμενους, agreeing with κεινους : *The word did not profit them, they not being mixed with those who heard it with faith.* But as Caleb and Joshua were the only persons who heard this word with faith, we cannot suppose that the apostle would speak of the mixing of the whole congregation with them. I therefore think the common is the genuine reading; especially as it is warranted by the Syriac and Vulgate versions.

Ver. 3.---1. *We who believe* εισερχομεθα *enter.* Here the present tense is put for the future, to shew the certainty of believers entering into the rest of God. See Ess. iv. 12. Besides the discourse is not concerning any rest belonging to believers in the present life, but of a rest remaining to them after death, ver. 9.

2. *Seeing he said,---They shall not enter into my rest.* The apostle's argument is to this purpose : Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest.

3. *Notwithstanding the works were finished from the formation of the world.*

(απο καταβολης κοσμου, see Heb. xi. 11. note.)

4 For he *hath spoken* somewhere *concerning* the seventh DAY *thus:* And God (κατεπαυσεν) *completely rested* on the seventh day[1] from all his works.

5 (Και, 224.) *Moreover,* in this *PSALM* again, (Ει εισελευσονται εις την καταπαυσιν μου) *They shall not enter* into my rest.[1] (See Heb. iii. 11. note 3.)

6 Seeing *then* it *remained* for some to enter *into it,* and *SEEING* they *who*

was instituted, *from the formation of the world;* consequently, the Israelites had entered into that rest before the oath was sworn.

4 That the seventh-day rest is God's rest, and that it was instituted at the creation, is evident, *For Moses hath spoken somewhere concerning the seventh-day* rest, *thus: And God completely rested on the seventh day from all his works.*

5 *Moreover in this* ninety-fifth *Psalm,* the Holy Ghost said *again* to the unbelieving Israelites in David's time who were living in Canaan, *They shall not enter into my rest.* This shews that another rest besides that in Canaan, was promised to Abraham's seed, which would be forfeited by unbelief, but be obtained by believing.

6 *Seeing then,* after the Israelites were living in Canaan, *it* still *remained for them to enter into God's*

world. God's swearing that the rebellious Israelites in the wilderness should not enter into his rest, notwithstanding the works of creation were finished and the seventh day was instituted from the beginning, is mentioned in this place to shew that the rest from which the Israelites were excluded, was not the seventh-day rest which they were then enjoying, but a future rest into which they might have entered by believing and obeying God.

Ver. 4. *God completely rested on the seventh day.* This Moses hath said, Gen. ii. 3. *And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made.* These words the apostle quotes, because they shew that the seventh-day rest is fitly called *God's rest;* and that the seventh-day rest was observed from the creation of the world.---God's resting on the seventh day, Bengelius thus explains; *Se quasi recepit in suam eternam tranquillitatem.*---God's ceasing from his works of creation, is called *God's resting from all his works,* because, according to our way of conceiving things, he had exerted an infinite force in creating this mundane system. See ver. 10. note.

Ver. 5. *They shall not enter into my rest.* These being the words of the oath, God's rest, in this verse, signifies the rest in Canaan, called *God's rest,* 1. Because, after the Israelites got possession of that country, God rested from his work of introducing them. 2. Because, they were there to observe God's Sabbaths, and to perform his worship, free from the fear of their enemies, Luke i. 68. 74.

Ver. 6.

first received the good tidings[1] *did not enter* in (δια) *on account* of unbelief:

rest through believing, *And seeing they who first received* in the wilderness *the good tidings* of the rest in Canaan, *did not enter in on account of their unbelief*, it follows, that they who receive, or have received the good tidings of the rest in the heavenly country, shall not enter into it if they do not believe.

7 (Παλιν, 267.) *Moreover, SEEING* he limiteth a certain day,[1] saying (εν, 165.) *by* David, To-day, after so long a time; as it is said, To-day, *when ye shall* hear his voice, harden not your hearts.

7 *Moreover, seeing the Holy Ghost specifieth a particular time* for entering in, *Saying* to the people by David, *To-day, so long a time after* the nation had taken possession of Canaan, *as it is written, To-day, when ye shall hear God's voice* commanding you to enter into his rest, *Harden not your hearts* against entering.

8 For, if *Joshua*[1] had *caused them to rest, he would not, after that*, have spoken of another day.

8 *For if Joshua*, by introducing the Israelites into Canaan, *had caused them to rest* according to the full meaning of God's promise, *the Holy Ghost would not after that*, in David's time, *have spoken of another day* for entering into God's rest.

9 (Αρα απολειπεται)

9 *Therefore*, seeing the Israelites

Ver. 6. *And, seeing they who first received the good tidings did not enter in on account of unbelief.* This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

Ver. 7. *Seeing he limiteth a certain day*, &c. The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall hear God's voice commanding you to enter into his rest, and by so saying, specified that very day as a time for entering, it is evident that the command to the people in the wilderness was not confined to them, but is really a command to men in every age, to enter into the rest typified by the rest in Canaan; and that neither the Israelites nor any of mankind in this life enter into the rest principally intended in the Covenant.---It is remarkable that in the course of his reasoning concerning the oath, the writer to the Hebrews hath in three instances omitted mentioning the conclusion which follows from his premises. But as this is exactly in Paul's manner, it is no inconsiderable proof of his being the author of this epistle. See Rom. v. 12. note 1.

Ver. 8. *For, if Joshua.* So Ιησους in this place, signifies, being the name given to Joshua, in the LXX. translation of the Hebrew scriptures.

Ver. 9.

Therefore a sabbatism remaineth to the people of God.[1]

10 For he *who* is entered into his rest,[1] *hath himself also rested* from his own works, (ωσπερ) *like as* God RESTED from his.

did not, in Canaan, enter fully into God's rest, *the enjoyment of another rest remaineth to the people of God*, in which they shall rest completely from all the troubles of this life.

10 *For the believer who is entered into God's rest, hath himself also rested from his own works* of trial and suffering, Rev. xiv. 13. *like as God rested from his* works of creation.

Ver. 9. *Therefore a Sabbatism remaineth to the people of God.* The apostle having established this conclusion, by just reasoning on the sayings of the Holy Ghost uttered by the mouth of David, they misrepresent the state of the Israelites under the Mosaic dispensation, who affirm, that the Jews had no knowledge of the immortality of the soul, nor of future retributions, given them in the writings of Moses. They had both discovered to them in the Covenant with Abraham, as recorded by Moses and explained by the prophets. The apostle, in his conclusion hath substituted the word σαββατισμος, *Sabbatism*, for the word καταπαυσις *Rest*, used in his premises: But both are proper, especially the word *Sabbatism* in this place, because by directing us to what is said verse 4. it sheweth the nature of that rest which remaineth to the people of God. It will resemble the rest of the Sabbath, both in its employments and enjoyments. For therein the saints shall rest from their work of trial, and from all the evils they are subject to in the present life; and shall recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy. See chap. ix. 4. note 2. at the end. To this add, that being admitted into the immediate presence of God to worship, They shall, as Doddridge observes, "pass a perpetual Sabbath, in those elevations of pure devotion which the sublimest moments of our most sacred and happy days, can teach us but imperfectly to conceive."---Here it is to be remarked that the Hebrews themselves considered the Sabbath, as an emblem of the heavenly rest: For St Paul reckons *Sabbaths*, among those Jewish institutions, which were shadows of good things to come, Col. ii. 17.

Ver. 10. *He who is entered into his rest, hath himself*, &c. God having on the seventh day, rested from his work of creation, and having on that day surveyed the whole, and found it good, by sanctifying and blessing it, he appointed men to rest on the seventh day, not only in commemoration of his having rested on that day, but to teach them, that their happiness in a future state will consist, in resting from their work of trial, and in reviewing it after it is finished. Hence, our entering into the happiness of heaven, is called in the oath, (ver. 3.) our entering into God's rest, because we enter into a happiness similar to his. And this instruction in both its parts, was of so much importance to the world, that the Israelites were settled in Canaan chiefly for the purpose of observing God's Sabbaths, Exod. xxxi. 13.---17.---From the account

11 *Wherefore, let us carefully strive* to enter into that rest, lest any *one should fall* (εν) after the same example of unbelief.[1]

12 For (ὁ λογος Θεϑ) the word of God[1] is *living*[2] and *effectual*,[3] and more *cutting* than any two-edged sword,[4] piercing even

11 *Since there remaineth such a happy rest to the people of God, Let us carefully strive to enter into that rest*, by obeying Jesus, *lest any of us should fall, after the example of the Israelites, through unbelief.*

12 *For the word of God*, the preached gospel, whereby we are now called to enter into God's rest, and are to be judged hereafter, *is a living and powerful principle, and more cutting*

account given in this verse of the rest which remaineth to the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that the rest which remaineth to the people of God is the rest of heaven; of which the seventh day rest is only an emblem.

Ver. 11. *Fall after the same example of unbelief.* The *unbelief*, here said to be the cause of mens falling under the wrath of God, is that kind of it, which respects the immortality of the soul, the reality and greatness of the joys of heaven, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous, and to inflict punishments on the wicked.---The unbelief of these great truths, revealed to us in the gospel, being the source of that wickedness which prevails among Christians, we ought carefully to cherish the faith of these things, lest by the want of a firm conviction of them, we be led to live after the manner of the wicked, and God be provoked to destroy us, by the severity of his judgments.

Ver. 12.---1. *For the word of God.* The apostle having said ver. 2. λογ@ της ακοης, *the word which they heard did not profit them, the word of God* in this verse, I think signifies *the preached gospel;* understanding thereby its doctrines, precepts, promises, and threatenings, together with those examples of the divine judgments, which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

2. *Is living.* In our common version of 1 Pet. i. 23. the word of God is said to be living. So also Christ, John vi. 63. *The words that I speak to you they are spirit, and they are life.*---Moreover in the last clause of the verse under consideration, actions are ascribed to the word of God which imply life; namely, *is a discerner of the devices and purposes of the heart.*

3. *And effectual.* Ενεργης. This efficacy is described by Paul, 2 Cor. x. 4. *The weapons of our warfare are not fleshly, but exceeding powerful for the overturning of strong holds*, &c. See also 1 Thess. ii. 13. where the word of God is said *to work effectually in them who believe.*

4. *And more cutting than any two-edged sword.* In illustration of this expression, Peirce hath cited the following verse of Phocylides:

Ὁπλον

soul and spirit,[5] and of the joints *also* and *marrows*, and is a discerner of the *devices* and *purposes* of the heart.

13 *And there is no creature unapparent* in his[1]

not into the body but into the mind, *even to the separating between both soul and spirit;* shewing which of the passions are animal, and which spiritual, *and* to the separating *of the joints also and marrows*, laying open the most concealed parts of the animal constitution, *and is a discerner of the devices and purposes of the heart.*

13 But, not to insist farther on the rule of judgment, consider the

Οπλον τοι λογος ανδρι τομωτερον εστι σιδηρου. *Reason is a weapon that penetrates deeper into a man than a sword.*---Ephes. vi. 17. We have *the sword of the Spirit*, used to denote the doctrine of the gospel; called *a sword*, because it is of great use to repel the attacks of our spiritual enemies; and *a sword of the Spirit*, because it was dictated by the Spirit of God.---Rev. i. 16. The word of God is represented as *a sharp two edged sword*, which *went out of the mouth of Christ.*---Isa. xi. 4. It is said of Christ, *He shall smite the earth with the rod of his mouth.* LXX. τω λογω τυ στοματος.

5. *Piercing even to the parting both of soul and spirit*, &c. Here the writer proceeds on the supposition that man consisteth of three parts, a body, a sensitive soul which he hath in common with the brutes, and a rational spirit. The same doctrine is espoused by Paul, 1 Thess. v. 23. See note 2. on that verse.---The power of the word of God, *in piercing to the parting both of soul and spirit and of the joints and marrows*, is understood by some, of the efficacy of the punishments, threatened in the gospel, utterly to dissolve the whole human frame.---In representing the *word* or *gospel*, as a person who shall judge the world at the last day, the apostle hath followed his master, who thus spake to the Jews, John xii. 48. *He that rejecteth me, and receiveth not my ρηματα, commands, hath one that judgeth him; the word ὁ λογος, that I have spoken, the same shall judge him in the last day.* But to raise the figure, the apostle ascribes to the word of God, *life* and *strength*, and *discernment*, and *action;* qualities highly necessary in a judge. Nor is this manner of speaking peculiar to Paul. Peter hath likewise represented the word of God, as *living, and abiding for ever*, 1 Pet. i. 23. and Plato by a like rhetorical figure, in his Crito, has personified the laws of Athens. See Rom. x. 6. note 1.

Ver. 13.---1. *In his sight.* Ενωπιον αυτυ. Here the pronoun αυτυ, *his*, is put, not for any person mentioned before in this discourse, but for *him to whom*, in the end of the verse, it is said *we must give an account;* namely to Christ.---The apostle, in what goeth before, having described Christ's character as lawgiver in the house of God, and having exhorted the unbelieving Hebrews to obey his call to enter into the heavenly country by believing on him; and shewed them the dangerous nature and fatal consequences of unbelief; in the example of the disobedience and punishment of the Israelites in the wilderness, he here

in

sight, *for* all things ARE naked and *open*[2] *to* the eyes of him, *to whom we must give an account.*[3]

14 (ουν, 262.) *Now*[1] *having* a great High-priest[2] *who hath* passed

omniscience of the Judge himself; *There is no creature unapparent in his sight, for all things,* the most secret recesses of the heart, *are stripped of every covering, both outwardly and inwardly, before the eyes of him to whom we must give an account.*

14 *Now* the unbelieving Jews, on pretence that the gospel hath neither an High-priest, nor any sacrifice for

in the conclusion of his exhortation, with great propriety, speaks of Christ in his character of Judge of the world, and sets forth his knowledge of men's most secret thoughts and actions. And by calling him, the person *to whom we must give an account*, he insinuates that he hath authority to exclude unbelievers from heaven, and power to punish them with everlasting destruction.

2. *For all things are naked and open.*---Γυμνα και τετραχηλισμενα. This is an allusion to the state, in which the sacrifices called *burnt offerings*, were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their backbone was cleft. This is the import of the original word τετραχηλισμενα. Then they were divided into quarters; so that outwardly and inwardly they were fully exposed to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burnt, ver. 8. The apostle's meaning is, that infidelity and hypocrisy, however secretly they may lurk in the mind, cannot be concealed from our Judge.

3. *To whom we must give an account.* This is the true translation of the clause; προς ον ημιν ο λογος. For the word λογος has evidently this signification, Mat. xii. 36. xviii. 23. Luke xvi. 2. Rom. xiv. 12. *So then every one of us,* λογον δωσει, *shall give an account of himself to God.*---Heb. xiii. 17. *They watch for your souls,* ως λογον αποδωσοντες, *as those who must give account.*---Others translate the clause, *of whom we speak.*

Ver. 14.---1. *Now.* So ουν must be translated here, because although the apostle has affirmed, chap. i. 3. that the Son of God *made purification of our sins by the sacrifice of himself;* and hath told us, chap. ii. 17. that he was *made like his brethren in all things that he might be a merciful and faithful High-priest;* and hath called him *the High-priest of our religion*, chap. iii. 1. he hath not hitherto attempted to prove that Jesus is really an High-priest, nor that he hath offered any sacrifice to God for the sins of men. The proof of these things he deferred till he discussed the other topics of which he proposed to treat. And having finished what he had to say concerning them, he now enters on the proof of Christ's priesthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x.

2. *Having a great High-priest.* The writer of this epistle had exhorted the unbelieving Hebrews, chap. iii. 1. to consider attentively the dignity of Christ Jesus the Apostle and High-priest of the Christian re-

through the heavens,[3] Jesus the Son of God, let us hold fast OUR *confession.* (See chap. iii. 1. note 4.)

15 For we have not an High-priest *who* cannot *sympathize with our weaknesses.*[1] But ONE WHO was *tempted in all points according to the likeness*[2] OF HIS NATURE TO OURS, without sin. Heb. ii. 17, 18.

16 Let us therefore *approach with boldness to* the

sin, urge you to return to Judaism: But as *we have a great High-priest, who hath passed through the* visible *heavens* into the true habitation of God, chap. ix. 11, 12. there to officiate for us, even *Jesus the Son of God, Let us hold fast our religion.*

15 To this constancy we Christians are encouraged, by the character of our High-priest. *For* though he be the Son of God, *we have not* in him *an High-priest who cannot sympathize with us in our weaknesses, but one* most compassionate, *who* being made flesh, *was tempted in all points, as far as the likeness of his nature to ours would admit, yet never committed any sin.*

16 *Let us, therefore,* through his mediation as our High-priest, *ap-*

ligion. Wherefore, after describing his office as God's apostle, appointed to form his new house or church, he now proceeds to treat of his office as an High-priest, for the purpose of removing that great prejudice which both Jews and Gentiles entertained against the gospel, on account of its supposed want of an High-priest, and of a sacrifice for sin.---It is to be observed, that the apostle calls *Jesus the Son of God, a great High-priest,* because in chap. i. he had proved him to be greater than the angels; and in chap. iii. 1.---4. to be worthy of more praise than Moses.

Theodoret, who hath divided this epistle into sections, begins his second section with this verse, because it introduceth a new subject. This verse, therefore, should be the beginning of chap. v. according to our division of the epistle.

3. *Who hath passed through the heavens.* So διεληλυθοτα τους ουρανους, literally signifies. The meaning is, *he hath passed through the* visible *heavens,* and entered into that place where the Deity resides, which therefore, is the *true holy place,* and is called *heaven itself,* Heb. ix. 24. See Heb. ix. 1 note 2.---Into that holy place Jesus entered, to offer the sacrifice of himself.

Ver. 15.---1. *Sympathize with our weaknesses.* The Son of God being made flesh, experienced all the miseries and temptations incident to men. Consequently he must always have a lively feeling of our infirmity. See Heb. ii. 17. note 1.

2. *Tempted in all points according to the likeness.* Κατ' ὁμοιοτητα. The likeness of our Lord's nature to ours, was not an exact likeness; for he was free from that corruption, which as the consequence of Adam's sin, has infected all mankind; as is intimated likewise in the expression, Rom. viii. 3. *sending his Son in the likeness of sinful flesh.*

throne of grace, that we may *receive* mercy, and *obtain* grace *for the purpose of seasonable help.*[1]

proach with boldness to the throne of grace on which God is seated to hear our addresses, *that we may receive pardon;* and, when tempted or persecuted, *obtain the* gracious *assistance* of his Spirit, *to help us seasonably* in such times of distress.

Ver. 16. *Seasonable help.* Εις ευκαιρον βοηθειαν. The word βοηθεια, signifies help obtained in consequence of crying aloud, or strong crying for it.

CHAPTER V.

View and Illustration of the Doctrines explained and proved in this Chapter.

THE priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle in this chapter, and what follows to the nineteenth verse of the tenth chapter, hath proposed at great length, the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical atonements and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St Paul knew that his affirmation of these matters would not be held by them as sufficient evidence.

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and in particular he is appointed to offer both gifts and sacrifices for sin, ver. 1.—Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2.—And, because he is clothed with infirmity, he must offer propitiatory sacrifice for himself, as well as for the people, ver. 3. —This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church, no man can take the dignity of an High-priest to himself, but only the person who is called to the office by

by God, like Aaron in the Jewish church, ver. 4.—So the Christ did not, by his own authority, assume the office of High-priest in the house of God; but he bestowed that dignity upon him, who declared him *His Son* by raising him from the dead, ver. 5. And who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many. Farther, that God bestowed on Messiah the office of an High-priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. *The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedec*, ver. 6.—These clear testimonies from their own scriptures, left the unbelieving Hebrews no room to doubt that Jesus of Nazareth, who by his resurrection from the dead was declared to be the *Christ the Son of God*, was by his Father's appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle shewed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an High-priest, mentioned ver. 2. namely, That he was *able to have a right measure of compassion on the ignorant and erring, because he himself also*, by living in the flesh subject to the temptations and afflictions incident to men, *was surrounded with infirmity*. In proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh, *he prayed, with strong crying and tears, to him who was able to save him from death*. The second is, That *he was delivered from fear*. These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: The other that he received help from God, ver. 7.—Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God; consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 8.—And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9.—as is plain from his being saluted by God *an High-priest after the order of Melchizedec*, on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity, recorded Psal. cx. 4. *The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec*, a *salutation* of Messiah as an High-priest, the apostle hath discovered to us a variety of important matters implied in, or connected with that memorable speech; Such as, 1. That being directed to Messiah, it was a declaration on the part of God, that he had made Jesus an High-priest, not simply

simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably.—2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. viii. 3. note 3.—This salutation, on such an occasion, being given to Messiah, in the hearing of the angelical hosts assembled around the throne of God, to do honour to him on his return from the earth, after finishing his ministrations there as a Prophet, and to witness the offering of the sacrifice of himself, as an High-priest, for the sins of the world, it was a declaration from God that he accepted that sacrifice as a sufficient atonement for the sins of the penitent; that his intercession for such, founded on the merit of that atonement, would be heard: and that God fully approved all his ministrations on earth.—4. Seeing, in the salutation, the Deity called Messiah, *a priest after the order of Melchizedec*, who was a king as well as a priest, he, by that appellation, and by placing him at his right hand, declared him to be not only an High-priest, but the Governor and Judge of the world. So that there can be no doubt of his procuring salvation for his obedient subjects, through the merit of his death as an atonement. Wherefore, those passages of Scripture in which his death is spoken of as a sacrifice for sin, being all literally meant, should by no means be considered, either as figures of speech, or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory sacrifices. See chap. ix. 18. note, and Ess. vii. Sect. 2.—Such are the important meanings comprehended in the expression, *saluted of God an High-priest, after the order of Melchizedec;* as we learn from the apostle's reasonings in the subsequent parts of this epistle.

Accordingly, that mankind may enjoy all the consolations which flow from the right apprehension and belief of the sacrifice and intercession of Christ, the apostle judged it necessary to search into the deep meaning of the oath by which God constituted Messiah *a Priest for ever after the order of Melchizedec.* And to excite the Hebrews to attend to what he was to write in chap. vii. 11.—28. concerning the import of the oath, he told them he had many things to say concerning Melchizedec, after whose order Messiah was made a Priest, by which Messiah's priesthood would be illustrated and confirmed. But he found it difficult to make them understand these things, because they were of slow apprehension in spiritual matters, ver. 11.—Wherefore, to make them more diligent, than they had hitherto been, in gaining religious knowledge, he told them plainly, their ignorance of their own Scriptures was such, that notwithstanding they ought to have been teachers of others, considering the length

of

of the time they had professed the gospel, they needed to be again taught some of the first principles of the ancient oracles of God, consequently they required to be fed with milk, and not with strong meat, ver. 12.—This, he told them, was a very imperfect state, because every one who uses *milk*; that is, who knows nothing but the obvious sense of the ancient revelations, and does not enter into their deep meaning, must be very unskilful in the doctrines of the gospel, and is a mere babe in Christianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be understood, may be likened to *strong meat*, the food of grown men, because, when rightly apprehended, they greatly strengthen mens faith, by the light which they throw on the doctrines of the gospel, ver. 14.

NEW TRANSLATION.

CHAP. V. 1 (וְאַךְ) *Now* every High-priest taken from among men, is *appointed to* PERFORM for men *the* things *pertaining* to God, that he may offer both gifts,[1] and sacrifices for sins:

2 *Being able to have a right measure of compassion*[1] on the ignorant *and*

COMMENTARY.

1 *Now*, to show that Christ is a real High-priest, I will describe the Designation, the Duties, and the Qualifications of an High-priest. *Every High-priest taken from among men, is appointed*, by persons having a right to confer the office, *to perform for men the things pertaining to* the public worship of *God*, and especially *that he may offer both free-will-offerings, and sacrifices for sins.*

2 *He must be able to have a right measure of compassion on the ignorant, and those who err* through ignorance,

Ver. 1. *Offer both gifts, and sacrifices for sins. Gifts*, or free-will-offerings, as distinguished from *sacrifices for sins*, were expressions of gratitude to God, for his goodness in the common dispensations of his providence. And because the priests offered both kinds, Paul speaks of himself as *exercising the priesthood according to the gospel*, by offering the Gentiles in an acceptable manner, through the sanctification of the Holy Ghost, Rom. xv. 16.

Ver. 2. *Able to have a right measure of compassion on the ignorant.* Beza thinks the word μετριοπαθειν signifies to feel compassion in proportion to the misery of others. But according to Estius, it signifies, *to be moderately affected*: in which sense Aristotle uses the word, when he says, a wise man ought μετριοπαθη μεν ειναι, απαθη δε μη, *to have moderate passions, but not to be without passions*, as the Stoics prescribed. The apostle's meaning is, That an high-priest, who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3

erring, because he himself also *is surrounded* with infirmity.

3 And *for that reason* he *must*, as for the people, so also for himself,[1] *offer SACRIFICES* for sins.

4 (και, 204.) *Now, AS* no *one* taketh (την τιμην) this honour *to* himself, but he who is (καλουμενος) called of God, *as Aaron* was,

5 So also *the Christ did not glorify* himself to *be* an High-priest; but he *who* said *to* him, *My Son thou art*, To-day *I have* begotten thee. (See Heb. i. 5. note 1.)

6 As *also* in another *PSALM* he saith, Thou ART a priest for ever, (κατα) *according to* the order of Melchizedec.[1]

7 (Ος, 61.) *He*[1] in the

because he himself also is clothed with infirmity, so that he will officiate for them with the greater kindness and assiduity.

6 *And because he himself is a sinner, he must, as for the people, so also for himself, offer sacrifices for sins.* (Lev. xvi. 6.)

4 *Now*, to apply these things to the Christ, I observe, First, that *as* in the gospel church, *no one can take this honourable office to himself, but he who is* thereto *called of God, as Aaron was* in the Jewish church,

5 *So also the Christ did not glorify himself, by making himself an High-priest: but he* glorified him with that office *who*, after his ascension into heaven, *said to him, My son thou art, to day I have demonstrated thee to be my Son* by raising thee from the dead. (See this argument explained in the Illustration.)

6 *As also he* glorified the Christ to be an High-priest, *who in another psalm saith* to him, *Thou art a priest for ever according to the order of Melchizedec:* Thou art a human priest, not like Aaron, but Melchizedec.

7 Secondly, as an High-priest, he

Ver. 3. *For himself offer sacrifices for sin.* From this Grotius infers, that Christ offered for himself a sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly affirmed, that Christ was absolutely free from sin, Heb. iv. 15. vii. 26, 27. ix. 14.

Ver. 6. *According to the order of Melchizedec.* Melchizedec having neither predecessor nor successor in his office, his priesthood, could not be called *an order*, if by that phrase is understood, a succession of persons executing that priesthood. Wherefore, κατα ταξιν must mean, *after the similitude of Melchizedec*, as it is expressed, chap. vii. 15. Besides, in the Syriac version κατα ταξιν in this verse, is rendered, *secundum similitudinem.*---The words of God's oath recorded, Psal. cx. 4, are very properly advanced by the apostle as a proof of Messiah's priesthood, because the Jews in general, acknowledged that David wrote the cxth Psalm by inspiration concerning the Christ. See Heb. v. 10. note.

Ver. 7.---1. *He in the days of his flesh.* The things mentioned in this verse not being applicable to Melchizedec, who is spoken of in

days of his flesh,[2] *having* offered up *both deprecations*[3] and supplications,[4] with strong crying and tears, *to* him *who* was able to save[5] him from death; and (εισακουσθεις απο της ευλαβειας) *being delivered from fear*,[6]

can commiserate the ignorant and erring. For though he be the Son of God, he was subject to the infirmity of the human nature, and particularly to the fear of death, as is plain from this, That *He in the days of his flesh having offered up both deprecations, and supplications, with strong crying* (Psal. xxii. 1.) *and tears, to him who was able to save him from death*, by raising him from the dead; *and being delivered from fear*,

in the preceding verse, Ος is not the relative but the personal pronoun, and denotes Christ who is mentioned, ver. 5. I have therefore, translated Ος by the word *He*, to lead the reader to that idea.

2. *In the days of his flesh;* that is, while he lived in the flesh on earth, subject to the infirmity of the human nature. See Ess. iv. 43.

3. *Both deprecations.* See 1 Tim. ii. 1. where δεησεις, the word used here, signifies *deprecatory prayers against evil.*

4. *And supplications.* Ικετηριας, *supplicatory prayers* for assistance.—They were said to supplicate who fell down at the feet of the persons they addressed, and took hold of their knees. *Supplications* therefore, are prayers uttered with great earnestness and humility.

5. *To him who was able to save him from death* I cannot think, with most commentators, that there is a reference here to our Lord's prayers in the garden; because, if in saying, *O my Father if it be possible let this cup pass from me*, he had prayed to be delivered from dying, the apostle could not have said, as in the common version, *He was heard in that he feared;* nor, as others translate the clause, *He was heard for his piety.* The cup which his Father gave him, whatever it was, he drank. I therefore conjecture, that the apostle, in this verse, refers to some other prayers which our Lord offered up to be saved from lying under the power of death; and I observe, that the text in the original agrees well with this conjecture. For the word σωζειν, *to save*, signifies either *to preserve* one from an evil of which he is in danger, or *to deliver* one from an evil into which he hath fallen. In this latter sense, the word is used, Matth i 21. *He shall save*, that is, deliver *his people from their sins.* So likewise in this verse, *To him who was able*, σωζειν αυτον εκ θανατου, *to deliver him out of death*, namely, by raising him from the dead. According to this meaning of his prayer, our Lord was *heard in that he feared;* or *was delivered from fear.* For in answer to his prayers, his Father assured him that he would raise him from the dead, and thereby delivered him from his fear of lying under the power of death.

6. *And being delivered from fear.* So Whitby translates the clause εισακουσθεις απο ευλαβειας; and appeals to the LXX. who used the word εισακουειν to denote *the act of delivering*, Psal. lv. 2, 3. *Attend unto me and*

8 *Although* he *was* a son, *he learned* obedience by the things which he suffered.

8 *Although he was the Son of God, he learned* how difficult *obedience* is to men, *by the things which he suffered* in the flesh while he obeyed God; and also what need men have of help, to enable them to bear their trials and sufferings.

9 And being made perfect,[1] he became *to* all

9 *And being* thus qualified to have a right measure of compassion on the

εισακουσον με απο φοβης εχθρε, *and deliver me from the voice of the enemy.* And though the word ευλαβεια translated *fear*, often denotes *religious fear*, Heb. xi. 7. it sometimes signifies *fear of any kind;* of which Beza, among other examples, gives the following one from Diphilus, quoted by Stobœus, θνητος περυκως μη ευλαβη τεθνηκεναι.---So also, Acts xxiii. 10. *The chief captain* ευλαβηθεις *fearing.*---Josh. xxii. 24. LXX. *We did this,* ενεκεν ευλαβειας, *out of fear.*--- Estius thinks the apostle here refers to our Lord's prayer on the cross; *My God,* &c ---The *fear* from which Christ was delivered, is explained in the 5th note, which see.---Some of the fathers accounted for the *fear* from which Jesus is said to have been delivered by supposing that his divinity for a season, withdrew its influence from his human nature.

Ver. 9.---1. *And being made perfect.* Τελειωθεις, Since the apostle is speaking here of Christ as an High-priest, his *being made perfect*, is his *being made a perfect*, or effectual High-priest. For τελειωσαι, τελειωσις, τελειοτης, and τελειος, denoting perfection, the kind of perfection meant by these words is, the highest degree of the qualities, which are peculiar to the person or thing which is the subject of the discourse. Thus, the sacrifice by which the high priesthood was completely conferred on Aaron, is called, Exod. xxix. 34. θυσια τελειωσεως *the sacrifice of perfection.*---Ephes. iv. 15. ανδρα τελειον *a full grown man*, Heb. ii. 10. τελειωσαι *to make the Captain of our salvation perfect through sufferings* --- Heb. vi. 1. *Leaving the principles of the doctrine of Christ, let us go on* επι τελειοτητα *to perfection*, to the right interpretation and application of the figures and prophecies of the law, which is the highest degree of Christian knowledge.---Heb. vii. 11. Ει τελειωσις, *If perfection were by the Levitical priesthood, what farther need,* &c. As men expect pardon through the sacrifices offered by their priests, *perfection*, in this passage, must signify *complete pardon*, with its concomitants, the favour of God, and eternal life.---Heb. vii 19 ουδεν γαρ ετελειωσεν ο νομος, *For the law made no one perfect;* it neither gave pardon to sinners by its sacrifices, nor did it sanctify them by its precepts.---Heb. vii. 28. *The law hath made men high-priests, who have infirmity, but the word of the oath, which was after the law*, hath constituted *the Son*, τετελειωμενον, *who is perfected for ever;* who by the excellence of his nature, and his endless life in the body, will continue for ever an effectual High-priest.---Heb. xi. 40. speaking of the departed saints, *God having foreseen some better things for us, that they without us* μη τελειωθωσι *should not be perfected;* should not be completely rewarded, by the reunion of their bodies with their souls, and by inheriting the heavenly country. See also, Heb.

them *who* obey him, (αιτιος) the author of eternal salvation;[2] (σωτηριας αιωνιε.)

10 (Προσαγορευθεις) *Being saluted*[1] *by* God, an ignorant and erring, he was *made perfect* as an High-priest; and *he became, to all who obey him, the author of eternal salvation*, by offering himself a sacrifice for their sins:

10 As is evident from his *being saluted by God*, on his return from the

xii. 23.---Luke i. 45. *Blessed is she who believed; for there shall be* τελειωσις λελαλημενοις *a performance of those things which were told her of the Lord.*---Lastly, among the Greeks, those who were completely instructed in the mysteries were called, τελειοι, *perfect men.*---From these examples *it appears* that when τελειωσαι, Exod. xxix. 9. is translated *to consecrate*, and θυσια τελειωσεως, ver. 34. is translated, *the sacrifice of consecration*, these words are rightly translated, not because their etymology leads to that signification, but because Aaron and his sons by that sacrifice were *made perfect as priests*, that is, were completely invested with the priest's office.

2. *He became to all them who obey him, the author of eternal salvation.* In this verse three things are clearly stated. First, That obedience to Christ is equally necessary to salvation, with believing on him. Secondly, That he was made perfect as an High-priest, by offering himself a sacrifice for sin, chap. viii. 3. Thirdly, That by the merit of that sacrifice, he hath obtained pardon and eternal life, for them who obey him.

Ver. 10. *Being saluted by God an High priest.* As our Lord in his conversation with the Pharisees, recorded Matth. xxii. 43, spake of it as a thing certain in itself, and universally known and acknowledged by the Jews, that David wrote the CXth Psalm by inspiration concerning *the Christ* or Messiah, the apostle was well founded in applying the whole of that Psalm to Jesus. Wherefore, having quoted the fourth verse, *Thou art a priest for ever after the order of Melchizedec*, as directed to Messiah, David's Lord, he justly termed that speech of the Deity, *a salutation* of Jesus according to the true import of the word προσαγορευθεις, which properly signifies, to address one by his name, or title, or office. Accordingly, Hesychius explains προσαγορευομαι by ασπαζομαι.---Now that the deep meaning of this salutation may be understood, I observe first, that by the testimony of the inspired writers, Jesus sat down at the right hand of God, when he returned to heaven after having finished his ministry on earth, Mark xvi. 19. Acts vii. 56. Heb. i. 3. viii. 1. 1 Pet. iii. 22. Not however immediately, but after he had offered the sacrifice of himself in heaven, by presenting his crucified body before the presence of God, Heb. i. 3. x. 10.---Secondly, I observe, that God's saluting Messiah, *a Priest after the order of Melchizedec*, being mentioned in the Psalm, after God is said to have invited him to sit at his right hand, it is reasonable to think, the salutation was given him after he had offered the sacrifice of himself, and had taken his seat at God's right hand. Considered in this order, the salutation of Jesus as a priest after the similitude of Melchizedec, was a public declaration on the part of God, that he accepted the sacrifice of

High-priest, *according to* the order of Melchizedec:

11 *Concerning* whom we have *much speech* (και, 219.) *which is difficult to be explained when spoken*,[1] *because* ye are dull of hearing.[2]

12 For *though ye* ought to *have been* teachers, *on account of the time*, ye have need *of one to* teach you again, *certain* first principles of the earth, an *High-priest according to the order of Melchizedec.*

11 *Concerning Melchizedec I have much to say*, for the illustration of Christ's priesthood, *which is difficult to be explained* when spoken; not on account of the darkness of the subject, but *because ye are of slow apprehension* in spiritual matters.

12 *For though ye ought to have been able to teach others, considering the time* ye have professed the gospel, *ye have need of one to teach you a second time, some of the fundamental principles of the*

himself, which Jesus then offered, as a sufficient atonement for the sin of the world, and approved of the whole of his ministrations on earth, and confirmed all the effects of that meritorious sacrifice. See the illustration of ver. 10.---And whereas we are informed in the Psalm, that after God invited his Son in the human nature to sit at his right hand as Governor of the world, and foretold the blessed fruits of his government, he published the oath by which he made him a Priest for ever before he sent him into the world to accomplish the salvation of mankind, and declared that he would never repent of that oath, *The Lord hath sworn and will not repent, thou art a Priest for ever, after the similitude of Melchizedec*, it was in effect a solemn publication of the method in which God would pardon sinners, and a promise that the effects of his Son's government as a King, and of his ministrations as a Priest, shall be eternal. See Heb. vi. 20. note 2.-- Moreover, as this solemn declaration of the dignity of the Son of God, as a King and a Priest for ever in the human nature, was made in the hearing of the angelical hosts, it was designed for their instruction, that they might understand their subordination to God's Son in the human nature, and pay him that homage which is due to him, as Governor of the world, and as Saviour of the human race, Philip. ii. 9, 10. Heb. i. 6.---The above explanation of the import of God's saluting Jesus a Priest for ever, is founded on the apostle's reasonings in the seventh and following chapters, where he enters into the deep meaning of the oath by which that salutation was confirmed.

The attentive reader no doubt hath remarked, that in Psal. cx. 4. the appellation given to Messiah David's Lord is, *a Priest:* and that the apostle in ver. 10. hath changed it into *an High priest.* This he hath done, not because there are other priests in the house of God over whom Jesus presides, but because the ministrations of the Levitical high-priests in the inward tabernacle, were all typical of Christ's ministrations in heaven.

2. *Dull of hearing.* The word νωθροι, signifies persons who walk tardily. Applied to the mind, it signifies persons of slow understanding; also slothful, sluggish, idle persons, Heb. vi. 12.

Ver. 12.

ciples of the oracles[1] of God, and *have* become such as have need of milk, and not of strong meat.

13 *But* every one *who uses* milk ONLY, is unskilful in the word of righteousness,[1] for he is a babe.[2]

14 But strong meat belongeth to (τελειων, see chap. v. 9. note) them *who are full grown, who by use* have their senses[1] exercised[2] to discern both

ancient *oracles of God* concerning the Christ, *and have become such as have need of* being taught *the easiest doctrines, and are not capable of* receiving *the higher parts of knowledge.*

13 *Now every one who uses milk only;* who knows nothing but the letter of the ancient revelations; *is unskilled in the doctrines of the gospel: For he is a babe* in Christianity. (See the Illustration of ver. 12, 13, 14.)

14 *But* the matters concealed under the figures and prophecies of the law, which may be called *strong meat*, because they strengthen the mind, *are fit for them who have made progress in knowledge*, and *who by practice*,

Ver. 12. *Certain first principles of the oracles of God.* Τινα τα στοιχεια της αρχης των λογιων τυ Θευ. Here τινα is not the nominative plural, as our translators supposed, but the accusative, governed by τν διδασκειν Wherefore, the literal translation of the clause is, *teach you certain elements of the beginning of the oracles of God.* For the meaning of στοιχεια, see 2 Pet. iii. 10. note 5.---*The oracles of God* are the ancient revelations contained in the writings of Moses and the prophets, Rom. iii. 2. Some of the first principles of these oracles, the apostle had formerly explained to the Hebrews. But being blinded by the doctrine of the scribes, they had not understood his explications, or they had forgotten them; and so needed to be taught these first principles, a second time.

Ver. 13.---1. *Unskilful in the word of righteousness.* The apostle calls the gospel *the word of righteousness*, because therein is revealed the *righteousness of God by faith.* But Peirce, by *the word of righteousness*, understands those passages in the Old Testament, which describe the righteousness of faith, or the way of the justification of sinners by faith; and which are quoted in the epistles to the Romans, chap. x. 6, 7, 8. and to the Galatians, chap. iii. 24.

2. *For he is a babe.* The apostle compared the Hebrews to babes, not on account of their innocence, simplicity, and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame. In this sense, the word νηπιοι, is used, 1 Cor. iii. 1.---3. as it is likewise, Gal. iv. 3. to denote the Jews living under the institutions of Moses.

Ver. 14.---1. *Have their senses.* The word αισθητηρια, properly signifies the organs of sense, the *eyes, ears, &c.* Here it denotes, the inward senses; thes senses of the mind.

2. *Exercised.* Γεγυμνασμενα. See chap. xii. 11. note 2. This metaphor is borrowed from the Athletes, who by often exercising themselves

good and evil. (Deut. i. 39. Isa. vii. 15, 16.)	*have the faculties of their mind accustomed to discern both truth and falsehood.*

selves in the mock fight, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true doctrine from that which is false. These spiritual faculties, the apostle calls *senses*, because he had been speaking of *babes*, who being unexperienced, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

CHAPTER VI.

View and Illustration of the Matters contained in this Chapter.

ALTHOUGH in the latter verses of the preceding chapter the apostle had reproved the Hebrews for their ignorance of the first principles of the oracles, or ancient revelations of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2.—And, because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of these writings, if God permitted him to do it, by preserving them from apostatizing till they should have an opportunity to read and consider this letter, ver. 3.—In the mean time to make them sensible of their danger, and to rouse their attention to those discoveries of the hidden meaning of the ancient oracles which he was about to make to them, he shewed them the pernicious nature of apostasy, and the severe punishment to which apostates are doomed, ver. 4—8.—Lest, however, his reprehension of the Hebrews, and his anxiety to preserve them from apostasy, might have led them to think he suspected they were going to renounce the gospel, he mitigated the severity of his reproof by telling them, He hoped better things of them, and things connected with salvation, ver. 9.—founding his hope on the righteousness of God, who would not forget those works of love which, with so much labour and danger, they had perform-

ed, and were still performing, to the persecuted disciples of Christ in Judea; nor withhold from them the aids of his grace necessary to their perseverance, ver. 10.—Nevertheless he earnestly besought them to shew the same diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11.—and not to be slothful in the work of their salvation, but to imitate the converted Gentiles, who through faith in Christ and patience under persecution, were inheriting, in the Christian church, the blessings promised to the seed of Abraham, in the covenant which God made to that father of believers, ver. 12.

Having affirmed, that the converted Gentiles in the Christian church were inheriting the promises in the covenant with Abraham, the apostle, to carry the Hebrews on to perfection, took occasion to enter into the deep meaning of that ancient oracle. And first of all, by his account of God's covenant with Abraham, it appears that the blessings promised in it, although expressed in types and figures, are the very blessings which are plainly promised in the gospel. Moreover, his care in this particular, hath been of no small use in silencing the adversaries of revelation. For by rightly explaining the covenant with Abraham, the apostle hath demonstrated, that the method of salvation by faith, the resurrection of believers from the dead, the general judgment, and the rewards and punishments of a future state, were all made known to the patriarchs and to the Jews, in that greatest of all the ancient oracles of God.

God's covenant with Abraham is often mentioned by Moses. But the fullest account of it is that which he hath recorded, Gen. xvii. 4.—8. where all the articles of it are related at large. The apostle, however, did not on this occasion call the attention of the Hebrews to that complete account, but to one more shortly expressed, which he says was confirmed with an oath. His words are; *When God made promise to Abraham, because he could swear by no one greater, he sware by himself, Saying, In blessing I will bless thee, and in multiplying I will multiply thee.* This account of the covenant is evidently that recorded, Gen. xxii. 15. —18. where we are told that God spake these things to Abraham, after he had laid Isaac on the altar with an intention to sacrifice him. For, in no other passage of the writings of Moses, is God said to have confirmed any part of his covenant with Abraham by an oath, ver. 13, 14.—Concerning the promise, *In blessing I will bless thee*, it is to be remembered, that in the third and fourth chapters of this epistle, the apostle by a deep train of reasoning hath shewed, that in the covenant God promised to Abraham and to his seed, a rest not only in the earthly Canaan but in an heavenly country also, of which Canaan was a type. But if Abraham and his seed were to be rewarded with the in-

heritance of heaven, it certainly implieth that they were to be blessed with having their faith counted to them for righteousness. Wherefore it was not necessary that the apostle should enter more particularly into the meaning of the promise, *In blessing I will bless thee.*—But for the illustration of the promise, *In multiplying I will multiply thee*, he observed, that Abraham, after having patiently waited many years for its accomplishment, at length obtained it; namely by the birth of Isaac. Nor was it necessary to say any thing more for the illustration of that promise; because, by leading the Hebrews to recollect the supernatural procreation of Isaac, they were taught that Abraham was to have a numerous seed by faith, as well as a numerous seed by natural descent. The reason is, the supernatural procreation of Isaac was both an emblem and a pledge, that the power of God would be exerted in making Abraham the father of many nations, by producing in them the same spirit of faith with his; by the participation of which they would be more truly his children, than those whose relation to him was constituted merely by natural descent, ver. 15.

Farther, it is necessary to remark, that the apostle's design in mentioning the two promises which we have been considering, was not to give a full explanation of them, but that he might have an opportunity of declaring what God's intention was in confirming these promises with an oath, ver. 16.—Namely, to shew to Abraham's seed by faith, whom the apostle calls *the heirs*, the immutability of his purpose to bless them by counting their faith to them for righteousness, and by bestowing on them the inheritance of the heavenly country, ver. 17.—that by two immutable things, the promise and the oath of God, in either of which it was impossible for him to lie, the heirs who, by the covenant made with mankind after the fall, have escaped from the curse of the law to lay hold on the hope of pardon and eternal life set before them, might have strong consolation under the convictions of sin and the fears of punishment, ver. 18.—This hope, the apostle assures us, believers of all nations have in every age of the world, as Abraham's seed, for an anchor of the soul firmly fixed in heaven, called *the place within the vail*, because that place of the Mosaic tabernacle represented heaven, ver. 19.—Lastly, to shew that the great blessings of pardon and eternal life promised in the covenant, are bestowed on the heirs through Christ, Abraham's seed, the apostle told the Hebrews that Jesus, as our forerunner, hath gone into heaven there to plant our hope of these blessings, on the sure ground of that effectual and acceptable atonement which he made for the sin of the world by his death: And, that he was well qualified to perform such a service for us, because by the oath of God, being made an High-priest after the order of Melchizèdec, he was commissioned to enter into the holy place

where the Deity manifests his presence, to make that effectual atonement for believers which God himself hath prescribed, ver. 20.

The intelligent reader, no doubt, hath observed that the discourse in this chapter, is a proper sequel to the discourses concerning the sin and punishment of the rebellious Israelites in the wilderness, and concerning the rest which remaineth to believers the true people of God, delivered in the preceding third and fourth chapters of this epistle. And that the three discourses taken together, contain such an explanation of the covenant with Abraham, as leaves us no room to doubt, that therein the principal articles of the gospel revelation were preached to Abraham and to the Jews, as the apostle Paul indeed hath expressly affirmed Gal. iii. 8. Heb. iv. 2. The covenant with Abraham, therefore, may with great propriety be termed, *The gospel of the Patriarchs and of the Jews.*

NEW TRANSLATION.

CHAP. VI. 1 *Wherefore*, dismissing the *discourse* (Ess. iv. 60. 2.) *of the principles of Christ*,[1] Let us *proceed to* perfection,[2] not laying (παλιν, 270.) *a second time* the foundation of repentance

COMMENTARY.

1 *Wherefore*, since ye ought by this time to have been capable of strong food, *dismissing the discourse concerning the principles of the Christian doctrine*, as contained in the ancient revelations, *let us proceed to* the deep meaning of these revelations, and of the figures and prophecies in the law,

Ver. 1.—1. *The discourse of the principles of Christ.* So τον της αρχης τυ Χριστυ λογον, must be translated here, being parallel to Στοιχειω της αρχης των λογιων τυ Θευ chap. v. 12. For I take τον της αρχης λογον; literally, *the discourse of the beginning*, in this, to be the same in sense with στοιχεια της αρχης, *the first elements, or principles*, in that verse: And I agree with Peirce in thinking *the principles of Christ*, mean the principles of the doctrine of Christ as contained in the writings of Moses and the prophets. Accordingly the Christian doctrines, mentioned in this and the following verse, are all taught in the Jewish scriptures.

2. *Let us proceed to perfection.* The apostle calls the knowledge of the doctrines and promises of the gospel as typically set forth in the covenant with Abraham, and darkly expressed in the figures and prophecies of the law, τελειοτης, *perfection*, either in allusion to the Greeks, who termed the complete knowledge of their mysteries, τελειοτης, and τελειωσις, *perfection*; or, in allusion to what he had said, chap v. 14. That strong meat belonged to τελειων, full grown men. If the last mentioned is the allusion, the writer's meaning is, that he would proceed to treat of those hidden doctrines of religion contained in the ancient oracles, which when rightly understood, have as great an influence in strengthening the faculties of the mind, as strong meat hath in invigorating

from dead works,[3] and of faith towards God,[4]

which is the *perfection* of Christian knowledge, *not explaining a second time the fundamental principles of repentance from works which merit death; and of faith in God;*

2 Of the doctrine of baptisms,[1] and of laying on of hands,[2] and of resurrection of the dead,[3] and of eternal judgment.[4]

2 *Of the doctrine of baptisms*, as emblematical of that purity of mind which the worshippers of God ought to possess; *and of the laying on of hands* on the sacrifices, as an acknowledgment that the offerer deserved death for his sins; *and of the resurrection of the dead; and of the eternal judgment*, so called because its sentences will never be reversed.

invigorating the bodily powers of full grown men. See chap. v. 9. note 1.

3. *The foundation of repentance from dead works.*---In the expression, *repentance from dead works*, it is insinuated, that true repentance consisteth in turning from dead works. Now as the necessity of repentance in order to forgiveness, was taught by Moses, and more especially by the prophets, it is termed *the foundation of repentance*, and is justly reckoned one of the Christian principles taught in the ancient oracles.

4. *And of faith towards God.* As the apostle is speaking of the Christian doctrines taught in the ancient oracles, he mentions *faith in God* rather than faith in Christ, because it was more directly enjoined in these oracles than faith in Christ, as is plain from our Lord's saying to his apostles, *Ye believe in God, believe also in me.*

Ver. 2.---1. *Of the doctrine of baptisms.* In the Levitical ritual many *baptisms*, or immersions of the body in water, were enjoined as emblematical of that purity of mind which is necessary to the worshipping of God acceptably. The same doctrine being emblematically inculcated by the Christian baptism, the baptisms enjoined in the law may justly be reckoned Christian principles. See Heb. x. 22. Besides, the baptism which the Spirit foretold, Joel ii. 28. was a Christian principle.

2. *And of laying on of hands.* Peirce is of opinion, that it refers to the laying of the offerer's hands on the head of the sin-offerings, in token that he laid his sins on the animal which was to be sacrificed, and that he expected to be pardoned through the atonement to be made by that sacrifice.---But I rather think, the person who brought a sacrifice to the altar, by laying his hands on its head confessed himself a sinner, who for his transgressions deserved to be put to death like the animal to be sacrificed, but who hoped to be pardoned through the atonement to be made by that offering. Wherefore, the laying on of hands on the head of the sin offering, was the same with the confession of sins enjoined in the gospel as necessary to the obtaining of pardon.

1 3. *And*

3 And this *we will* do if God permit.

4 For IT IS impossible to *renew again*[1] *by repentance*, those who *have been* once enlightened,[2] and have tasted (see chap. ii. 9. note 2.) of the heavenly gift,[3] and *have been*

3 *And this more perfect instruction I will give you, if God permit*, by preserving you from apostatizing, till ye have an opportunity to read and consider this letter.

4 *For it is impossible* for us *to restore a second time by repentance, those who have been once enlightened* by believing the gospel, *and have tasted of the heavenly gift* of freedom from the yoke of the law of Moses, and from the grievous superstitions of heathen-

3. *And of resurrection of the dead.* The resurrection of the dead was taught in the covenant with Abraham and in the revelations made to the prophets; as was shewed in Ess. v. section 1. No. 2. which see.

4. *And of eternal judgment.* The apostle Jude in ver. 14, 15. of his epistle, informs us that Enoch prophesied of the general judgment of the world. The other prophets likewise foretold the same grand event, particularly Daniel, chap. xii. 2.

Ver. 4.---1. *For it is impossible to renew again by repentance.* The learned reader knows, that τους φωτισθεντας, with the other accusatives in this and the following 5th verse, are all governed by the verb ανακαινιζειν, in the beginning of ver. 6. and that to render the translation of this passage exact, the word in our language answering to ανακαινιζειν, must be placed, as I have done, before these accusatives. Ανακαινιζειν εις μετανοιαν, is the same form of expression as ανακαινουμενον εις επιγνωσιν, Col. iii. 10. *renewed by knowledge.* And both expressions are formed on the idea, that persons converted to Christianity, become *new men*, or *new creatures.* The apostle does not mean, that it is impossible for God to renew a second time by repentance an apostate, but that it is impossible for the ministers of Christ to convert a second time to the faith of the gospel one, who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

2. *Who have been once enlightened.* Φωτισθεντας. We have this word, Heb. x. 32. where it is used to denote persons said ver. 26. to have *received the knowledge of the truth.* It is used in the same sense, Ephes. i. 18. iii. 9. as is φωτισμῳ likewise, 2 Cor. iv. 4. 6.---The ancient fathers called *baptism*, φωτισμος, *illumination.* But that does not seem to be the meaning of the word here.

3. *And have tasted of the heavenly gift.* Our Lord called himself, John vi. 51. *The living bread which came down from heaven*, not on account of his doctrine only, but on account of all the other blessings which he came down to dispense to men. Hence, Peter speaks of

made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers[1] of *the age which was* to come,

6 (Και, 211.) *and yet have fallen* away;[1] *cruci-*

ism, which is bestowed on Jews and Gentiles under the gospel, *and have been made partakers* of the gifts *of the Holy Ghost* at their baptism,

5 *And have perceived the excellence of the word of God;* the doctrines and promises of the gospel; *and* have *seen the efficacy of the powers of the gospel dispensation*, in reforming sinners,

6 *And yet have renounced the gospel*, in the imagination that Jesus was

tasting that the Lord is gracious, 1 Pet. ii. 3. Wherefore, *the heavenly gift* as distinguished from the other spiritual blessings here mentioned, may be that described in the commentary.---By *tasting the heavenly gift*, Bengelius understands men's partaking of the Lord's supper.

Ver. 5. *And the powers.* The word Δυναμεις, often denotes those miraculous powers, which were bestowed on the first Christians for the confirmation of the gospel, and to enable them to edify each other in their religious assemblies. But as the gifts of the Holy Ghost are mentioned in the preceding verse, I think the word δυναμεις in this verse, denotes the efficacy of the ordinances of religion dispensed in the Christian church for converting sinners, called *the age to come*, in conformity to the phraseology of the Jews who termed the age of Messiah, *the age to come.*---See Isa. ix. 6. where the Hebrew phrase, which in our English Bible is translated, *the everlasting Father*, is rendered by the LXX. Πατηρ τ μελλοντος αιωνος, *the Father of the age to come.*

Ver. 6.---1. *And yet have fallen away.* The verbs φωτισθεντας, γευσαμενους, and γενηθεντας, being aorists, are rightly rendered by our translators in the past time: *Who were enlightened, have tasted, were made partakers.* Wherefore, παραπεσοντας, being an aorist ought likewise to have been translated in the past time *have fallen away.* Nevertheless our translators, following Beza, who without any authority from ancient MSS. hath inserted in his version the word *Si, If*, have rendered this clause, *If they fall away;* that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the scriptures, for the sake of any favourite doctrine, I have translated παραπεσοντας, in the past time, *Have fallen away*, according to the true import of the word as standing in connection with the other aorists in the preceding verses. Farther, as παραπεσοντας, is put in opposition to what goes before in the 4th and 5th verses, the conjunction και, with which it is introduced, must here have its adversative signification exemplified, Ess. iv. 211. *And yet have fallen* away.---Wall in his note on this verse saith, *I know of none but Beza whom the English translators could follow.* The Vulgate hath, *Et prolapsi sunt:* The Syriac, *Qui rursum peccaverunt:* Castalia, *Et tamen relabuntur.*---The word παραπεσοντας, literally signifies, *have fallen down.* But it is rightly translated, *have fallen away*, because the apostle is speaking not of any common lapse, but of apostasy from

fying again in themselves,[2] and *making a public example* (for this translation of παραδειγματιζοντας see Matt. i. 19.) *of the Son of God.*

justly punished with death as an impostor, *crucifying a second time in their own mind, and making a public example of the Son of God,* by inwardly approving of and consenting to his punishment.

from the Christian faith. See Heb. x. 29. where a farther display of the evil of apostasy is made.

Peirce in his note on this verse saith, "The reason why our author "speaks so severely of such apostates may be taken, partly from the "nature of the evidence which they rejected. The fullest and clearest "evidence which God ever designed to give of the truth of Christi- "anity, was these miraculous operations of the Spirit: and when men "were not only eye-witnesses of these miracles, but were likewise them- "selves empowered to work them, and yet after all rejected this evi- "dence, they could have no farther or higher evidence whereby they "should be convinced; so that their case must in that respect appear "desperate. This may be partly owing to their putting themselves "out of the way of conviction. If they could not see enough to settle "them in the profession of the Christian religion, while they made a "profession of it, much less were they like to meet with any thing new "to convince and reclaim them, when they had taken up an opposite "profession, and joined themselves with the inveterate enemies of "Christianity. And finally, this may be resolved into the righteous "judgment of God, &c."

2. *Crucifying again in themselves.* Raphelius and Alberti have shewed that the word ανασταυρουντας sometimes signifies to *crucify* simply. But I prefer the common translation of the word as more agreeable to the context.---Apostates are said to *crucify in their own mind the Son of God, a second time,* and to *expose him to infamy,* because by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they shewed that they would have joined his persecutors in putting him to death, if they had had an opportunity to do it.--- On the authority of this text chiefly, the Novatians excluded from their communion those who in the time of the Diocletian persecution delivered up their copies of the scriptures, and renounced the profession of the gospel. But the character and circumstances of the apostates, of whom the apostle speaks, were very different from the character and circumstances of the apostates in the Diocletian persecution. The Hebrew apostates had seen the miracles of Jesus and his apostles, and had been themselves partakers of the Holy Ghost, and thereby had been *enlightened,* or persuaded to embrace the gospel: Yet through the influence of their passions and lusts, they had lost their conviction of its divine original, and had returned to Judaism; and to vindicate themselves had spoken of Jesus as an impostor, who was justly put to death for his crimes. Persons acting in that manner, in opposition to all the evidences of the gospel, could not in the ordinary course of things, be converted a second time to the Christian faith, because no farther evidence could be offered to them. Besides, their apostasy proceeding from the corruption

7 For the *land* which drinketh in the rain, *which often cometh* upon it, and bringeth forth herbs *fit* for them by whom it is *cultivated*, receiveth a blessing from God.

7 In giving up such wilful sinners as incorrigible, we act as men do in cultivating their fields. *For the land which drinketh in the rain, which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated*, continueth *to* be cultivated, and *receiveth a blessing from God.* (See ver. 8. note 2. toward the end.)

8 But that which *produceth* thorns and briars is *reprobated*, and *nigh to a curse:*[1] whose end is to be burned.[2]

8 *But that which*, being duly cultivated and watered, *produceth* only *thorns and briars, is reprobated* by the husbandman as not worthy of culture, *and soon will fall under the curse, and in the end will be burnt* up with drought.

9 But beloved, we are persuaded better[1] things of you, *even* things *which are connected with* salva-

9 *But beloved, we are persuaded better fruits* than those of apostasy, *will be produced by you, even such a firm adherence to the gospel, as is con-*

corruption of their heart, was *wilful*, Heb. x. 26.---The case of the apostates in the Diocletian persecution, was very different. Through fear of torture, they had delivered up the scriptures, in token of their renouncing Christianity. Yet being convinced of its truth, they were still Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case as in the case of the others, which made it impossible for the ministers of Christ to persuade them to repent. The Novatians therefore shewed great ignorance, as well as great uncharitableness, in contending that the apostle had declared the repentance of such persons impossible; and that for their sin, as for the sin of those mentioned, Heb. x. 29. no atonement was provided in the gospel.

Ver. 8.---1. *Is nigh to a curse.* As in *the blessing* mentioned ver. 7. there is an allusion to the primitive blessing, whereby the earth was rendered fruitful, (Gen. i. 11.) So *in the curse* here mentioned, there is an allusion to the curse pronounced on the earth, after the fall, Gen. iii. 17.

2. *Whose end is to be burned.* A principal part of the eastern agriculture, consists in leading rills of water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up is altogether sterile. The apostle's meaning is, that as land which is unfruitful under every method of culture, will at length be deserted by the husbandman, and burnt up with drought; so those who apostatize from the gospel, after having believed it to be from God on the evidence mentioned, ver. 4, 5. will be justly given up by *by God and man* as incorrigible.

Ver. 9.---1. *We are persuaded better things of you.* This, as Peirce observes,

tion,[2] though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 *Yet we earnestly* desire *every* one of you, to shew the same diligence, *in order* to the full assurance of *OUR* hope, to the end:

12 That ye *may not* be slothful, (chap. v. 11. note 2.) but *imitators* of them who through faith and patience (κληρονομουντων) *are inheriting*[1] the promises.

nected with salvation, though we thus speak to put you on your guard.

10 *For God*, who hath promised to assist his sincere servants in time of temptation, *is not unrighteous to forget*, either his own promise or *the laborious* and dangerous *work* by *which ye shewed your love to him, when ye assisted* and comforted *the* persecuted *disciples* of Christ in Judea, *and do* still *assist them.*

11 *Yet we earnestly desire every one of you, to shew the same diligence* as formerly in assisting and comforting your brethren, *in order that my hope* concerning your perseverance in the faith of the gospel, *may continue to the end* of your lives.

12 This I desire, *that ye may not be sluggards, but imitators of the believing Gentiles* in their good works, *who through faith* in Christ, *and patience* under persecution, *are*, as Abraham's spiritual seed, now *inheriting the promises* in the gospel church.

observes, is exactly in St Paul's manner of softening the harsh things he found himself obliged to write. See 2 Thess. ii. 13. Ephes. iv. 20.

2. *Which are connected with salvation.* So the words και εχομενα σωτηριας signify, as Elsner hath shewed. See Parkhurst.

Ver. 12. *Are inheriting the promises.* The promises made to Abraham and to his seed, were, 1. That Abraham should have a numerous seed by faith, as well as by natural descent.---2. That God would be a God to him and to his seed in their generations, by being the object of their worship and their protector.---3. That he would give them the everlasting possession of Canaan.---4. That he would bless all the nations of the earth in him: that is, bless believers of all nations, in the manner he was to bless him, by counting their faith for righteousness. ---5. That he would thus bless the nations through Christ Abraham's seed.---6. That through Christ, likewise, he would bless the nations with the gospel revelation.---See Ess. v. Sect 4, 5. and 6.---Four of these promises the believing Gentiles were inheriting, at the time the apostle wrote this letter. For, 1. They were become Abraham's seed by faith.---2. God was become the object of their worship and their protector.---3. They were enjoying the knowledge of God in the gospel church, and the gifts of the Spirit, Gal. iii.---4. All these blessing were bestowed on them through Christ.---The other promises none of Abraham's spiritual seed, not even the Old Testament saints, were inherit-

ing

13 For when God made promise to Abraham, (επει) *since* he could swear by (κατ' ουδενος) no *one* greater, he sware by himself,[1]

13 I say the believing Gentiles, who without doubt are heirs of the promises equally with the Jews; *For when God made the promises to Abraham*, after he had offered up Isaac, *since he could swear by no one greater, he sware by himself*,

14 Saying, Surely blessing I will bless thee, [1] and multiplying I will multiply thee.[2] (See Ess. vi. sect. 2. No. 3, 4.)

14 *Saying, Surely I will greatly bless thee*, by counting thy faith for righteousness; *and I will greatly multiply thee*, by giving thee a numerous spiritual seed, whose faith I will in like manner count to them for righteousness.

ing. None of them had attained to the possession of the heavenly country, typified by Canaan. Nor was the faith of any of them actually counted to them for righteousness. These blessings can only be obtained after the resurrection and general judgment. Heb. xi. 39, 40. ---By observing that the believing Gentiles *were actually inheriting the promises*, that is, were enjoying, in the Christian church, the four promised blessings above mentioned, the apostle appealed to an undeniable fact in proof that the believing Gentiles, equally with the believing Jews, were heirs of the promises made to Abraham and to his seed. Withal, to give the Gentiles the greater assurance of this, he shewed them in what follows, that all the promises of the covenant were unalterably confirmed to them by the oath which God sware to Abraham, after he had lifted up Isaac upon the altar.

Ver. 13. *For when God made promise to Abraham---he sware by himself.* The promise referred to here, is that which God made to Abraham after he had lifted up Isaac on the altar, Gen. xxii. 16, 17. For on no other occasion did God confirm any promise to Abraham with an oath; as was observed in the illustration prefixed to this chapter.

Ver. 14.---1. *Saying, surely blessing I will bless thee.* The blessing promised to Abraham on this occasion, was not only that his faith should be counted to him for righteousness, but that the faith of his spiritual seed should likewise be counted to them for righteousness, as is evident from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.* See this more fully explained, Ess. v. Sect. 6.

2. *And multiplying I will multiply thee.* In the oath, the expression is, *I will multiply thy seed*: but the meaning is the same. For, Abraham could be multiplied only by the multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual seed.---The apostle quotes only the first words of the oath: but his reasoning is founded on the whole: and particularly on the promise, Gen. xxii. 18. *And in thy seed all the nations of the earth shall be blessed.*

15 And so, *having* patiently *waited*, he obtained the promise.[1]

15 *And so having* for many years *patiently waited, Abraham,* in the supernatural birth of Isaac, *obtained* the beginning of the accomplishment of *the promise* concerning his numerous seed.

16 (Γαρ) For men verily swear by the greater: and an oath (εις, 147.) for confirmation[1] IS to them an end of all (αντιλογιας) *contradiction.*

16 *For men verily swear by greater persons* than themselves, whose vengeance they imprecate if they swear falsely: *And so an oath for the confirmation* of any doubtful matter, *is held by them* a proper method of *ending all contradiction.*

17 (Εν ῳ) *Therefore,*[1] God willing more abundantly to shew *to* the heirs of promise the immutability (της βουλης) of his *purpose,* (εμεσιτευσεν ὁρκῳ) confirmed IT with an oath:[2]

17 *Therefore,* in accommodation to the sentiments of men, *God willing more fully to shew to* all in every age and nation who are *the heirs of promise, the immutability of his purpose* to count their faith for righteousness, and to bestow on them the inheritance of the heavenly country, *confirmed* the declaration of *his purpose with an oath:*

sed. They shall be blessed, by having their faith counted for righteousness, through thy seed Christ. See Ess. v. Sect. 6.

Ver. 15. *And so having patiently waited he obtained the promise.* Here, by an usual figure of speech, *the promise* is put *for the thing promised.* For the promise itself Abraham obtained when God sware to him, *Surely blessing I will bless thee, and multiplying I will multiply thee,* ver. 14.---In the birth of Isaac, Abraham obtained the beginning of the accomplishment of God's promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed. Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration of ver. 15.

Ver. 16. *An oath for confirmation,* &c. This observation teaches us that both promissory oaths concerning things lawful and in our power, and oaths for the confirmation of things doubtful, when required by proper authority and taken religiously, are allowable under the gospel.

Ver. 17.---1. *Therefore.* Theophylact saith εν ῳ. is equivalent to διο, or δια τουτο *therefore.* Accordingly the Syriac hath here, *Quapropter;* and Castalio, *Itaque.*

2. *Confirmed it with an oath.* The Vulgate, which is followed by Castalio,

18 That by two immutable things, in which IT WAS impossible for God to lie, *WE* might have *strong* consolation, who have fled *away to* lay hold *on* the hope set before *US*,

18 *That by two immutable things*, the promise and the oath of God, *in which it was impossible for God to lie, we might have strong consolation* under the convictions of sin, and the terrors of punishment, *who have fled away* from the curse of the law, like the manslayer from the avenger, *to lay hold on the hope* of pardon *set before us* in the promise confirmed by God's oath;

19 Which *we* have as an anchor of the soul, both sure and stedfast, (και, 207.) *because fixed into the PLACE* within the vail,

19 *Which* hope *we have as an anchor, to which our soul is fastened* in this stormy sea of life; *both strong and stedfast, because fixed into the place within the vail;* that is, into heaven, whither we shall be drawn, by this anchor, as ships are drawn to the place where their anchors are fixed;

20 *Where a forerunner*[1] *hath entered on our account*, EVEN Jesus,[2] made an High-priest for ever,

20 *Into which place a forerunner hath entered on our account*, to fix our hope of pardon and eternal life as an anchor, *even Jesus*, who being *made*

Castalio, translates εμεσιτευσεν ὁρκω, *interposuit jusjurandum*. But as the expression is ὁρκω, and not ὁρκου, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, *He interposed himself by an oath;* with which Peirce saith, the Italian, French, and Low Dutch translations agree.---Beza hath, *fidejussit jurejurando, he undertook for it by an oath.*---Syriac, *obstrinxit cum juramento.* Tremellius the margin of his translation of the Syriac, hath, ad verbum, *Ligavit quasi fascia.*---Peirce, *he placed his counsel* or promise *in the middle of an oath.*---But as none of these translations corresponds to the words of the original, I think its meaning is better represented in our English translation which I have adopted; He *confirmed it with an oath:* For εμεσιτευσεν ὁρκω, literally signifies, *He mediatored it with an oath:* He made an oath the *mediator*, *surety*, or *ratifier* of his counsel. This sense of the word εμεσιτευσεν, merits attention, because it suggests a fine interpretation of chap. ix. 15. which see in note 2. on that verse.

Ver 20.---1. *Where a forerunner hath entered on our account.* Προδρομος. *A forerunner* is one who goes before, to do some service for another who is to follow: in which sense also, the Latin word *antecursor* is used: Cæs. Bel. lib. i. 16. Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn.

2. *Even Jesus.* Jesus is called *our forerunner*, first because he is gone before us into heaven, to open it to us by the sacrifice of himself, and to plant our hope of eternal life there, as an anchor of the soul. Secondly, because having opened heaven, he remains there as the High-priest of that holy place, to introduce all believers into the presence of

according to the order of Melchizedec.	*an High-priest for ever like Melchizedec*, can procure pardon for us as a priest, and save us eternally through his power as a king.

God. This shews in what sense Jesus is *an High priest for ever*. He is so, not by offering sacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34. note 3. and by introducing them into the presence of God by the merit of the one sacrifice of himself, which he offered to God without spot in heaven.

CHAPTER VII.

View and Illustration of the Facts and Reasonings in this Chapter.

IN the preceding chapter, the apostle proposed to go on with the Hebrews to the perfection of Christian knowledge as exhibited in the ancient oracles of God; and accordingly in part he executed his purpose by shewing them, That in the covenant with Abraham God promised him a numerous seed, both by natural descent and by faith; that he promised to bless him and his seed by faith, with the pardon of their sins, and with the inheritance of that heavenly country of which Canaan was the type; that he confirmed these promises with an oath, to shew the immutability of his purpose to bestow on them the promised blessings; and, that their hope of these blessings was firmly fixed in heaven, as an anchor of the soul, by Jesus, who had entered heaven for that purpose, being made, by the oath of God, an High-priest for ever, according to the similitude of Melchizedec. To this oath the apostle had appealed, chap. v. 6. in proof that Jesus is a real High-priest; but its import he did not then fully explain. Wherefore, in the last verse of chap. vi. having mentioned a second time, that Jesus was made an High-priest, according to the similitude of Melchizedec, he, in this viith chapter, for the purpose of proceeding with the Hebrews still farther on towards the perfection of Christian knowledge, searched into the deep meaning of the oath, recorded Psal. cx. 4. *The Lord hath sworn and will not repent, Thou art a priest for ever according to the order of Melchizedec*; and by accurately examining the particulars concerning Melchizedec related in the Mosaic history, he shewed, that Melchizedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made *an High-priest for ever according to the similitude of Melchizedec*, exerciseth a priesthood more acceptable to God, and more effectual for procuring

curing the pardon of sin, than the priesthood which the sons of Aaron exercised under the law.

The first particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec was *a priest of the Most High God.* This implies, that he was appointed to the office in such a public manner, that all the worshippers of the true God in Canaan knew him to be a priest of the Most High God. And seeing, at that time, there was no visible church of God erected in which Melchizedec could officiate, his designation to the priest's office by God, authorized him to officiate for all the worshippers of the true God every where who applied to him. In this respect, therefore, Melchizedec was a greater priest than Aaron, and than any of his sons; their priesthood being confined to the single nation of the Israelites. —The second particular mentioned by Moses, and referred to by the apostle, is, That Melchizedec was *a King* as well as a priest; so had authority to make laws for regulating the morals of the people, for whom he officiated as a priest, and power to punish them for their faults. Accordingly, by the righteous exercise of his power as a king, he trained his people to virtue so successfully, that by his neighbours he himself was called *Melchizedec* which signifies *King of righteousness*, and the city in which his people lived, was, on account of their virtuous and peaceable disposition, called *Salem;* which signifies *Peace.*—Whereas the sons of Aaron, being simply priests, had no authority to make laws, nor power to correct the vices of the Israelites, for whom they officiated. Besides, many of them, instead of being righteous, were persons of a vicious and turbulent disposition, ver. 2.—The third particular concerning Melchizedec which the apostle taketh notice of, is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moses. From this it follows, that Melchizedec did not derive, either his priesthood, or his fitness for the priesthood, from his parents, but had the office conferred on him by God on account of the excellence of his character.—It was otherwise with the Levitical priests: For although Aaron himself was specially called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descending in a right manner from parents who were priests, Levit. xxi. 7. 14. and by their being free from bodily imperfections, Levit. xxi. 17,—21.—The fourth particular concerning Melchizedec taken notice of by the apostle, is, That in the account given of him by Moses, he had neither beginning of days nor end of life as a priest, fixed by any law of God: So that he did not begin to exercise the priest's office at a determined age, nor cease to be a priest when superannuated, as was the case with the sons of Aaron, but exercised the priest's office all his life; in which respect his priesthood was

well

well fitted to be a type of the perpetual priesthood of the Son of God, ver 3. This circumstance, that Melchizedec was a priest all his life, joined with the former, that he was made a priest by God on account of the excellence of his character, shews that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations, to cleanse the bodies only, of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16 note 1.—The fifth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoils of the vanquished kings, notwithstanding he was himself both a prince and a priest This is a proof from fact, that Melchizedec's priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4.—The case was different with the sons of Aaron. For they could not tithe all the worshippers of the true God every where; nor even all the Israelites by virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment mentioned, Num. xviii. 24,—30. and they did this, notwithstanding the Levites were descended from Abraham equally with themselves: all which shewed the limited nature of their priesthood, ver. 5.—But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized by any connection which he had with Abraham, either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in Canaan, of whom Abraham was one.—The sixth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec, after receiving the tithes, blessed Abraham, notwithstanding he was at that time possessed of the promises, ver. 6.—And, as the less is blessed of the better person, Abraham, by receiving the blessing from Melchizedec, acknowledged him to be his superior, both as a priest and as a king, ver. 7.—Farther, to shew the superiority of Melchizedec to the Levitical priests, the apostle observes that here, under the Mosaic œconomy, priests *who die*, that is, whose priesthood expireth when they arrive at a certain time of life, receive tithes; but there, under the patriarchal œconomy, Melchizedec received tithes, of whom it is testified, that he lived a priest continually, ver. 8. Likewise, he observes, that Melchizedec's superiority to the Levitical priests was shewed

shewed by this, that Levi and his descendants may be said to have paid tithes to Melchizedec in Abraham, ver. 9.—Because Levi was yet in the loins of his father when Melchizedec met him. And since Levi derived all his dignity from his father Abraham, if by paying tithes and receiving the blessing, Abraham himself was shewed to be inferior to Melchizedec, certainly his son Levi was in like manner shewed to be inferior to him, ver. 10.

Here the apostle ends his account of Melchizedec, without having pointed out any of the particulars in which he resembled the Son of God, except the one mentioned, ver. 3. That he was a priest all his life. Wherefore, that the reader may know in what respects Christ is a priest according to the similitude of Melchizedec, and be sensible of the propriety of God's making the priesthood of Melchizedec the pattern of the priesthood of his Son, it will be fit in this place to compare the character of Christ, with that of Melchizedec, as described by the apostle in this chapter.

And, 1. Like Melchizedec, Christ is a king as well as a priest. Being the Son of God, and the maker of the worlds, he is *the heir* or *Lord of all:* consequently he hath a right to govern mankind by the laws of his gospel, and power to reward or punish every one according to his deserts.—2. Like Melchizedec, Christ exercises his government for promoting moral righteousness among his subjects. Accordingly, by his gospel he hath reformed many of his subjects; and will continue to reign till he make truth and righteousness prevail universally among them; and such as are irreclaimable he will destroy. Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more success, the title of *king of righteousness*, belongs more properly to him than to Melchizedec: also he is well entitled to be called *king of peace*, as he came from heaven to produce peace on earth, by reconciling sinners to God and to one another; and to make the reconciled live with God for ever, in a state of perfect peace in heaven.—3. Like Melchizedec, Christ was not descended from parents who were priests, but he was made a priest by the special designation of God. And his priesthood is of a nature so excellent, that as he had no predecessor, so he can have no companion nor successor in his priesthood. Nor is any such needed; seeing he ever liveth to execute the priest's office himself.—4. Christ's priesthood, like that of Melchizedec, not requiring bodily strength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but like Melchizedec he is a priest for ever, who exercises his priesthood as long as his people have any need of the priest's office.—5. As Melchizedec was appointed to exercise his priesthood in behalf of all the worshippers of the true God in the countries

where

where he lived, so Christ was appointed to exercise his priesthood, not for any particular nation or race of men, but for all mankind. He is an universal priest. And having offered himself a sacrifice for the sin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their sins, and maketh continual intercession for them in heaven, upon the strength of that meritorious sacrifice. So Christ himself hath declared in his prayer to his Father, recorded John xvii. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

The apostle, in the preceding fifth chapter, to shew that Jesus the author of the gospel hath made atonement for the sin of the world, which is the fourth fact on which the authority of the gospel revelation resteth; having proved that Jesus is a priest; also in this seventh chapter having displayed his greatness as a priest, by describing the character and office of Melchizedec according to whose similitude he was made a priest, proceeds, in what follows, to answer the argument advanced by the doctors for proving the efficacy and perpetuity of the Levitical priesthood, together with the unalterable obligation of the law of Moses. They affirmed the Levitical sacrifices to be real atonements which never would be abolished, because the law was given solely for the purpose of establishing and regulating them; consequently that the law itself would always remain in force. But to shew the fallacy of this argument, the apostle, entering into the deep meaning of the oath whereby Messiah was made a priest, reasoned thereon in the following manner. If *perfection*, that is, the complete pardon of sin, is to be had through the services of the Levitical priesthood, and if these services are always to continue, together with the law by which they were established and regulated, what need was there that another priest should arise of the order of Melchizedec, and not of the order of Aaron, ver. 11.—Certainly the introduction of a priesthood of a different kind from that of Aaron, implieth that the services of the sons of Aaron are ineffectual for procuring the pardon of sin, and on that account are to be abolished. But if the priesthood is to be changed, it necessarily followeth that the law also is to cease; since its principal use was to regulate the services of the priesthood, ver. 12.—Now, that God resolved to change the priesthood, which by the law was conferred on the sons of Aaron, cannot be doubted, seeing the person to whom God said, *Thou art a priest for ever*, was of a tribe, of which no one ever officiated at the altar, ver. 13.—For it is very plain from Psal. cx. that our Lord Messiah, to whom God said, *Thou art a priest*, being David's son, hath sprung from Judah, to which tribe Moses spake nothing concerning the priesthood as belonging to it, ver. 14.—Farther, that the priesthood of the new priest who was to arise, was to be different from that of the

the sons of Aaron, is still more exceedingly plain from God's swearing, that according to the similitude of Melchizedec a different priest ariseth, ver. 15.—who is made a priest, not according to the carnal commandment of the law, which obliged the sons of Aaron to lay down their priesthood when fifty years old, because at that age they were not able to undergo those laborious services by which the bodies of the people were to be cleansed from ceremonial defilements; but who is made a priest according to the power of that endless life as a priest, which is bestowed on him, because his ministrations being appointed for the purification of the minds of his people from the defilement of sin, required maturity of judgment and experience rather than great bodily strength, ver. 16.—This God himself testified, by saying to Messiah, David's Lord, *Thou art a priest for ever according to the order of Melchizedec*, ver. 17.—From these well known facts, the apostle justly concluded, that it was always God's intention to abolish the law of Moses, after the weakness of its precepts to reform mankind was made evident, and the unprofitableness of its sacrifices for procuring the pardon of sin was shewed, ver. 18. —The truth is, the law made no one perfect in respect either of sanctification or of pardon; but the introduction of a better law and priesthood, maketh us perfect in both these respects: by which law and priesthood we have access to worship God acceptably, at all times and in all places, ver. 19.

Further, to shew that the gospel with its priesthood, is a better covenant than the law with its priesthood, and that it was justly substituted in place of the law, the apostle, entering still farther into the deep meaning of God's oath, constituting Messiah a priest for ever, reasoned in the following manner. In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20.—whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that by the immutability of his priesthood, Jesus hath become the Mediator or High-priest of a more excellent covenant than the law. For if the weakness of the law, and the unprofitableness of the Levitical priesthood, were manifested by God's declaring his intention to abolish them, certainly the greater excellence of the gospel, and the greater efficacy of its priesthood, are shewed by God's having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chap. viii. by comparing the two covenants together.—I have only to add, that the apostle's reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood,

priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise? The greatest security possible! With a solemn oath God declared, in the hearing of the angelical hosts, that he had made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their office and giving place to others after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the High-priests being many in number, because they were hindered by death from continuing in their office, ver. 23. —But Jesus because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, He is such an High-priest as the character and circumstances of sinners required, who being absolutely free from sin, ver. 26.—hath no need annually to make atonement for his own sins, as the Levitical High-priests were obliged to do, ver. 27.—For the law made men High-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is, in every respect, perfect for evermore, ver. 28.

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration to make, that by the frequent recollection of them we may gladden and strengthen our hearts, under all the trials to which we are exposed during our present probationary state.

NEW TRANSLATION.	COMMENTARY.
CHAP. VII. 1 (Παρ, 97.) *Now* this Melchizedec, King of Salem, [1] Priest of the Most High	1 *Now*, that ye may know the nature of Melchizedec's priesthood, to which God likened the priesthood of his Son, I observe, that *this Melchi-*

Ver. 1.—1. *King of Salem.* According to Josephus, Ant. L. i. c. xi. Salem, the city of Melchizedec, was Jerusalem. But according to Jerome, who saith he received his information from some learned Jews, it was the town which is mentioned, Gen. xxxiii. 18. as a city of Schechem, and which is spoken of, John iii. 23. as near to Enon, where John baptized. This city being in Abraham's way as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchizedec's city, rather than Jerusalem, which was situated farther to the south.

2. *Priest*

God,[2] who met Abraham returning from the slaughter of the kings, and blessed him,[3]

2 To whom Abraham *imparted even a tenth* of all,[1] *being first indeed* by interpretation, king of righteousness,[2] and *next* also, king of Salem, which *BY INTERPRETATION*, (from the preceding clause) is king of peace;

zedec King of Salem, and Priest of the Most High God, who met Abraham as he returned from the slaughter of the kings, and blessed him;

2 *To whom Abraham imparted even a tenth of all* the spoils, (ver 4.) *being first, according to the interpretation* of his name, *king of righteousness*, a most righteous king, *and next also, king of Salem, which by interpretation is king of peace*, king of a peaceable and virtuous people,

2. *Priest of the most high God.* By calling Melchizedec *the priest of the most high God*, Gen. xiv. 18. Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.---The Hebrew word, translated a *priest* sometimes signifies *a prince*. But the historian hath removed the ambiguity by adding the words, *of the most high God.*

3. *And blessed him.* In his manner of blessing Abraham, Melchizedec shewed himself a priest of the only true God: *Blessed be Abraham of the most high God possessor of heaven and earth.*

Ver. 2.---1. *A tenth of all;* namely, of all the spoils of the vanquished kings, ver. 4. and not a tenth also of the goods that had been taken from the king of Sodom and from Lot. For of these Abraham took nothing to himself.---By paying tithes to Melchizedec, Abraham acknowledged him to be a priest of the true God. It seems his being supernaturally appointed a priest by God, was known through all that country.

2. *Being first indeed by interpretation king of righteousness, and next also, &c.* In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places, expressive of their qualities; or in commemoration of some remarkable events. Thus Abram's name was changed into *Abraham;* to signify that he was made the father of many nations: and *Sarai* was named *Sarah*, because she was made the mother of nations: And Jacob obtained the name of *Israel*, because *he had power with God.* See also Ruth i. 19, 20. This being the ancient practice, it cannot be doubted, that the neighbourhood gave to this excellent king and to his subjects, the names which they bear in the history, because they expressed the real and well known characters of both. Viewed in the light of this ancient practice, the apostle's argument from the names is conclusive, to shew what an excellent person Melchizedec was, and how fit to be made a type of the Son of God; who in allusion to that type, was declared to love righteousness and hate wickedness, Psal. xlv. 7. and was foretold by Isaiah, under the title of *the Prince of Peace*, Isa. ix. 6.

3 *WAS* without father, without mother,[1] without *genealogy*,[2] having neither beginning of days,[3] nor end of life: but *being* made like *to* the Son of God, *he remained* a priest *all his life*.[4]

3 *Was without father, without mother* as a priest, so that he was not a priest by descent; and *without genealogy* in the Scripture, consequently there is no evidence of his being related to Abraham in any respect. Moreover, *having neither beginning of days nor end of life* as a priest, *but being made a type of the Son of God, he remained a priest all his life.*

4 (Θεωρειτε δε) Now, consider how great this *PRIEST* WAS, *to* whom even *Abraham the patri-*

4 *Now, consider how great this priest was, to whom*, without being either his kinsman or subject, or being commanded by God to do so,

Ver. 3.---1. *Without father, without mother.* The apostle's meaning is, that Melchizedec did not derive his priesthood from his parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at that time, in which he could officiate, the appointment of God certainly authorized him to officiate as a priest, for all the worshippers of the true God in those countries. Of this number his own subjects undoubtedly were. So likewise was Abimelech king of Gerar, Gen. xx. 3. xxi. 22. and Abraham with his domestics. Melchizedec, therefore, was *an universal priest.*

2. *Without genealogy.* Αγενεαλογητος, here answers to μη γενεαλογουμενος εξ αυτων, ver. 6. and implies that by not giving Melchizedec's pedigree, Moses intimated that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

3. *Having neither beginning of days, nor end of life.* The time of the priests' ministration was called *their days*, Luke i. 23.---The service of the sons of Kohath, and among the rest, the service of the priests who were all Kohath's sons, was appointed, Numb. iv. 2, 3. 16. to begin when they were thirty years old, and to end when they arrived at the age of fifty. Wherefore, when it is said of Melchizedec, that he had neither beginning of days nor end of life, the meaning I think is, that neither the beginning of his *days* nor the end of his *life* as a priest, was limited by any law of God, as the days of the service of the Levitical priests were. For in any other sense it is not true, that Melchizedec had neither beginning of days nor end of life. By thus continuing a priest all his life, Melchizedec greatly excelled the Levitical priests, and was qualified to represent the Son of God, the happy effect of whose ministrations as a priest, is not confined to any one age of the world, but reached backward to the beginning and forward to the end of time.

4. *All his life.* So the original phrase, εις το διηνεκες, signifies: being used by Appian to express the perpetual dictatorship of Sylla, Bell. Civ. i. 315. It is used likewise to denote the whole of Christ's life, Heb. x. 12. See also chap. x. 1.

arch[1] gave *a* tenth of the spoils.[2]

5 (Και, 207.) *For they verily* of the sons of Levi, who receive *the priesthood*, have a commandment *to tithe* the people according to the law, that is, *their* brethren,[1] although they *have* come *forth of* the loins of Abraham.[2]

6 But he *who did not derive his pedigree* from *their PROGENITORS tithed* Abraham,[1] and blessed [2]

even Abraham the Father of our nation, gave a tenth part of the spoils of the conquered kings.

5 *For they verily of the sons of Levi, who receive the priesthood* by descent from Aaron, *have a commandment to tithe the people* of Israel, only *according to the law, that is*, by tithing the tithes taken from the people by *their brethren* the Levites, *although they have come forth of the loins of Abraham*, and in that respect are equal in dignity to the priests.

6 *But Melchizedec, who did not derive his pedigree from the progenitors of the sons of Aaron*, (See ver. 3. note 2.) and who being a king as well as

Ver. 4.---1. *Abraham the patriarch.* Πατριαρχης. This word is very well translated in the Syriac version, *Caput patrum, the Head of the fathers.*

2. *The tenth of the spoils.* Though the word ακροθινια, signifies the best, whether of the fruits of the earth, or of the spoils taken in war, the apostle does not mean, that Abraham gave only the tenth of the chief spoils. He gave the tenth of all, ver. 2. But that tenth he gave out of the best of the spoils.---Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9, 10. Wherefore, by giving Melchizedec the tenth of all, Abraham acknowledged, that in respect of the extent of his priesthood, as well as in respect of the manner in which the office was conferred on him, Melchizedec was a greater priest than he himself was. Farther, seeing among the spoils there were probably cattle, Melchizedec may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 5.---1. *Have a commandment to tithe the people according to the law, that is, their brethren.* The brethren of the priests whom they tithed were the Levites. This is called *a tithing the people*, because the portion of the Levites which the priests tithed, consisted wholly of the tithes which the Levites had taken from the people, Numb. xviii. 24.---31.

2. *Although they have come forth of the loins of Abraham.* The apostle mentions this with what goes before, to shew that the priests were allowed to tithe the Levites, not because they were superior to them in respect of their descent, but because these tithes were allotted to the priests as a part of their maintenance, just as the tithes of the people were given to the Levites for their maintenance: for the tribe of Levi had no part of Canaan assigned to them in the division of the land; the Lord's part was their portion.

Ver. 6.---1. *Tithed Abraham:* Namely, without any particular command

(τον εχοντα) *the holder of* the promises.[3]

a priest, did not take tithes for his maintenance, *tithed Abraham* a stranger, *and blessed* him, although he was *the possessor of the promises.*

7 (Δε, 103.) *Now*, without all contradiction, the less[4] is blessed of the better.

7 *Now, without all doubt, the inferior is blessed of his superior.* Wherefore, by this transaction also, Melchizedec was shewn to be greater than Abraham, both as a king and as a priest.

8 (Και, 224.) *Besides*, here *verily* men *who* die *take* tithes; but there *one testified of*, (οτι ζη, 12.) *that he lived*[4] *A PRIEST ALL HIS LIFE.* (Psal. cx. 4.)

8 *Besides, under the law verily, men who* at a certain age *cease to be priests*, as if they were dead, *take tithes. But under the patriarchal dispensation, one* took tithes, *of whom it is testified* by God, *that he lived a priest all his life.*

mand from God so to do; and being king of Salem, he had no occasion to take tithes of Abraham for his maintenance; but he took them as a priest, who by divine appointment, officiated in holy things, for all the worshippers of the Most high God in Canaan. In this respect, therefore, he was a fit type of the Son of God, through whose priesthood all the nations of the earth are to be blessed.

2. *And blessed.* Melchizedec was directed of God to bless Abraham on this occasion, as an emblem of the blessing of the nations by Christ, who, like Melchizedec, was to be a king as well as a priest, for the purpose of effectually blessing mankind.

3. *The holder of the promises.* This circumstance is mentioned to shew, that notwithstanding God highly honoured Abraham by making the promises to him, as the *father* or head of all the faithful, yet he was inferior to Melchizedec as a priest; for it is added in the next verse, *the less is blessed of the better.*

Ver. 7. *The less is blessed of the better.* The *blessing* here spoken of, is not the simple wishing of good to others, which may be done by inferiors to superiors; but it is the action of a person, authorized to declare God's intention to bestow good things on another. In this manner, Isaac and Jacob blessed their children under a prophetic impulse. In this manner, the priests under the law, blessed the people. In this manner likewise, Melchizedec the priest of the Most high God, blessed Abraham.

Ver. 8. *One testified of, that he lived.* The Greek verb ζη here is not the present but the imperfect of the indicative. See Clenard's grammar *in voce.*---It is not testified, Psal. cx. 4. that Melchizedec *now liveth*, far less that he *liveth as a priest.* It is only testified, *Thou art a priest for ever after the order of Melchizedec:* which the apostle terms, a testifying that Melchizedec lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God.---See ver. 3. where this is expressly affirmed.

Ver.

9 And as *one may say*, [1] *even* Levi who receiveth tithes, *was tithed* (δια, 117.) in Abraham.

10 For he was yet in the loins of his father, [1] when Melchizedec met him.

11 (Ουν, 263.) *Moreover, if indeed* perfection [1] were *through* the Levitical priesthood, (γαρ, 90.) *because* (επ' αυτη, 190.) *on account of it* the people received the law,[2] what

9 *And as one may say, even Levi, whose children receive tithes* from Abraham's children, *was tithed* by Melchizedec *in* the person of *Abraham.*

10 *For Levi was yet in the loins of his father* Abraham, *when Melchizedec met Abraham:* So that the consequences of Levi's father's paying tithes and receiving the blessing, extended to Levi, and to his children.

11 *Moreover*, to shew you the inferiority of the Levitical priesthood to the priesthood of Christ, I ask, *If the pardon of sin were really* to be obtained *through* the ministrations of *the Levitical priesthood, because on account of* establishing *that priesthood the Is-*

Ver. 9 *And, as one may say.* Grotius and Raphelius have shewed that the phrase ως επος ειπειν, was used by the Greeks to soften any seemingly harsh expression which was not to be pressed too far; in the same manner as the Latins used their phrase, *ut ita dicam.* Le Clerc, however, hath endeavoured, Art. Critic. vol. 1. p. 167. to prove that this phrase should be translated, *and to say the truth.* But as the apostle's affirmation, that *Levi was tithed in Abraham*, is not to be taken strictly, I think it more proper, with Grotius and Raphelius, to understand ως επος ειπειν, as a softening of that assertion.

Ver. 10. *He was yet in the loins of his father.* This might be justly said of Levi, who descended from Abraham in the ordinary course of generation. But it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the apostle's argument, taken from Abraham's paying tithes to Melchizedec, and his receiving the blessing from him, proves that both Abraham and the Levitical priests his natural descendants, were inferior to Melchizedec, it does not apply to Christ at all.

Ver. 11.---1. *Moreover, if indeed perfection.*---*Perfection*, applied to priests and sacrifices, denotes the highest degree of those blessings which men seek by the use of priests and sacrifices; namely, the pardon of sin and the favour of the Deity. See Heb. viii. 7. note 1.

2. *On account of it the people received the law.* Επ' αυτη ο λαος νενομοθετητο. The common translation of this clause, *under it the people received the law*, is not true in fact. For, *the law* was prior to *the priesthood*, being given for the purpose of forming and establishing the priesthood. Nay, the Jewish people themselves were separated from the rest of mankind and made a people by the law, merely, that they might as a nation worship the only true God according to the Levitical ritual, in settling which, most of the precepts of the law were employed. This being the case, is it any wonder that such of the Jews, as looked

no

farther need WAS THERE that *a different*[3] priest should *arise*, *according to* the order of Melchizedec, and not be called *according to* the order of Aaron?

raelites received the law, *what farther need was there that a different priest should arise according to the order of Melchizedec, and not to be called according to the order of Aaron?* Is not the prediction of the raising up of a priest of a different order from that of Aaron, a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it?

12 (Γαρ, 93.) *Wherefore*, the priesthood being changed, of necessity there *is a change* also of the law.[1]

12 *Wherefore, the priesthood*, on account of which the law was given, *being changed, of necessity there must be* a *change also of the law* itself.

no farther than the outside of the priesthood and law, imagined that *perfection* in respect of pardon and acceptance with God, was to be obtained by the Levitical priesthood and sacrifices; and in that persuasion believed they never would be abolished? Nevertheless, if they had understood the true meaning of the law, they would have known that it was a typical oracle, in which, by its services, the priesthood and sacrifice of the Son of God were prefigured; and that by calling his Son a priest, not after the order of Aaron, but after the order of Melchizedec, God declared that his services as an High-priest, and the sacrifice of himself which he was to offer, were entirely different both in their nature and effects from the Levitical services and sacrifices; and that they were to be substituted in the room of these services, for which there was no occasion, after the Priest and sacrifice which they prefigured were come.

3. *That a different priest should arise.* The apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument: but he means, a priest different from them in his character and ministrations, and in the effects of his ministrations. They were priests after the order of Aaron, that is, priests by descent; he was a priest after the order of Melchizedec, being immediately appointed to the office by God himself, as Melchizedec was: Their ministrations sanctified only to the purifying of the flesh; his sanctified to the purifying of the soul from sin: By their ministrations the offending Israelites were delivered only from temporal death; but by his ministrations, penitents are delivered from eternal death.

Ver. 12. *The priesthood being changed, of necessity there is a change also of the law.* Under the law the offices of the priesthood consisted in offering the sacrifices of beasts, and in performing various rites for purifying the bodies of the worshippers from ceremonial defilement, that they might be fit to join the congregation in the public worship of God.---But when the priesthood was changed by raising up, from another tribe, a priest after the order of Melchizedec, whose services had

13 (Γαρ,) For HE (ἐφ' ὃν, 191. 2.) *to* whom these things are *said, partook* [1] *of a different tribe,* of which no *one* gave attendance at the altar.

14 For IT IS *very plain,*[1] that our Lord *hath sprung up from* Judah, [2] (ἐκ, 142. 1.) *to* which tribe Moses spake nothing (περὶ ἱερωσυνης, 279.) concerning *the* priesthood.

15 (Και, 224.) *Moreover,* it is *still more exceedingly plain,* (ὃ, 127.) *that according to* the similitude (see chap. v. 6. note,) of Melchizedec, *a different* priest ariseth,

13 Now, God certainly intended to change the priesthood from the tribe of Levi: *For he to whom he said, Thou art a priest, was of a different tribe, of which no one* ever *officiated* as a priest *at the altar:* Nor by the law could officiate.

14 *For it is very plain* from the Scriptures, *that our Lord* Messiah, called by David, Psal. cx. 1. his Lord, and to whom God said, "Thou art a priest," *was to spring up from Judah;* to *which tribe Moses spake nothing concerning* their obtaining *the priesthood.*

15 *Moreover, it is still more exceedingly plain* from God's oath, *that according to the similitude of Melchizedec, a different* kind of *priest* from the Levitical *ariseth,* who, like Melchizedec, will be also a king. Wherefore, since the law was given for the purpose of establishing the priesthood, ver. 11. the priesthood being changed the law must be changed likewise, ver. 12.

had for their object to purify the conscience of the worshippers, not by the sacrifice of beasts, but by the sacrifice of himself, the whole law concerning the sacrifices of beasts, and concerning the sanctifying of the flesh of the Israelites by washing, &c. was of necessity *changed,* that is, abolished entirely.

Ver. 13. *Partook of a different tribe.* Μετεσχεν. This leads us to chap. ii. 14. where it is said of our Lord that, μετεσχεν, *He partook of flesh and blood.* He partook of the flesh and blood of a different tribe.

Ver. 14.---1. *For it is very plain.* Peirce is of opinion that the preposition προ, in the word προδηλον, hath the same signification as in the word προαγουσης, ver. 18. and that it may be translated, *it is plain before* he appeared: a sense which our translators have given to προδηλοι, 1 Tim. v. 24, 25. But if this translation is adopted, ανατετακε, must be rendered, *was to spring up,* contrary to the propriety of the tense.

2. *That our Lord hath sprung up from Judah.* That Messiah was to spring up from Judah, is very plain from the prophecies concerning his descent. And, it is likewise plain, that this part of Messiah's character was verified in our Lord, whose genealogy Matthew and Luke have traced up to king David, from the public tables. For, that such tables

of

16 Who (γεγονε) is made, not *according to* the law of a carnal[1] commandment, but *according to* the power of an endless life.[2] (See ver. 24.)

16 *Who is made, not according to the law, whose commandment*, concerning the priests, *hath a respect* only *to their bodily strength, but according to the power of that endless life* which he possesses, and by which he can minister as a priest for ever.

17 For he testifieth, Thou ART a priest for ever, *according to* the order of Melchizedec. (Syriac, secundum similitudinem, see ver. 15.)

17 *For God testifieth* concerning him, *Thou art a priest for ever according to the order of Melchizedec.* Like Melchizedec, thou art a priest and a king, and shalt continue the only priest of the people of God, so long as they have any need of the priest's office.

18 (Μεν γαρ, 238. 93.) *Well then*, there is a disannulling of *the precedent commandment, because of*

18 *Well then*, the priesthood being changed, *there is a total abrogation of the precedent commandment*, the law of Moses, *because of its weakness* in re-

of their descent were kept by the Jews, Josephus testifieth, Vita, Sect. 1. at the end. "I give you these successions of our family, as I find them "written in the public tables."---By these tables Paul knew himself to be of the tribe of Benjamin.

Ver. 16.---1. *Who is made, not according to the law of a carnal commandment.* The commandment of the law appointing the sons of Aaron to begin their ministrations at thirty years old, and to leave them off at fifty, (See ver. 3. note 3.) is called *a carnal commandment*, because it regarded the bodily strength of the priests, as the only personal qualification necessary to their ministry. The truth is, the services of the tabernacle were so laborious, that none but persons in the vigour of life, were capable of performing them.

2. *But according to the power of an endless life.* To the ministrations of Christ's priesthood, bodily strength was not necessary. They were intended for sanctifying, not the bodies but the souls of the worshippers, and required vigour of mind, rather than of body. Wherefore, possessing an endless life, our Lord was fitly made a Priest for ever.---It is true being a *Sacrifice*, as well as a *Priest*, it was necessary that he should die. But, as he continued only a short while in the state of the dead, and arose never to die any more, he may justly be said to have an endless life. Besides, it should be considered that his life as a priest, did not begin till after his ascension, when he passed through the heavens into the holiest of all, with the sacrifice of his crucified body, see Heb. viii. 5. note 3. And having offered that sacrifice there, he sat down at the right hand of the throne of the Majesty in the heavens, (viii. 1.) where he remains the minister of that true tabernacle, making continual intercession for his people. And thus abides in the heavenly holy place, a priest for ever, according to the power of his endless life as a priest.

Ver. 18.

its weakness[1] and unprofitableness:[2]

19 For the law made (ουδεν, 21. 2.) *no one* perfect, (see ver. 11. note 1.) but the *after introduction*[1] of a better hope DID, by *which* we draw *near*[2] *to* God.

20 (Και, 224.) *Moreover*, in as much as not without an oath[1] JESUS WAS MADE A PRIEST, (from ver. 21.)

forming mankind, and its *unprofitableness* in procuring pardon for sinners.

19 *For*, *the law* by its priesthood *made no one perfect* in respect of pardon and access to God. *But the after introduction* of a better priesthood, as the foundation *of a better hope*, *maketh men perfect* in these respects; *by which* priesthood *we worship God* acceptably. See Eph. ii. 18.

20 *Moreover*, that the gospel is a better and more effectual covenant than the law, is evident; for *in as much as not without an oath Jesus* the mediator of the gospel-covenant *was made a priest.*

Ver. 18.---1. *Because of its weakness.* The weakness of the law in reforming sinners arose from this, that whilst it required perfect obedience to all its precepts under the penalty of death, it gave the Israelites no encouragement to obey, either by promising them the assistance of God's Spirit to enable them to obey, or by giving them assurance of pardon upon their repentance in case of failure. The only source from which the Israelites derived their hope of these things, was the covenant with Abraham.

2. *And unprofitableness.* Though the apostle affirms that the law of Moses was unprofitable for the purpose of pardoning sinners, it answered many valuable ends, which he has explained in his epistle to the Galatians, chap. iii. 19.---24.

Ver. 19.---1. *The after introduction.* Beza tells us that the word επεισαγωγη signifies the bringing in of a thing from a different quarter. But that translation does not express the force of the preposition επι, in this compounded word.

2. *Draw near to God.* Under the covenant of the law, the priests by virtue of the Levitical sacrifices, but not the people, were permitted in their acts of worship to draw near to the manifestation of the divine presence in the tabernacle; but under the gospel covenant, by the sacrifice of Christ, all believers equally are permitted in their acts of worship to draw near to the presence of God in the great temple of the universe.

Ver. 20. *Not without an oath.* The apostle's reasoning here is founded on this, that God never interposed his oath, except to shew the certainty and immutability of the thing sworn. Thus he sware to Abraham, Gen. xxii. 16.---18. That in *his seed*, *all the nations of the earth should be blessed*; and to the rebellious Israelites, That *they should not enter into his rest*, Deut. i. 34, 35. and to Moses, That *he should not go into Canaan*, Deut. iv. 21. and to David, That *his seed should endure for ever*, *and his throne unto all generations*, Psalm lxxxix. 4.---Wherefore,

21 (For *they verily were made priests* without an oath, but *he* with an oath, by him *who* said *to* him, The Lord *hath sworn*, and will not repent,[1] Thou ART a priest for ever *according to* the order of Melchizedec.)

22 By so much was Jesus made (εγγυος) *the mediator*[1] of a better *co-*

21 *For Aaron and his sons verily were made priests without an oath: but Jesus* was made a priest *with an oath*, in which an unchangeable priesthood was conferred on him *by God, who said to him, The Lord hath sworn, and will not repent* of the appointment, *Thou art a priest for ever according to the order of Melchizedec.*

22 I say, in as much as by the oath of God an unchangeable priesthood was conferred on him, *by so*

since Christ was made a priest *not without an oath*, that he should be a priest for ever after the similitude of Melchizedec, that circumstance shewed God's immutable resolution never to change or abolish his priesthood; nor to change or abolish the covenant which was established on his priesthood. Whereas, the Levitical priesthood and the law of Moses being established without an oath, were thereby declared to be changeable at God's pleasure.

Ver. 21. *The Lord hath sworn, and will not repent.* The immutability of Christ's priesthood depends, not only on God's oath making him a priest for ever, but on God's swearing that he will never repent of making him a priest for ever.

Ver. 22.---1. *By so much was Jesus made the Mediator.* Εγγυος. The Greek commentators explain this word very properly, by μεσιτης, *a Mediator*, which is its etymological meaning. For it comes from εγγυς, *near*, and signifies *one who draws near*, or who causes another to draw near. Now, as in this passage, a comparison is stated between Jesus as an High-priest and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Sinaitic covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him as their king a political pardon, in consequence of the sacrifices offered by the High-priest on the day of atonement, it is evident that the apostle in this passage calls Jesus *the High priest* or *Mediator of the better covenant*, because through his mediation, that is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And, as the apostle had said, ver. 16 that *by the introduction of a better hope*, εγγιζομεν, *we draw near to God*, he in this verse, very properly called Jesus εγγυον, rather than μεσιτης, to denote the effect of his mediation. See ver. 25. ---Our translators indeed, following the Vulgate and Beza, have rendered εγγυον, by the word *surety*, a sense which it hath, Ecclesiasticus xxix. 16. and which naturally enough follows from its etymological meaning. For the person who becomes surety for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he reconciles the two. But in this sense, the word εγγυος, is not applicable to the Jewish high-priests. For to be *a proper surety*, one must, either have power to compel the party to perform that for which he hath become his surety,

venant.[2] (See Heb. viii. 6. note.)

23 (Και, 224.) *Besides,* they *indeed are become* many priests, because they *are hindered by death from continuing.*

24 But *he,* (δια το μενειν,) because he *liveth for ever,* hath *a priesthood which doth not pass*[1] *from* HIM.

25 (Οθεν και σωζειν εις το παντελες) *Hence he is even for ever* able to save them

much was Jesus made the mediator of a more permanent and effectual covenant than the Synaitic.

23 *Besides,* Jesus our High-priest is more powerful than the Levitical high-priests in this respect, that *they indeed are many priests, because they are hindered by death from continuing:*

24 *But he, because he liveth for ever* in the body, (See ver. 25. note) *hath a priesthood which shall never pass from him* to any other person, on account of incapacity.

25 *On which account he is even for ever able to save all who approach to God through his mediation: always li-*

or in case of his not performing it, he must be able to perform it himself This being the case, will any one say, that the Jewish High-priests were sureties to God, for the Israelites performing their part of the covenant of the law? or to the people, for God's performing his part of that covenant?---As little is the appellation, *surety of the new covenant,* applicable to Jesus. For since the new covenant doth not require perfect obedience, but only the obedience of faith, if the obedience of faith is not given by men themselves, it cannot be given by another in their room; unless we suppose that men can be saved without personal faith. I therefore infer, that they who speak of Jesus as the surety of the new covenant, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of scripture? For these reasons I think the Greek commentators have given the true meaning of the word εγγυος, in this passage, when they explain it by μεσιτης, *Mediator.*

2. *Of a better covenant.* The common translation of κρειττονος διαθηκης, *of a better testament,* I think is wrong. For it implieth that the law of Moses is likewise *a testament,* which it cannot in any sense be called; as shall be shewed, Heb. ix. 15. note 1.---The apostle's reasoning here is to the following purpose: The covenants of which I speak, being founded each on its own priesthood, the covenant which is founded on a temporary priesthood, must itself be temporary, and so never can be the means of conferring an eternal pardon. Whereas the covenant which is established on an eternal priesthood, must be eternal, and have the greatest efficacy at all times in procuring salvation for sinners. See ver. 20. note.

Ver. 24. *Hath a priesthood which doth not pass from him.* The apostle makes this remark on Christ's priesthood, because an office which is held for ever, renders the possessor more extensively powerful than if it were held only for a time. See ver. 25.

Ver. 25.

who come *to* God *through* him; *always* living to make intercession[1] for them.

26 (Γαρ, 97.) *Now* such an High-priest became us, WHO (γενομενος) *being* holy,[1] harmless, un-

ving an High-priest, (ver. 8. 24.) *to make* affectionate *intercession* with God *for them.*

26 *Now such an High-priest* as Christ, *was suited to our exigencies, who being holy* in affection, *harmless* in conduct, *undefiled* by those with

Ver. 25. *Always living to make intercession for them.* The nature of the apostle's argument requires, that by Christ's *always living*, we understand his always living in the body. For it is thus that he is an affectionate and sympathizing High-priest, who in his intercession pleads the merit of his death, to procure the salvation of all who come to God through him. Agreeably to this account of Christ's intercession, the apostle, ver. 27. mentions the sacrifice of himself, which Christ offered for the sins of the people, as the foundation of his intercession Now, as he offered that sacrifice in heaven, chap. viii. 2, 3. by presenting his crucified body there, (See chap. viii. 5. note.) and as he continually resides there in the body, some of the ancients were of opinion, that his continual intercession consists in the continual presentation of his humanity before his Father; because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh and suffered death to accomplish it. See Rom. viii. 34. note 3. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection.

The appointment of Jesus to be our intercessor with the Father, being agreeable to the general method in which the scriptures represent God as dealing with mankind, Gen. xviii. 26. Job xlii. 8. it is no proof of God's unwillingness, but rather of his great inclination to be merciful to us. At the same time, it is an illustrious manifestation of Christ's worthiness. And being the reward of that worthiness, it not only encourages sinners in their approaches to the Deity by giving them assurance of pardon, but it animates them powerfully to become in like manner worthy and good, seeing persons of that character are held in such estimation by God, and so highly rewarded.

Ver. 26.---1. *Who being holy.* Because the English word *holy*, is not different in sense from *undefiled*, which follows; and because the Hebrew word answering to οσιος, *holy*, is by the LXX. rendered ελεημων, *merciful*, Campbell, in one of his Dissertations, prefixed to his Translation

defiled, *separated*[2] from sinners, and higher than the heavens,

27 *He hath not, like the high-priests, need from time to time*[1] to offer *sacrifice*, first for his own sins, *then FOR those of the people.* For this *LATTER* he did once when he *offered* up himself.

28 For the law *constituteth* men high-priests *who* have infirmity; but (ὁ λογος, 60.) the word of the oath, which was *after* the law, *CONSTITUTED* the Son (τετελειωμενον, Heb. v 9. note 1.) who is *perfected* for evermore.

whom he conversed, *separated from sinners*, and *higher than* all the inhabitants of *the heavens*; the angels;

27 *He hath not, like the* Levitical *high-priests, need from time to time to offer sacrifice, first for his own sins and then for the sins of the people. For himself* he offered no sacrifice; and *for the sins of the people he offered sacrifice only once, when he offered up himself.*

28 The sons of Aaron needed to offer sacrifice for themselves, *Because the law constituteth men high-priests who are sinners; but the declaration of the oath, which happened after the law* was given, *constituted the Son* an High-priest, *who is perfectly fitted for executing the office for evermore*, by his absolute freedom from sin, and by his endless life.

tion of the Gospels, gives it as his opinion that in this verse ὁσιος, may be translated *merciful.*

2. *Separated from sinners.* This is thought an allusion to the separation of the high-priest, seven days before he made the annual atonement, Levit. xvi. 17.---Jesus our high-priest had no need of any particular separation, before he offered the sacrifice of himself; he was always separated from sinners, in character, and behaviour.

Ver. 27. *Hath not like the high priests need from time to time.* So the phrase καθ' ἡμεραν, must be translated, being equivalent to καθ' ενιαυτον, chap. x. 1. *from year to year.* For the high priests offered sacrifice only one day in the year, namely, on the tenth of the seventh month. Besides the word ἡμερα, *day*, is used to denote any part of time: as when it is said of the passover, Exod. xiii. 10. *Thou shalt keep this ordinance*, (Heb. from days to days) *from year to year.* See also 1 Sam. i. 3.---In this passage, the apostle takes notice of three particulars, which distinguish the sacrifice offered by Christ, from the sacrifices offered by the Jewish high-priests. *First*, He offered no sacrifice for himself, but only for the people. *Secondly*, He did not offer that sacrifice *annually*, but once for all. *Thirdly*, The sacrifice which he offered for the people, was not of calves and of goats, but of *himself.*

CHAP.

CHAPTER VIII.

View and Illustration of the Discoveries in this Chapter.

THE apostle, in what goeth before, having shewed that Jesus, as an High-priest, is superior to all the Levitical High-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay a more righteous king than even Melchizedec, being absolutely free from sin, he in this and in the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministrations with the ministrations of the Levitical High-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely that we have in Jesus such an High-priest as our sinful state required, and as he had described, chap. vii. 26. Namely an High-priest absolutely sinless, and greater than all the angels who having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1.—as the abiding minister, or High-priest of the true holy places which the Lord hath formed and not man, ver. 2. This sitting down of the Son of God our High-priest, at the right hand of the majesty in the heavens, after offering the sacrifice of himself, the apostle had mentioned, chap. i. 3. But it was only as a subject to be afterwards handled. He therefore introduceth it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because it implied, First, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world. Secondly, the sitting of our great Priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God: So that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.—Thirdly, That our High-priest did not, like the Levitical High-priests, depart out of the most holy place after finishing the atonement, but abideth there always as the minister or High-priest thereof, to open that holy place to the prayers, and other acts of worship performed by his people on earth, and to their persons, after the general judgment.

Of the first of these important matters implied in our High-priest's sitting down at the right hand of God, namely, that he offered

offered the sacrifice of himself in heaven; and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter.—Of the second, namely, that he possesseth power as governor of the world, to save his people, and to give them eternal life, he speaks, chap. ix. 28.—And of the third, that he is the abiding minister of the heavenly holy place, he discourses, chap. x. 19,—22.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And, that he must have offered that sacrifice in heaven, is certain; because if the oath of God had respected his being a priest on earth, he could not have been a priest at all: For the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Num. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministering as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifice there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Farther, to prove that Messiah was to offer sacrifice in heaven, the apostle appealed to the services which the Levitical priests performed according to the law in the inward tabernacle, whose chief use, he tells us, was to be shadows or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses, to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the mount, ver. 5.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical High-priests, as the covenant or dispensation of religion of which he is the mediator or High-priest, by its better promises, excels the covenant or dispensation of the law, ver. 6.—which the apostle proves to be not without fault, from this circumstance, That if it had contained all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet that a second covenant or dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31,—34. in which he promised *a new covenant*, ver. 8.—altogether different from that which he made with the Israelites after bringing them out

out of Egypt, ver. 9.—For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed, ver. 6. it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, The apostle observes, that by saying *a new covenant*, God hath made the covenant of the law *old*, and thereby hath intimated that, as a thing decayed and useless, it is to be put out of sight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the most express terms, hath borne testimony to the superior excellence of the new covenant or dispensation of religion, of which Christ is the *minister*, *mediator*, or *High-priest:* and to God's intention of abrogating the former covenant or dispensation, even the whole body of the law of Moses, with all its ineffectual sacrifices and services.—An argument of this sort, founded on their own Scriptures, being so cogent, could not fail to make an impression on the unbelieving Hebrews: and must have reconciled such of them to the gospel, as retained any candour or love of truth.

NEW TRANSLATION.

CHAP. VIII. 1 Now (επι) of the things spoken (κεφαλαιον) *the chief*[1] *IS*, We have such an High-priest[2] *as BECAME US*, (from chap. vii. 26.) who *sat down at* the right hand of the throne of the Majesty in the heavens,[3]

COMMENTARY.

1 *Now of the things spoken* concerning the priesthood of Christ, *the chief is*, That in him *we have such an High-priest* as described, chap. vii. 26. *who*, after offering the sacrifice of himself for us in the true tabernacle, *sat down at the right hand of the manifestation of the divine presence in the heavens*, (chap. ix. 5. note.) as having by that sacrifice made a complete atonement,

Ver. 1.—1. *The chief is.* So Chrysostom and Theophylact interpret the word κεφαλαιον. In like manner the Syriac; *Caput autem omnium eorum:* and the Vulgate; *Capitulum autem super ea*, &c. See the illustration, for the reason why the sitting down of Christ at the right hand of God, is called, the chief of the things hitherto spoken by the apostle. See also Heb. v. 10. note.

2. *Such an High-priest.* Τοιουτον, here answers to τοιουτος, chap. vii. 26. and brings to the reader's recollection the description there given of the high-priest who could effectually officiate for us.

3. *The right hand of the Majesty in the heavens:* That is, at the right hand of the visible glory, whereby the divine presence is manifested to the angels in heaven. For, as the ark in the inward tabernacle was called *the mercy seat*, or throne of the Majesty on earth, because the glory of the Lord which appeared between the Cherubim, rested

on

2 A minister of the *holy places*,[1] (και, 221.) *namely*, of the true tabernacle[2] which the Lord pitched, and not man.

3 For every high-priest is *constituted* to offer *both* gifts and sacrifices. *Hence IT WAS necessary* that this *HIGH PRIEST* also *should have something which he might* offer *IN HEAVEN*.[1]

2 And as *an* abiding *minister of the* real *holy places*, *namely*, *of the heavenly tabernacle*, *which being erected by the Lord and not by man*, must be unspeakably more magnificent than the Mosaic tabernacle.

3 The sitting down of Christ, at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: *For every High-priest being constituted to offer both free will offerings and* propitiatory *sacrifices*, *it was necessary that this High-priest*, who was constituted by an oath, *have some sacrifice which he might offer in heaven*, the only place where he could officiate.

on it to dispense to the Israelites the pardon of the offences which they committed against God as the king of their commonwealth, so the place where the glory of God is manifested in heaven, is called here *the throne of the Majesty in the heavens:* and chap. xii 2. *the throne of God.* Of this throne, and of Jesus at the right hand of God, Stephen had a sight, Acts vii. 55. *And he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God*, 56. *and said, I see the heaven opened, and the son of man*, Jesus in the human nature, *standing at the right hand of God.* This sight, it is probable, the apostle himself enjoyed, when he was caught up into the third heaven.---That the deity manifests his presence to his intelligent creatures in a sensible manner, somewhere in the universe, is a notion which hath been entertained by all mankind. See Heb. ix. 5. note.

Ver. 2.---1. *A minister of the holy places.* With Christ's sitting down at the right hand of God, the apostle justly connects his becoming the abiding minister or High-priest of heaven, because in Psal. cx. 1. where his sitting down at the right hand of God is foretold, it is also foretold ver 4 that God would salute him, *a priest for ever after the order of Melchizedec;* and by so doing declare him to be, like Melchizedec, both a priest and a king for ever.

2. *The true tabernacle.* See chap. ix. 11. note 2.---Heaven, or rather the universe, is called *the true tabernacle* or habitation of God, to distinguish it from the Mosaic tabernacle, which was only its representation or shadow, by means of the inhabitation of the glory of the Lord.

Ver. 3. *Something which he might offer in heaven.* That the words, *in heaven*, are rightly supplied here, is evident from the following verse, where we are told, that if Christ were constituted by God's oath a priest on earth, he could not have executed his office; the priesthood,

4 For *verily* if he were on earth *TO OFFER SACRIFICE*, (from ver. 3.) he *could* not be a *priest*, *there being* priests *who* offer gifts[1] according to the law.[2]

4 *For verily if he were* by the oath of God constituted a priest *on earth to offer sacrifice*, *he* who was of the tribe of Judah, *could not be a priest: there being* in the only temple of God on earth *priests*, *who offer sacrifices according to the law*, which limits the priest's office to the sons of Aaron.

5 (Οἵτινες, 67.) *These* serve *with a representation* and shadow of the heavenly things (καθὼς) *since*

5 Farther, that Christ exercises his priesthood in heaven, appears from this also, that *These* priests *perform the service* of the tabernacles

in God's only temple on earth, being by God himself limited to the tribe of Levi. From this it follows, that the oath which made him a priest made him a priest in heaven, and authorized him to offer sacrifice in heaven. Also it follows, that the sacrifice he was appointed to offer, was not the sacrifice of goats and calves, for they could not be offered in heaven, but the sacrifice of himself. Accordingly, that sacrifice he actually offered in heaven, by appearing before the throne of God in the body wherein he suffered, as shall be shewed, ver. 5. note 5. at the end. And, that this was a real offering of himself a sacrifice to God, is evident from Heb. ix. 24. where we are told that Christ, after suffering death on earth, *did not enter into the holy places made with hands, the likenesses of the true holy places, but into heaven itself, there to appear before the face of God on our behalf.* And to shew that, by so appearing, Christ offered himself a sacrifice to God, the apostle adds immediately, ver. 25. *not however that he should offer himself often.* Wherefore, Christ's presenting himself in his crucified body before the throne of God, being a real offering of himself a sacrifice to God for us, we are said, Heb. x. 10. to be *sanctified through the offering of the body of Jesus Christ once.*

Ver. 4.---1. *Offer gifts.* --*Gifts*, signify not only *freewill offerings*, but propitiatory sacrifices. See Heb. xi. 4.

2. *According to the law.* By *the law*, the priest's office was strictly limited to the sons of Aaron: and if any others intruded themselves into it, they were to be put to death, Numb. iii. 10. Wherefore Jesus being of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

Ver. 5.---1. *Serve with a representation and shadow of the heavenly things.* Here ὑποδείγματι, is the dative, not of the object, but of the instrument. The common translation, *serve unto the example and shadow of heavenly things*, makes the tabernacle, most absurdly, the object of the worship of the Levitical priests. So also the Vulgate: *Qui exemplari et umbræ deserviunt cœlestium.* Wherefore, as the translation which I have given is equally literal, it is certainly more just.---According to Theophylact the word ὑποδείγμα, which I have translated *representation*, signifies *an obscure delineation of a thing.* --For the meaning of σκιὰ, see chap. x. 1. note 1.

Moses, when *about* to *construct* the tabernacle, [2] was admonished of God:[3] *See now,* saith he, THAT thou make all things according to the pattern [4] *which was shewed thee* in the mount.[5]

with sacrifices which are a *representation and shadow of the sacrifice and intercession of Christ in heaven;* as is plain from this, that *Moses, when about to construct the tabernacle* and appoint its services, *was admonished of God; See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.*

2. *Since Moses, when about to construct the tabernacle:* So I translate, μελλων επιτελειν την σκηνην; because although επιτελειν, commonly signifies to finish a thing which is begun, it is sometimes used to denote simply the doing of a thing: Heb. ix. 6. *These things being thus set in order, the priests go at all times indeed into the first tabernacle,* τας λατρειας επιτελουντες, *performing the services.* And, that the word must be so translated in the passage under consideration, is plain from this, that God's admonition was given to Moses, before he began to make the tabernacle.---Parkhurst has produced a passage from Herodotus, in which επιτελειν signifies simply *to perform, worship, ceremonies,* &c. Peirce thinks μελλων, has here the signification of *esse, to be;* and translates the clause thus: *seeing Moses, who was to finish the tabernacle, was admonished,* &c. And for this use of μελλων, he quotes Acts xx. 7.

3. *Was admonished of God.* The word χρηματισθεις, sometimes signifies *to receive an oracle,* or *a revelation,* or *a divine direction.* Thus Heb. xi. 7. *By faith,* Noah, χρηματισθεις, *when he received a revelation.* ---Sometimes it denotes *a direction* from an angel. Acts x. 22. *Cornelius.---*χρηματισθεις υπο αγγελου αγιου, *being directed by an holy angel to send for thee.*---In the active voice it signifies *to deliver an oracle,* Heb. xii. 25. *If they did not escape who refused* τον χρηματιζοντα, *him who delivered an oracle.* See Parkhurst's Diction. where it is observed that Josephus and Diod. Siculus use this word in the active voice to denote the delivering an oracle.

4. *See, saith he, that thou make all things according to the pattern.* Τυπος denotes a pattern to be exactly imitated, Rom. v. 14. 1 Pet. iii. 21. notes.---The strictness of this charge, as shall be shewed in the next note, implying that the tabernacles and their services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses, as the reason of the exactness required, and that the knowledge thereof was preserved among the Jews by tradition? How else could they fancy that the tabernacles were a representation of *the world* or *universe?* See chap. ix. 1. note 2.

5. *Shewed thee in the mount.* God's direction to Moses, to make all things according to the pattern shewed him in the mount, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things; that is, with sacrifices, which were a representation and shadow of the sacrifice which Messiah was to offer in heaven. For, since by this admonition Moses was required, not only to make the tabernacle and all the vessels of the ministry exactly according to the pattern

6 (Δε, 91.) *Besides, he hath now* obtained a more

6 *Besides, Jesus* our High-priest, *hath now obtained a more excellent mi-*

pattern shewed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern; the strictness of the injunction implied, that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle; namely, that the tabernacles were intended to be shadows of the heavenly holy places, and the services of the tabernacles to be representations of the ministrations of Messiah as a priest in heaven. Accordingly the tabernacles are called, Heb. ix. 23. τα υποδειγματα, *the representations of the holy places in the heavens*.---And ver. 24 *The holy places made with hands* are called αντιτυπα, *antitypes of the true*.---Farther, the ministry of the priests in the earthly tabernacles, is represented as typical of the ministrations of Christ in heaven. For, it is observed, chap. ix. 7. That *into the inward tabernacle, the high priest alone went once every year, not without blood*:---and that by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, ver. 8. *the Holy Ghost signified, That the way of the holy places*, the way into heaven, *was not yet laid open, while the first tabernacle*, that is, the thing signified by the outward tabernacle, the present world, *still standeth*.---And ver. 9. That the outward tabernacle, with its services, was *a parable concerning the time which is present, during which both gifts and sacrifices were offered, which could not in respect of conscience, make him perfect who worshipped only with meats and drinks*, &c. By this parable, therefore, the Jews were taught the inefficacy of all the atonements made by men on earth for cleansing the conscience.---To all this add, that Christ is called, ver. 11. *an High priest of the good things which are to be, through the greater and more perfect tabernacle not made with hands*: And is said, ver. 12. *to have entered once into the holy places, not indeed by the blood of goats and of calves, but by his own blood*; and *to have obtained for us an eternal redemption*. These things shew, that the ministrations of the Levitical high priests in the inward tabernacle on earth were typical of the ministrations of Christ in the true tabernacle, that is, in heaven: consequently, that the apostle's affirmation, in this 5th verse, is well founded; namely, that the sacrifices, with which the priests performed the service of the Mosaic tabernacles, were all shadows of the sacrifice which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests, in the tabernacles on earth.---1. And first of all, it is to be observed, that the animals appointed for the burnt-offerings and sin-offerings, not excepting those whose blood was carried into the inward tabernacle, were all killed at the door of the tabernacle of the congregation, and on the north side of the altar.---2. These sacrifices were killed, not by the priests, but by the persons for whom they were to be offered. And if the sin offering was to be made for a priest, he was to kill it, as any other private person was obliged to do, and another priest

was

excellent ministry, *in as much* (καθ, 209.) *as* he is the mediator of a better covenant, which *is* established upon better promises.

nistry than the Levitical high-priests, *in as much as he is the mediator of a better covenant* than the Sinaitic, of which they were the mediators; because it is *established on better promises*; promises better suited to our exigencies as sinners. See ver. 7. note 1.

was to make the atonement for him. These things appear from Exod. xii. 6. Levit. i. 5. 11. iii. 2. iv. 24. 29. 33. xvi. 11. 15. 2 Chron. xxxv. 11. Now as the outward tabernacle with its court, was a representation of the world, Heb. ix. 1. note, these particulars relative to the killing of the sacrifices at the door of the tabernacle of the congregation shew, that notwithstanding Christ offered the sacrifice of himself in heaven, his death was to be accomplished on earth. And that, as the killing of the sacrifice was no part of the sacrifical action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself a sacrifice.---3. The sacrifice for sin was not offered, nor the atonement made, by the killing of the animal, but by the priest's bringing its blood, on ordinary occasions into the outward tabernacle, and sprinkling it before the vail: and on the day of atonement, by the High-priest's carrying its blood into the inward tabernacle which represented heaven, and there *sprinkling it on the floor and on the mercy seat*, in the view of the symbol of the divine presence which rested above the mercy seat between the Cherubim. For as the life of the animal lay in its blood, its death was manifested by these sprinklings, as really as if its dead carcase had been presented before the divine presence in the inward tabernacle. Wherefore, the sacrifice was not offered, nor the atonement made, till these sprinklings were finished.---All these facts evidently appear from the passages above quoted.

Now, in the services performed by the priests in the earthly tabernacle, the manner in which Christ was to offer himself a sacrifice for sin to God, was distinctly prefigured. He was not to put himself to death, but was to be put to death by those for whom he was to offer himself a sacrifice. In that action, therefore, the Jews represented all their brethren of mankind. And, as the high priest carried the blood of the victim into the inward tabernacle, to make atonement therewith, so Christ, after continuing a while dead, arose in the body wherein he had been put to death, and entered, not into the earthly inward tabernacle, but *into heaven itself*, Heb. ix. 24. *not indeed by the blood of goats and calves, but by his own blood*, or death, Heb. ix. 12. which he manifested by *offering*, that is, by presenting in the presence of God *his body*, Heb x. 10. bearing the marks of the violence whereby he had been put to death on earth; that being the only method in which his death on earth, could be manifested in heaven to the angelical hosts. And, having in this manner offered himself to God a sacrifice for sin, he hath, as we are assured, Heb. ix. 12. *obtained an eternal redemption* or pardon

for

7 For if that first covenant[1] had been faultless, *a place would not* have been sought for *a* second.[2]

7 *For if the Sinaitic covenant had been faultless;* if sinners could have been sanctified and pardoned thereby, *there would have been no need of introducing a second* covenant.

for all who by faith and repentance have an interest in his sacrifice. See Heb. ix. 5. note, last paragraph. That Christ actually appeared before the presence of God in heaven, in the body wherein he suffered, and that his body had then the wounds which occasioned his death, may be gathered from his shewing to his disciples, on the day he arose from the dead, *his hands and his feet*, Luke xxiv. 40. and *his side*, John xx. 20. and from his saying to Thomas, eight days after he arose, John xx. 27. *Reach hither thy finger and behold my hands, and reach hither thyhand and thrust it into my side, and be not faithless but believing.* For, if the continuance of the wounds in our Lord's body, during his abode on earth after his resurrection, was necessary to prove the truth of his resurrection to his disciples, may we not suppose that for manifesting his death to the angels in heaven, when he appeared in the presence of God, it was necessary his body should bear the marks of the violence which occasioned his death. How, otherwise, could the apostle say, Heb. x. 10. *We are sanctified through the offering of the body of Jesus Christ once?*---I have only to add, that the opinion I have endeavoured to establish is not novel. Ambrose in his tenth book on Luke, quoted by Estius in his note on Heb. viii. 3. saith, the wounds which Christ's body received on the cross were kept open, in order to its being presented before the Father as crucified and slain. If so, we may suppose, that the atonement being thus made, it was changed into its glorious form, mentioned Philip. iii. 2.

Ver. 7.---1. *For if the first covenant had been faultless.* Although the Sinaitic covenant was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects: 1. The rites of worship which it enjoined, sanctified only to the purifying of the flesh, but not the conscience of the worshippers.---2. These rites could be performed no where but in the tabernacle, or in the temple; consequently they could not be the religion of mankind.---3. This covenant had no real sacrifice for sin; consequently it granted no pardon to any sinner.---4. Its promises were all of a temporal kind.---5. It required an unsinning obedience which, in our present state, no one can give; and threatened death for every offence. See Gal. iv. 3. note.

2. *A place would not have been sought for a second.* Since *the first covenant* is that which God made with the Israelites at Sinai by the publication of the law, *the second covenant* must be that which was made with mankind in general, by the publication of the gospel. Accordingly the publication of the gospel was foretold, Jerem. xxxi. 31. under the idea of *making a new covenant with the house of Israel, and with the house of Judah:* And the gospel itself is called, Isa. ii. 3. *The law which went forth from Zion.* But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel,

8 *But* finding fault, *He saith to them*, Behold the days[1] come, saith the Lord, when I will *complete*[2] a new covenant with the house of Israel,[3] and with the house of Judah:

9 Not according to the

8 *But finding fault* with the first covenant, and to shew its inefficacy for sanctifying and pardoning sinners, *God saith to the Israelites*, Jer. xxxi. 31. *Behold the days come, saith the Lord, when I will complete a new covenant with the whole of the* spiritual *Israel* among the Gentiles, *and with* believers among *the Jews:*

9 Even *a covenant entirely different*

gospel, but also because it was in reality the same with the first covenant, under which Adam was placed in paradise: for like it, it required perfect obedience under the penalty of death, and allowed no pardon to any sinner however penitent. It is likewise to be observed, that the gospel is called *the second covenant*, not merely because it was posterior to the law, but also, because it is actually the same with the second covenant under which Adam was placed after the fall: for it requires, not a sinless, but a sincere obedience, and grants pardon to sinners on their repentance, see Gal. iii. 10. note 2. However, though the rigour of the first covenant, which properly speaking was the law of nature written on Adam's heart, was mitigated under the second or gospel covenant by the abolition of its curse, Gal. iii. 13. its obligation, as a rule of life, never was, nor ever could be cancelled, but its precepts have constantly remained in force. Hence all the sins which men commit, and which are pardoned under the second covenant, are very properly called *transgressions of the first:* as in the following passage, Heb. ix. 15. *Of the new covenant he is the Mediator, that his death being accomplished for the redemption of the transgressions of the first covenant, the called may receive the promise of the eternal inheritance.*

Ver. 8.---1. *Behold the days come.* Some of the Jewish Doctors understood this as a promise of the restoration of the law by Ezra. Yet most of them thought this promise was to be fulfilled in the days of Messiah.

2. *When I will complete.* The LXX. have here διαθησομαι, *I will make a new covenant.* In translating this passage the apostle used the word συντελεσω, *I will finish*, or *complete*, probably because the new covenant being obscurely intimated, in what God said at the fall concerning the seed of the woman, it might be said to be completed when it was fully published in the gospel.

3. *With the house of Israel.* At the time this promise was accomplished, no house of Israel existed separately from the house of Judah. For after the captivity of the ten tribes who composed the house of Israel, such of them as joined themselves to the house of Judah, were so mixed with them as not to be distinguished from them. Wherefore, *the house of Israel*, in this prophecy as distinguished from *the house of Judah* must, I think, be the spiritual seed of Abraham among the Gentiles, called, *the Israel of God*, Gal. vi. 16. But Peirce is of opinion, that *the houses of Israel and Judah*, mean the whole Jewish nation; and, that

covenant *which* I made with their fathers, *at the time of my taking* them by the hand to lead them out of the land of Egypt, (ὅτι, 259.) *when they did not abide* in my covenant, and I *neglected them*,[1] saith the Lord.

10 For this is the covenant *which* I will make with the house of Israel, after *these* days, saith the Lord; I will put my laws into their mind,[1] and write them *upon* their hearts,[2] and I will be to

from the covenant which I made with their fathers, (ἐν ἡμέρᾳ chap. vii. 27. note.) *at the time of my taking them by the hand to lead them out of the land of Egypt* into Canaan, *when they did not abide in my covenant*, but brake it repeatedly by their idolatries. *Therefore I neglected them*; I suffered them to be carried into captivity; *saith the Lord.*

10 *For*, agreeably to my promise that in Abraham's seed all nations shall be blessed, *This is the covenant which I will make with believers of all nations in future times, saith the Lord*; under the gospel dispensation *I will put my laws into their mind, and write them upon their hearts*, instead

that this is a prediction of the general conversion of the Jews to the Christian religion.

Ver. 9. *And I neglected them.* The passage here quoted from Jeremiah runs thus: *Which my covenant they brake, although I was an husband to them, saith the Lord.* The apostle's translation of this passage is that of the LXX. And to reconcile it with the Hebrew text, Pocock, in his Miscellan. chap. 1. observes, that in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word, *Bagnal*, is the same with the Arabic word, *Bahal*, which signifies, *to refuse, despise, nauseate.* So that the Hebrew clause will bear to be translated, as the apostle and the LXX. have done, *I neglected them, I nauseated them*, on account of their multiplied idolatries and rebellions.

Ver. 10.---1. Διδοὺς. *I will put my law into their mind.* Here, the participle διδοὺς, by a common ellipsis of the substantive verb ἐστωσι, hath the signification of the future: *I will put.*---In this and the following verses, the prophet, to shew the superior excellence of the new covenant, explains its nature and efficacy. In it God promises to *put his laws into the mind of his people.* These are not the laws of Moses, but of Christ; for the laws of Moses were the laws of the old covenant. This promise, therefore, implies that under the new covenant the people of God, by means of the gospel revelation, are to have the clearest knowledge of their duty and of the way of salvation.

2. *And write them upon their hearts.* The Hebrews, to denote the fullest and clearest knowledge, and to shew that that knowledge is easily attained, and remembered, and hath a strong influence on the affections, represent it as *in the heart*, Deut. xxx. 14.---and *written on the heart*, Rom. ii. 15.---Wherefore, God having promised in the new covenant, not only to put his laws into the mind of his people, but to write them on their hearts, this latter promise implies, that in consequence of their knowledge

them a God, and they shall be to me a people. (Rev. xxi. 3.)

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me,[1] from the least *of them* to the greatest *of them.*

12 (Ὅτι, 254.) *Because*[1] I will be merciful to their *unrighteousnesses*, and their sins and their iniquities[2] *I will* remember no more.

of writing them on stones as under the former covenant; *and I will be the object of their worship*, and their protector, *and they* who believe *shall become my obedient people*, whom I will bless through all eternity.

11 *And*, comparatively speaking, there shall be no occasion for what was commanded under the former covenant, in which no constant public instruction was provided: *They shall not need to teach each other to know the Lord*, (Deut. vi. 8.) *For, all shall know me, from the lowest of them to the highest of them.*

12 These things I will bring to pass, *Because I will pardon the unrighteousnesses of my people, and their sins and their iniquities I will remember no more*, as I did under the former covenant, by appointing annual atonements for them.

knowledge of God's laws, his people are to acquire a strong love of them, and to be governed by them.—These promises have been amply accomplished under the new covenant. For by the multiplication of the copies of the Scriptures, the translation of them into many different languages, the preaching of the word, the regular performance of the public worship of God, and by the pains which the ministers and teachers of religion take in instructing the people, the knowledge of the doctrines, precepts, and promises of the gospel, by the blessing of God, is far more widely diffused, and its influence on the hearts of the people of God is greater, than under any former dispensation. This happy state of the church under the new covenant, Isaiah hath foretold, chap. liv. 13. *All thy children shall be taught of the Lord, and great shall be the peace of thy children.*

Ver. 11. *For all shall know me from the least of them to the greatest of them.* Here the effects of God's putting his laws into the mind of his people, and of his writing them on their hearts, are foretold. The knowledge of God and of his will, under the new covenant is to prevail so generally through the labours of the ministers of the gospel, that there will be no occasion for what was commanded under the old covenant, namely, that every man should teach and exhort his neighbour to know the Lord.---This great prevalence of the knowledge of God under the gospel dispensation, Isaiah hath likewise foretold, chap. xi. 9. *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

Ver. 12.---1. *Because I will be merciful to their unrighteousnesses.* As the

13 *By saying*, A new COVENANT, (ver. 8.) he hath made the *former* old. Now that which decayeth and waxeth old, is ready to *vanish*.

13 *By saying*, I will make *a new covenant, God hath declared the former covenant old. Now that which decayeth and waxeth old, is ready to be laid aside* as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.

the particle ὅτι, with which this verse begins, is often used to introduce a new sentiment, it might here be translated, *besides*.

2. *And their sins and their iniquities I will remember no more.* In the Hebrew this passage runs thus; *I will forgive their iniquity, and I will remember their sin no more.* Perhaps the apostle translated the prophet's words freely, to shew that under the new covenant every kind of sin is to be forgiven on repentance; which was not the case under the former covenant.

Ver. 13 *He hath made the former old.* The Sinaitic covenant, before it was abrogated by Christ, was become *old*, see chap. i. 11. or *useless*, in three respects: 1. By its curse condemning every transgressor to death without mercy, it was designed to shew the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published.---2. The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law.---3. The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other, had corrupted the law; on which account it was fit to lay it aside, as a thing whose tendency now was to nourish superstition.

CHAPTER IX.

View and Illustration of the Doctrines contained in this Chapter.

TO shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: So that the latter being come, there was no longer occasion for continuing the former, to prefigure them.

This chapter, therefore, is an illustration of chap. viii. 5 where the apostle affirms, that the priests worshipped God in the tabernacle, *with the representation and shadow of the heavenly services*. And it was proper to explain this matter copiously, because it must have had a great influence, in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship which, though of divine appointment, was now become useless, having accomplished its end.

The apostle begins with acknowledging that the covenant made at Sinai, of which the Levitical priests were the mediators, had ordinances of worship appointed by God himself, and a sanctuary which was a representation of *the world* or universe, ver. 1.—In particular, the outward tabernacle with its furniture, and the court belonging to it where the ordinary priests daily ministered, were so disposed as to represent the earth and the air, the habitation of men: And the services of that tabernacle, by sacrifices, washings, and other purifications of the flesh, were an example of the rites of worship which men perform on earth, for procuring the pardon of sin and admission into heaven, ver. 2.—But the inward tabernacle, called *the holy of holies* or most holy place, was so disposed as to be an image of heaven the invisible habitation of the Deity, ver. 3.—And in it was the ark of the covenant, and the pot with manna, and Aaron's rod, ver. 4.—and the Cherubim overshadowing the mercy seat, or throne of God; over which, and between the Cherubim, the visible glory which was the symbol of the divine presence, rested, ver. 5.

The tabernacles being thus set in order, the ordinary priests entered daily into the outward tabernacle, performing the service of God, and directing all their acts of worship, towards the symbol of the divine presence in the inward tabernacle, hidden from their eyes by the vail: So that the services of the outward tabernacle, were a fit image of the worship which men on earth pay to the invisible Deity in heaven, ver. 6.—But into the inward tabernacle the representation of heaven, the high-priest alone entered, and that only one day in the year; but never without blood, which he offered for his own sins, and for the people's sins of ignorance, ver. 7.—the Holy Ghost, who appointed this service, thereby signifying that the way into the immediate presence of God in heaven, the true holy place represented by the inward tabernacle, is not opened to men by any worship offered on earth, nor while the present state of things, represented by the outward tabernacle, subsisteth, ver. 8.—Which constitution of the tabernacles, and of the worship performed in them, was *a parable*, or figurative instruction concerning the time then present, when both gifts and sacrifices were offered, which could not make the offerer acceptable to the Deity, ver. 9.—because he worshipped only with meats, and drinks, and divers immer-

sions,

sions, and rites whose efficacy was to cleanse, not the conscience, but the body of the worshipper to fit him for the society of the people of God on earth: and which were imposed, only until the worship of God should be reformed, ver. 10.—Thus, by the inefficacy of the services performed in the Jewish tabernacles, the Holy Ghost has taught us, that all the rites of atonement, and all the acts of worship which men perform on earth, have no efficacy in the way of merit, to procure for them the pardon of sin and admission into the presence of God in heaven.

Next, in opposition to the ineffectual services performed by the Levitical priests in the holy places on earth, the apostle sets the things which they prefigured; namely, the effectual services performed by Christ in the holy places in heaven.—These services he describes as follows: Christ being come into the world, as the High-priest appointed by the oath of God, to procure for us the blessings of pardon and salvation which are to be bestowed through his ministration in the greater tabernacle, ver. 11.—hath entered into the holy place of that great tabernacle, even into heaven itself, neither by the blood of goats nor of calves, but by his own blood or death; and through the merit of that great sacrifice, which he offered by the appointment of God, he hath obtained for us an everlasting remission of sin, ver. 12.—Now, that the shedding of Christ's blood, should have this efficacy, is most reasonable. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, did, by the appointment of God, redeem the bodies of the offending Israelites from temporal death, and cleanse them in such a manner as to fit them for the tabernacle-worship, ver. 13.—how much more reasonable is it, that the shedding of the blood of Christ, who in the whole of his obedience to God was faultless, should have merit sufficient to cleanse the conscience of penitent sinners, from the guilt of works which deserve death, and fit them for worshipping God in heaven? ver. 14.—This passage being a description of Christ's ministry as an High-priest in the true habitation of God, it may be considered as an illustration of chap. viii. 2. where Christ is called, *a minister of the holy places, even of the true tabernacle which the Lord pitched, and not man.*

The apostle had affirmed, chap. viii. 6. That Jesus is the Mediator or High-priest, of a better covenant or dispensation than the law: But the proof of his assertion he deferred to this place, where it naturally comes in. For, having shewed that the death of Christ hath sufficient merit to procure for penitent sinners the pardon of sin, he subjoins; for this reason, that his death is so meritorious, he is appointed by God the Mediator of the new covenant, that by dying to procure the pardon of the sins committed under the law of nature, believers of all ages and nations, the called seed of Abraham, may obtain the eternal inheritance,

ver.

ver. 15.—Accordingly, to shew that the new covenant, in which pardon is promised to penitent sinners, is procured by the death of Christ, the apostle observes, that in every case where God entered into a covenant with men, he made the death of an appointed sacrifice necessary to its ratification; to teach sinners, that all his intercourses with them, are founded on the sacrifice of his Son, ver. 16.—Wherefore, authorized by so great an example, men anciently made their covenants firm over dead sacrifices: In so much that a covenant was never of force, while the sacrifice appointed for its ratification, lived, ver. 17.—Hence, not even the covenant at Sinai was made without blood, ver. 18,—20.—Hence, likewise, the tabernacles when set up, and the whole vessels of the ministry, were at first consecrated for the worship of God, by sprinkling them with the blood of the sacrifices, ver. 21.—and ever after that, all these things were, by appointment of the law, annually cleansed with the blood of the sacrifices offered on the day of expiation. In short, without the shedding of blood, the law allowed no remission on the day of the annual atonement, ver. 22.—Wherefore, seeing God determined not to pardon sinners, nor to open heaven to them, without the shedding of the blood of his Son, it was necessary for shewing this, that the Mosaic tabernacles, which are the figures of the holy places in the heavens, should be cleansed or opened to the worshippers, by the sacrifices of bulls and goats, as emblems of the sacrifice of Christ: But heaven itself was to be cleansed, or opened to believers, by the actual offering of that sacrifice, of which the others were the types, ver. 23.—And this was the reason that Christ our High-priest did not enter into the Jewish tabernacles, but into heaven itself, not with the blood of goats and of calves, but with his own blood, now to appear continually, as our High-priest, before the face of God: and by so doing, to make continual intercession in our behalf, ver. 24.—To this purpose, however, it was not necessary that Christ should offer himself often, as the Jewish high-priest every year made atonement for the sins of the people, by entering into the earthly holy places, with the blood of the appointed sacrifices, ver. 25.—For, in that case, Christ must have suffered often since the foundation of the world. But now, at the conclusion of the Mosaic dispensation, he hath appeared on earth to put an end to the typical sin-offerings of the law, by the one sacrifice of himself, ver. 26.—And to the obtaining of our pardon, his dying once was sufficient. For, since God hath appointed men to die but once, as the punishment of the sin of the first man, and after death to be judged but once for their own sins, ver. 27,—so Christ being once offered, in order to carry away the sin committed in the world from the beginning to the end of it, (ver. 26.) that one offering is held by God as a sufficient expiation. And by virtue

of

of that one sacrifice, he will, to them who wait for him, appear a second time on earth, without offering any more sacrifice for sin; and he will thus appear, to acquit and save his people by his own sentence as judge, ver. 28.

NEW TRANSLATION.

CHAP. IX. 1 (Ειχε μεν ουν) *Now* verily the first COVENANT[1] (see chap. viii. 7. note 2.) had *both* ordinances of (λατρειας) *worship*, and a worldly *holy place*.[2]

COMMENTARY.

1 *Now verily* although *the first covenant* is to be laid aside, I acknowledge it *had both ordinances of worship, and a worldly holy place* appointed by God. But the former being merely an emblem of the services of Christ in heaven, and the latter a shadow of the world or universe, the covenant of which they are the ordinances is become useless, now that Christ hath performed the services of heaven.

Ver. 1.---1. *The first covenant.* Many copies read here, πρωτη σκηνη, *the first tabernacle*, which is adopted in the printed editions. But, as that reading doth not agree with ver. 2. Beza and Mill prefer the reading of the Alexandrian, and other MSS. of good authority, which have πρωτη, leaving the reader to supply διαθηκη, from the preceding verse.---This reading our translators likewise have adopted.

2. *And a worldly holy place.* The Mosaic tabernacle is called, ἁγιον κοσμικον, *a worldly holy place*, not because it was a holy place on earth, and made of materials furnished from the earth, but because it was a representation of *the world*, or universe. This appears from ver. 23. where the tabernacles are said to be ὑποδειγματα *representations of the holy places in the heavens*: And from ver. 24. where the holy places made with hands, are called αντιτυπα, *antitypes* or resemblances *of the true holy places*.---This is confirmed by Josephus, who tells us, Antiq. lib. 3. c. 11. that the Mosaic tabernacles were figures of the universe; that the outward tabernacle, which was accessible at all times to the priests, represented the earth and the sea which are accessible to men; but the inward tabernacle from which the priests were excluded, represented heaven the invisible habitation of the Deity. See Heb. ix. 5. note.---In like manner Philo, Leg. Alleg. lib. 2. says "the tabernacle was a shadow, της αρχετυπης, of the original heavens."---It is true, this account of the tabernacles is not found in the writings of Moses. Nevertheless, since it was generally received among the Israelites, the presumption is, that it was discovered by God himself to Moses, at the time he shewed him the pattern of the tabernacles in the mount. But, be this as it may, certain it is that this emblematical meaning of the tabernacles and of their services, was adopted by the apostle Paul. For he tells us, Heb. ix. 7, 8. that by the absolute exclusion of the priests and people from the inward tabernacle, the Holy Ghost signified, that the way into heaven, typified by the most holy place, was not open to mankind, whilst the first or outward tabernacle was standing; that is,

while

2 *For the first tabernacle,*[1] *which is called Holy, was set in order, in which* WAS *both* the candlestick, and the table and the shew-bread.[2]

3 And *behind* the second vail, (Exod. xxvi. 33, 34.) the tabernacle which is called *Most Holy,*[1] *WAS SET IN ORDER*; (from ver. 2. See also ver. 6.)

2 *For the outward tabernacle, which is called holy, was built and furnished,* so as to represent the earth and the visible heavens, *having both the* golden *candlestick* towards the south, *and the table with the shew bread* towards the north, Exod. xxvi. 35.

3 *And behind the innermost vail, the tabernacle which is called the most holy place, was* in like manner *built and furnished* according to a pattern formed by God, so as to be a representation of heaven, the invisible habitation of the Deity;

while the earth, typified by the outward tabernacle, subsisted.---The emblematical meaning of the tabernacles, handed down among the Jews by tradition, seems to have led them to fancy, that every thing relating to the Levitical worship had an emblematical meaning likewise. For Josephus, Antiq. lib. iii. c. 11. affirms, that the parts of the high-priest's robes were representations of the different parts of the mundane system. But, by these refinements, the Jews, and some Christians who follow them, have discredited the ancient traditionary account of the meaning of the tabernacles, and of their services.

Ver. 2.---1. *For the first tabernacle.* Here it is proper to observe, that the whole of the apostle's reasoning in this epistle concerning the Levitical worship, is founded on the original institution of the tabernacle services by Moses, and not on the temple-service, as appointed by David and Solomon. See Exod. xl. throughout.

2. *The candlestick, and the table and the shew bread.* Though the apostle does not explain the emblematical meaning of the furniture of the two tabernacles, because, as he tells us ver. 5. it would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 20. note 3. to the emblematical meaning of the miraculous rending of the vail of the temple at the death of Christ. Since, then, the outward tabernacle was a representation of the mundane system, we may suppose, with Josephus, that the seven lamps of the candlestick were emblems of the seven planets, whereby our world is enlightened: And that the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and beasts are sustained.

Ver. 3. *And behind the second vail, the tabernacle which is called most holy.* This tabernacle represented heaven, not only because in it *the glory of the Lord*, or visible symbol of his presence, rested between the Cherubim whereby the angelical hosts surrounding the throne of God in heaven were typified, but because this tabernacle, by a thick vail, was hidden from the eyes of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden

4 *Having* the golden censer,[1] and the ark of the covenant[2] *covered every where* with gold, *in which WERE* the golden pot *having the* manna, [3] and *the rod of Aaron which* budded, and the tables of the covenant;

4 *Having the golden censer*, on which the high-priest burned incense when he entered the most holy place, *and the ark of the covenant which was covered both on the inside and the out with gold: in which were the golden pot, having* an omer of *the manna*, wherewith the Israelites were fed in the wilderness, *and Aaron's rod which blossomed* and bare almonds, *and the tables of the covenant* from which the ark had its name,

den by the vail of their flesh, from the eyes of all who live on the earth.

Ver. 4.---1. *Having the golden censer.* The apostle may have learned from the priests, that the censer used by the high-priest on the day of atonement was of gold, and that it was left by him in the inward tabernacle, so near to the vail, that, when he was about to officiate next year, by putting his hand under the vail he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction, Levit. xvi. 12, 13.

2. *And the ark of the covenant.* The ark was so called, because the tables of stone, on which *the covenant*, that is, the ten commandments engraven by God himself, were put therein, as a memorial of God's having spoken these commandments from mount Sinai, in the hearing of all the people. These tables of the law, being as it were hidden from the glory of the Lord, which rested between the Cherubim, by the cover of the ark called the *mercy seat*, the Jews were thereby figuratively taught, that, in the exercises of the divine mercy towards sinners, the law will not be regarded as the rule of their justification. For at the judgment men shall not be tried by the rigour of law, but by the gracious new covenant, in which pardon is promised to the penitent.

3. *In which were the golden pot having the manna.* Because it is said, 1 Kings viii. 9. *There was nothing in the ark, save the two tables of stone which Moses put there at Horeb;* the words εν ᾗ, used by the apostle, may be translated, *nigh to which.* See Ess. iv. 170.---Or, the difficulty may be removed by supposing that the pronoun ᾗ, relates to σκηνη, the remote antecedent, *in which tabernacle* also, *was the golden pot, &c.*---Or, because it is said, Deut. xxxi. 26. *Take this book of the law, and put it in the side of the ark*, we may conjecture that the book was put into some repository fixed to the side of the ark; and that the pot with manna, and Aaron's rod, were laid up before the Lord in the same manner, according to the injunctions, Exod. xvi. 34. Numb. xvii. 10. So that the whole being thus united, and carried by the Levites at once, might be considered as the ark.

The pot with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the Cherubim, whose faces were turned

5 And *above* it the *Cherubim* of glory,[1] *overshadowing* the mercy seat; *concerning* which *things* we cannot *at present* speak particularly.

5 And above the ark, the Cherubim of glory, overshadowing the mercy-seat, and forming a magnificent throne for the glory of the Lord which rested between them, (Exod. xxv. 22.) *concerning* the meaning of *which things, I have not time at present to speak particularly;* my design being to explain what was signified by the services of the tabernacles.

turned toward the mercy-seat. By introducing these things into the inward tabernacle which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the Cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the Cherubim with their faces towards the mercy seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, *into which things angels earnestly desire to look*, 1 Pet. i. 12. And Paul, Ephes. iii. 10. *That now to the governments, and to the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.*

Ver. 5. *And above it the Cherubim of glory.* *Cherubim*, being the name of an order of angels, Gen. iii. 29. the figures called *Cherubim*, placed on the sides of the mercy-seat, with the glory of the Lord resting between them, represented the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed, *the Cherubim of glory*, that is, the Cherubim which had the visible glory of God, in the inward tabernacle, resting between them. By this glory constantly abiding in the inward tabernacle, and by the figures of the Cherubim, that tabernacle was rendered a fit image of heaven.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, were a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson; that the whole universe is the temple of God; that in this vast temple, there is the *most holy place*, where the Deity resides, and manifests his presence to the angelical hosts who surround him; and that all the intelligent beings, who inhabit this vast temple, are placed in it to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxlviii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the Spectator observes, No. 580. has prevailed, not among the Jews and Christians only, but among the Greeks and Romans also, who spake of their Jupiter as residing in Olympus

6 Now *these* things *being* thus *set in order*, the priests *go at all times indeed* into the first tabernacle, *performing the services*;[1]

6 *Now the tabernacles with their utensils being thus constructed and arranged, the* ordinary *priests go at all times indeed into the first tabernacle, performing the services*; of which the chief is their sprinkling the blood of the sin offerings before the vail, which concealed the symbol of the divine presence from their view.

7 But into the second TABERNACLE, the high-priest alone GOETH once[1] every year, not without blood, which *he offereth* for *his own, and the people's sins of ignorance.*[2]

7 *But into the inward tabernacle*, which represents heaven, *the high-priest and no one else goeth*; and he *only one day in the year; not* however *without* the *blood* of different sacrifices, *which he offereth for his own, and* for *the people's sins of ignorance.*

Olympus surrounded with inferior deities, among whom the muses were represented as singing around his throne. In short, the idea of their gods inhabiting a particular place, having prevailed among all nations whether barbarous or civilized, the universal agreement of mankind in such a notion, is I think a proof that they derived it from tradition, or that it is a dictate of reason. Either supposition shews its truth. And being confirmed by revelation, why should it be called in question?

Into this *most holy place*, the habitation of the Deity, Jesus, after his ascension, entered, as the apostle assures us, ver. 12. And, by presenting his crucified body there, chap. x. 10. before the manifestation of the divine presence, called *the throne of the Majesty in the heavens*, chap. viii. 1. he offered the sacrifice of himself to God, chap. viii. 5. note 5. And having thus made atonement for the sins of the world, he procured for penitent sinners an eternal pardon, chap. ix. 12. and opened heaven for their reception in the body, after the resurrection and judgment, chap. ix. 28. note 1.

Ver. 6. *Performing the services*; namely, of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice, in dressing the lamps, in removing the old and placing the new shew-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin offerings, and sprinkled it before the vail, Levit. iv. 6. At all other times, they entered into it without blood. For the blood of the burnt-offerings was sprinkled about the altar, Levit. i. 11.

Ver. 7.---1. *Into the second tabernacle, the high priest alone goeth once every year.* From Lev. xvi. it appears that the high priest entered several times, into the most holy place on the day of atonement. Wherefore απαξ, must be understood to signify *one day*, rather than *one time.*

8 The Holy Ghost signifying this, that the way *of the holy places* was not yet *laid open, while the* first tabernacle *still standeth,*[1] (see chap. x. 19, 20. xi. 40. note.)

8 By the absolute exclusion of the priests and people from the inward tabernacle, *the Holy Ghost*, who formed the pattern of the tabernacles and of their services, *shewed this, that the way into the true holy places*, represented by the inward tabernacle, *was not yet laid open* to men, *while* this world, represented by *the outward tabernacle, still subsisteth,*

9 Which was (παραβολη) a *parable*[1] (εις, 142.) *con-*

9 *Which* tabernacle with its services, whereby the worshipper was

2. *And the people's sins of ignorance.* The law of Moses enjoined those who had injured their neighbours, either by deceitful dealing, or robbery, or lying, or perjury, to restore to the injured party all they had gotten by these base methods, together with a fifth part more: and after such restitution, to offer the appointed trespass-offering to the Lord as their king, on which conditions they were to be pardoned, Levit. vi. 1.---7. But this was only a political pardon, granted by God as the head of the Israelitish commonwealth, whereby the offender was freed from the civil punishment which his crime merited. Accordingly, the atonement was made for him by the ordinary priests, God's ministers, by whom his government as king in Israel was carried on.---The sacrifices offered by the high-priest on the day of expiation, had a quite different effect. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open the tabernacles to their acts of worship during the succeeding year. And to shew this, the high-priest carried the blood of these sacrifices into the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Ver. 8. *While the first tabernacle still standeth.* As both the tabernacles were destroyed long before this epistle was written, *the first tabernacle*, must mean the thing represented by the first tabernacle, namely, the present world; consequently the standing of the first tabernacle means, the continuance of this world. If so, the thing which the Holy Ghost signified by the exclusion of the priests and people from the inward tabernacle as long as the outward tabernacle stood, was that the righteous are not to be admitted to the immediate presence of God in heaven, till after the resurrection and general judgment, when this world is to be destroyed.---Farther, by the rites of worship performed in both tabernacles, the Israelites were taught, that the true God, the only object of men's worship, though always present with them, is absolutely invisible to them while they remain on the earth: consequently, that the visible gods worshipped by the heathens, were all of them, without exception, false gods.

Ver. 9.---1. *Which was a parable.* Παραβολη, signifies an information, either

cerning the time *which is* present, *during* which, [2] both gifts and sacrifices *are* offered *which cannot, with respect to* conscience,[3] *make* HIM *perfect who worshippeth.*

10 only *with* meats and drinks,[1] and divers (βαπτισμοις) *immersions*, and ordinances *concerning the flesh*,[2] imposed[3] *until* the time of reformation.

not brought into the immediate presence of the Deity, *was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot*, by banishing the fear of punishment, *make him perfect with respect to conscience, who worshippeth* God

10 *with nothing but meats and drinks, and divers immersions and ordinances respecting* the purifying of *the body, imposed* only *until the time of the reformation* of the worship of God by Christ, who was to abolish the Levitical services, and to introduce a worship in spirit and in truth, which may be performed in every place.

either by speech or action, in which one thing is put for another. See chap. xi. 19. note 2.

2. *During which.* That this is the proper translation of καθ' ὁν, is evident from the gender of the pronoun, which doth not permit it to stand for σκηνην, but for καιρον, *time*.---The Alex. MS. and the Vulgate, read here, καθ' ἣν, *in which tabernacle.* And that reading our translators have followed.

3. *Which cannot, with respect to conscience, make him perfect.* As Peirce remarks, " Ceremonial impurities (and some civil punishments) " were done away by these gifts and sacrifices; but moral evils, which " burdened the conscience, upon which a sense of guilt was left, could " not be removed thereby." This doctrine Paul preached, Acts xiii. 39. *By him all who believe are justified from all things, from which ye could not be justified by the law of Moses.*

Ver. 10.---1. *Only with meats, and drinks*, that is, worshipped only with sacrifices, which consisted of the flesh of such clean animals as might be eaten, and with the fruits of the earth : and both accompanied with drink offerings. Agreeably to this account of the *gifts* and *sacrifices* with which God was worshipped in the tabernacles, they are called *the meat of God's house*.---In translating επι βρωμασι *with meats*, I have followed Peirce.---Επι hath this signification, Luke i. 29. Matth. iv. 4. Col. iii. 9.

2. *Ordinances concerning the flesh.* Δικαιωμασι σαρκος, literally *righteousnesses of the flesh:* things which make the flesh, not the spirit, righteous.

3. *Imposed.* As επικειμενα, cannot agree with δικαιωμασι, which is in the dative case, we must with Peirce, supply ἀτινα ην, *which ordinances were laid on* the Jews as a burden. Hence Peter said to the Judaizers, Acts xv. 10. *Now therefore why tempt ye God* επιθειναι, *to put a yoke upon the neck of the disciples.*---These ordinances respecting the purifying of the flesh, were imposed and continued until the time of Reformation,

11 But Christ being come,[1] an high-priest of *the* good things *which are to be through the* greater and more perfect tabernacle,[2] not made with hands, that is to say, not of this *creation*,

12 *Hath entered once* into the holy places, (ἅπαξ) *not indeed* by the blood of goats (Lev. xvi. 15.) and

11 *But Christ being come*, who is made *an High-priest* or mediator *of the blessings which are to be* bestowed *through* the services of *the greater and more excellent tabernacle, not made* like the Mosaic tabernacle, *with the hands of men, that is to say*, a tabernacle *not in this lower world*,

12 *Hath entered once* for all *into the holy places* where God resides, (See Heb. ix. 5. note.) *not indeed by the blood of goats and of calves, but by his*

Reformation, to shew that all the gifts and sacrifices, which were offered on earth, could not introduce the sinner, as a pardoned person, into the presence of the Deity.

Ver. 11.---1. *But Christ*, παραγενομενος, *being come.* The particle δε, at the beginning of this verse, being used in its adversative sense, sheweth, that the apostle here states a comparison between the Levitical high priests and Christ.

2. *An High priest of the good things which are to be, through the greater and more perfect tabernacle.* In this translation, I have followed the order of the words in the original; because, in that order, they afford a sense suitable to the apostle's design; which was to shew, that Christ's ministrations as an High-priest, are greatly superior to those of the sons of Aaron, both in respect of the tabernacle in which he officiates, and in respect of the efficacy of his ministrations. He officiates in *the greater and more excellent tabernacle not made with hands*, called Heb. viii. 2. *the true holy place which the Lord pitched and not man.* And, *the good things* of which Christ is *the High priest* or mediator, are all the blessings included in *eternal redemption.* See ver. 12. note 3. These blessings are here said to be, *through the greater and more excellent tabernacle*; that is, as I understand it, through the services of the greater and more excellent tabernacle, which Christ as an High priest performed; namely, his dying on earth, and his presenting his crucified body before the throne of God in heaven, as a sacrifice for sin.---But Beza, Peirce, and others, reading the first clause of the verse by itself, thus, *But Christ being come an High priest of good things to come*, join what immediately follows with the beginning of ver. 14. in this manner; *through a greater and more perfect tabernacle, --hath entered into the holy place*; understanding by the greater and more perfect tabernacle, our Lord's human nature. In support of this notion, Beza saith that his human nature may as properly be called, *a tabernacle* as his flesh is called *a vail*, Heb. x. 24 But not to dispute about the propriety of the figure, it appears an absurdity to say, that Christ entered into the holy place, through his own human nature as through a tabernacle. He entered into heaven clothed in his human nature, and not through it as through a place: for, on that supposition, he did not carry his human nature with him into heaven.

Ver. 12.

of calves,[1] (Lev. xvi. 3.) but by his own blood, [2] having obtained FOR US *an* eternal redemption. [3] (See Eph. i. 7.)

own blood, or death as a sacrifice for sin; *having* thereby *obtained for us,* not redemption for a year, as the high priest did by entering the holy places on earth, but *everlasting redemption;* so did not need to offer himself a second time.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the *polluted,* (Num. xix. 9.) *sanctify* to the cleansing of the flesh,[1]

13 That Jesus, by his death, should procure an eternal pardon for sinners is reasonable; *For if the blood of bulls and of goats,* offered by the high-priest, *and the ashes of an heifer sprinkling the polluted,* did, by the appointment of God, *sanctify to the cleansing of the flesh,* so as to fit the offender for joining in the tabernacle worship.

Ver. 12.---1. *And of calves.* Peirce observes, that the Hebrew word, Levit. xvi. 3. here translated, *calves,* properly signifies, *bullocks of the second year;* and that being so young, they might be called *calves* which is the LXX. translation. Besides, we have *calves of a year old,* mentioned Micah vi. 6. and the apostle in the following verse, calls this blood, *the blood of bulls.* See chap. ix. 19. note 1.

2. *But by his own blood.* The essence of the sacrifice consisted in its death. But because its death was effected by the shedding of the animal's blood, and was shewed by sprinkling it in the holy places, the high-priest was said to enter into the inward tabernacle by the efficacy of the blood, that is, of the death of the victim, manifested by its blood which he carried with him.---In like manner Christ is said to have entered, as an High priest, into the holy places in heaven by his own blood; that is, by the merit of his own sufferings taken complexly. For he shed his blood when he suffered in the garden, when he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet on the cross, and the spear was thrust into his side.

3. *Having obtained for us an eternal redemption;* namely, from the grave, and from future punishment, followed by admission into heaven, there to live eternally with God in unspeakable felicity. These are the good things said ver. 11. *to be through* the service of Christ in *the greater and more perfect tabernacle.*

Ver. 13. *Sanctify to the cleansing of the flesh.* The things mentioned, sanctified the bodies of the polluted, not by any natural efficacy (for they rather defiled them) but by the appointment of God, who, considering them as acts of obedience, was pleased on their account to remit the civil punishment, which, as their political ruler, he had a right to inflict on the polluted. But the shedding of the blood of Christ, both by the appointment of God and by its own efficacy, availeth to the procuring

14 How much more shall the blood of Christ, who, through the eternal Spirit,[1] offered himself without *fault* to God, *cleanse* your conscience from dead works to *worship* the living God?[2] (See ver. 9. note 3.)

14 *How much more* reasonable is it that *the blood of Christ, who*, in obedience to God suffered death, and *through the eternal Spirit* being raised from the dead, *offered himself* a victim *without fault to God*, should have merit sufficient to *cleanse your conscience from* the guilt of *works which deserve death*; that is, banish from your mind the fear of punishment, that ye may be fit to *worship the living God* with the hope of acceptance?

15 (Και δια τουτο) And for this *reason*, of the new *covenant*[1] he is the medi-

15 *And for this reason*, that the death of Christ is so efficacious, *of the new covenant he is the mediator* or

procuring an eternal pardon for penitent sinners. See Ess. vii. Sect. 1. Art. 3. and Whitby's note on Heb. x. 14.---The sentiment expressed in this and the following verse deserves attention, not only for its strength in the proof, but because it is a beautiful illustration of the apostle's doctrine, Heb. viii. 5. that the Levitical services were all shadows of heavenly things. For, the sanctification effected by the legal rites being the sanctification of nothing but the body, it was in a religious light of little use, unless it was a representation and pledge of some real expiation. Now what real expiation of sin is there in the whole universe, if the sacrifice of Christ is excluded? We must therefore acknowledge that the Levitical rites which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real atonement which Christ was to make in heaven, for sanctifying the soul of the sinner.

Ver. 14.---1. *Who through the eternal Spirit, offered himself.* A number of MSS. together with the Vulgate version, instead of πνευματος αιωνιου, have πνευματος αγιου. But the Syriac hath here, *spiritum qui est in eternum.* Besides, the common reading is found in most MSS.---Christ is said to have offered himself *through the* eternal Spirit, because he was raised from the dead by the Spirit, 1 Pet. iii. 18. consequently he was enabled by the Spirit to offer himself to God; that is, to present his crucified body before the throne of God in heaven. See Heb. viii. 5. note 5.

2. *To worship the living God.* The epithet, *living*, is given in scripture to God, to signify the greatness of his power, which might deter sinners from approaching him in acts of worship, if they were not assured of pardon through the sacrifice of Christ.---To give *the blood* or death of Christ this efficacy, was a proper reward of his obedience to death.

Ver. 15.---1. *Of the new covenant.* See Heb. viii. 7. note 2. The word διαθηκη, here translated *covenant*, answers to the Hebrew word *Berith*, which all the translators of the Jewish scriptures have understood

to

ator,[2] *that* HIS *death being accomplished* for the High-priest, by whom its blessings are dispensed; and also the sacrifice

to signify *a covenant*. The same signification our translators have affixed to the word διαθηκη, as often as it occurs in the writings of the evangelists and apostles; except in the history of the institution of the supper, and in 2 Cor. iii. 6. and Heb. vii. 22. and in the passage under consideration: in which places, copying the Vulgate version, they have rendered διαθηκη by the word *testament*.--Beza, following the Syriac version, translates διαθηκη every where by the words *fœdus*, *pactum*, except in the 16, 17. and 20. verses of this chapter, where likewise, following the Syriac version, he hath, *testamentum*. Now if καινη διαθηκη, *the new testament*, in the passages above mentioned, means the gospel covenant, as all interpreters acknowledge, παλαια διαθηκη *the old testament*, 2 Cor. iii. 14.---and πρωτη διαθηκη, *the first testament*, Heb. ix. 15. must certainly be *the Sinaitic covenant*, or *law of Moses*, as is evident also from Heb. ix. 20.---On this supposition it may be asked, 1. In what sense the Sinaitic covenant or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner however penitent, can be called, *a testament*, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit. Besides, the transaction at Sinai in which God promised to continue the Israelites in Canaan, on condition they refrained from the wicked practices of the Canaanites and observed his statutes, Lev. xviii. can in no sense be called *a testament*.---2. If the law of Moses is a testament, and if to render that testament valid the death of the testator is necessary, as the English translators have taught us, ver. 16. I ask, Who was it that made the testament of the law? was it God or Moses? And did either of them die to render it valid? ---3. I observe, that even the gospel-covenant is improperly called *a testament*; because, notwithstanding all its blessings were procured by the death of Christ, and are most freely bestowed, it lost any validity which as a testament it is thought to have received by the death of Christ, when he revived again on the third day.---4. The things affirmed in the common translation of ver. 15. concerning *the new testament*, namely, that it hath a mediator; that that mediator is the testator himself; that there were transgressions of a former testament, for the redemption of which the mediator of the new testament died; and ver. 19. that the first testament was made by sprinkling the people in whose favour it was made with blood; are all things quite foreign to a testament. For was it ever known in the practice of any nation, that a testament needed a mediator? Or that the testator was the mediator of his own testament? Or that it was necessary, the testator of a new testament, should die to redeem the transgressions of a former testament? Or that any testament was ever made by sprinkling the legatees with blood? These things however were usual in covenants. They had mediators, who assisted at the making of them, and were sureties for the performance of them: They were commonly ratified by sacrifices, the blood of which was sprinkled on the parties: Withal, if any former covenant was infringed by the parties, satisfaction was given at the making

redemption (ver 12.) of the transgressions (επι 186. 2.) *of* the first *covenant.*[3] *the called* may receive the promise of the eternal inheritance,

by which it is procured and ratified; that *his death being accomplished for* obtaining *the pardon of the transgressions of the first covenant*, believers of all ages and nations, as *the called* seed of Abraham, (Rom. viii. 48. note.) *may receive the promised eternal inheritance.*

making of a second covenant.---5. By calling Christ *the mediator of the new testament*, our thoughts are turned away entirely from the view which the scriptures give us of his death as a sacrifice for sin: Whereas, if he is called *the Mediator of the new covenant*, which is the true translation of διαθηκη καινης μεσιτης, that appellation directly suggests to us, that the new covenant was procured and ratified by his death as a sacrifice for sin. Accordingly Jesus, on account of his being made a priest by the oath of God, is said to be *the Priest or Mediator of a better covenant* than that of which the Levitical priests were the mediators. ---I acknowledge that in classical Greek, διαθηκη commonly signifies *a testament.* Yet since the LXX. have uniformly translated the Hebrew word *berith*, which properly signifies *a covenant*, by the word διαθηκη, in writing Greek the Jews naturally used διαθηκη for συνθηκη, as our translators have acknowledged by their version of Heb. x. 16.---To conclude, seeing in the verses under consideration διαθηκη may be translated *a covenant*, and seeing when so translated these verses make better sense, and agree better with the scope of the apostle's reasoning, than if it were translated *a testament*, we can be at no loss to know which translation of διαθηκη in these verses ought to be preferred. Nevertheless, the absurdity of a phraseology to which readers have been long accustomed, without attending distinctly to its meaning, I am sensible does not soon appear.

2. *He is the mediator.* Here it is remarkable, that Jesus is not called διαθεμενος, *the Testator*, but μεσιτης, *the Mediator* of the new covenant: First, because he procured the new covenant for mankind, in which the pardon of sin is promised: for as the apostle tells us, his death as a sacrifice for sin, is the consideration on account of which the pardon of the transgressions of the first covenant is granted.---Secondly, because the new covenant having been ratified as well as procured by the death of Christ, he is fully called *the Mediator* of that covenant, in the same sense that God's oath is called, Heb. vi. 17. *the mediator*, or *confirmer of his promise.*---Thirdly, Jesus who died to procure the new covenant, being appointed by God the High priest thereof to dispense its blessings, he is on that account also called, Heb. viii. 6. *the Mediator of* that *better covenant.*

3. *Of the first covenant.* See Heb. viii. 7. note 2. where this verse is explained.

Ver. 16.---1. *For where a covenant.* This elliptical expression must be completed as in the commentary, if, as is probable, the apostle had now in his eye the covenants which God made with Noah and with Abraham. His covenant with Noah is recorded, Gen. viii. 20. where we

16 For where a *covenant*,[1] *THERE IS a necessity that the death* (τε διαθεμενε) of the *appointed*[2] *SACRIFICE be brought in.*[3]

16 *For*, to shew the propriety of Christ's dying to ratify the new covenant, I observe that *where a covenant* is made by sacrifice, *there is a necessity that the death of the appointed sacrifice be produced.*

17 For a *covenant* is *firm* (επι, 191. 3.) *over dead*[1] *SACRIFICES, seeing*

17 *For*, according to the practice both of God and man, *a covenant is made firm over dead sacrifices;* see-

we are told, that on coming out of the ark, Noah *offered a burnt offering of every clean beast and fowl. And the Lord smelled a sweet savour. And the Lord said in his heart, I will not again curse the ground, neither will I again smite any more every living thing as I have done.* This promise or declaration, God called *his covenant with men, and with every living creature*, Gen. ix. 9. 10.---In like manner God made a covenant with Abraham by sacrifice, Gen. xv. 9. 18. and with the Israelites at Sinai, Exod. xxiv. 8.---See also Psal. l. 5.---By making his covenants with men in this manner, God taught them, that his intercourses with them were all founded on an expiation afterwards to be made for their sins, by the sacrifice of the seed of the woman, *the bruising of whose heel*, or death, was foretold at the fall.---On the authority of these examples, the practice of making covenants by sacrifice prevailed among the Jews, Jerem. xxxiv. 18. Zech. ix. 11. and even among the heathens: for they had the knowledge of these examples by tradition. *Stabant, et cæsa jungebant fœdera porca*, Virgil. Eneid. viii. 641. hence the phrases, *fœdus ferire* and *percutere*.

2. *There is a necessity that the death, τε διαθεμενε, of the appointed.* Here we may supply, either the word θυματος, *sacrifice*, or ζωε, *animal*; which might be, either a calf, a goat, a bull, or any other animal which the parties, making the covenant, choosed.---Διαθεμενε, is the participle of the second aorist of the middle voice, of the verb διατιθημι, *constituo, I appoint*. Wherefore, its primary and literal signification is, *of the appointed*. Our translators have given the word this sense, Luke xxii. 29. Καγω διατιθεμαι ὑμιν, καθως διετιθετο μοι ο πατηρ με, βασιλειαν: *And I appoint to you a kingdom, as my Father hath appointed to me* a kingdom.

3. *Be brought in.* Θανατον αναγκη φερεσθαι τε διαθεμενε.---Elsner, vol. 2. p. 361. hath shewed, that the word, φερεσθαι, is sometimes used in a forensic sense, for what is *produced and proved*, or made apparent in a court of judicature. Wherefore, the apostle's meaning is, that it is necessary the death of the appointed sacrifice be brought in, or produced, at the making of the covenant. In the margin of our Bibles, this clause is rightly translated, *be brought in*. See Acts xxv. 7. where φεροντες is used in the forensic sense.

Ver. 17.---1. *A covenant is firm over dead sacrifices.* Επι νεκροις.---Νεκροις being an adjective, it must have a substantive agreeing with it, either expressed or understood. The substantive understood in this place, I think is θυμασι *sacrifices*; for which reason I have supplied it in the translation. Perhaps the word, ζωοις, *animals*, may be equally proper; especially as in the following clause, διαθεμενος,

it never hath force whilst the *appointed* SACRIFICE liveth.[2]

18 *Hence not even* the first COVENANT[1] (see chap. viii. 7. note 2.) was dedicated[2] without blood.

19 For when Moses had spoken every precept, [1]

ing it *never hath force whilst the* goat, calf, or bullock, *appointed* as the *sacrifice* of ratification, *liveth.*

18 Because from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son, *Hence not even the covenant at Sinai was made without sacrifice.*

19 *For when Moses had read every precept in* the book of *the law, to all*

is in the gender of the animals appointed for the sacrifice.---Our translators have supplied the word, ανθρωποις, and have translated, επι νεκροις *after men are dead;* contrary to the propriety of the phrase.

2 *It never hath force whilst the appointed liveth.* Οτε ζη ὁ διαθεμενος: supply μοσχος, or τραγος, or ταυρος; *whilst the calf,* or *goat,* or *bull, appointed for the sacrifice of ratification, liveth.* The apostle having in ver. 15. shewed that Christ's death was necessary as ὁ μεσιτης *the Mediator,* that is *the procurer* and *ratifier* of the new covenant, he, in the 16th and 17th verses observes, that since God's covenants with men were all ratified by sacrifice to shew that his intercourses with them are founded on the sacrifice of his Son, it was necessary that the new covenant itself should be ratified by his Son's actually dying as a sacrifice.

The faultiness of the common translation of the 15th, 16th, 17th, 18th and 20th verses of this chapter, having been shewed in note 1. on ver. 15th, nothing needs be added here, except to call the reader's attention to the propriety and strength of the apostle's reasoning, as it appears in the translation of these verses which I have given, compared with his reasoning, as represented in the common version.---The learned reader needs not to be informed, that I have followed Peirce in translating διαθηκη, in these verses, by the word *covenant:* and that in every other respect, I differ from him, both in translating, and in explaining this difficult, and, if I may be permitted to say it, this hitherto ill understood passage.

Ver. 18.---1. *Not even the first covenant.* In the original, the word *covenant* is wanting: and our translators, by supplying the word *testament,* have made the Sinaitic covenant, or law of Moses of which the apostle is speaking, a *testament,* than which nothing can be more incongruous. See chap. ix. 15. note 1.---The word to be supplied, is not *testament,* but *covenant.*

2. *Was dedicated.* Εγκεκαινισται, literally, *was renewed.* See Heb. x. 20. note 1. By using this word, the apostle perhaps intended to signify, that the Sinaitic covenant was a renewal of the covenant under which our first parents were placed at their creation. See Heb. viii. 7. note 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, βεβεκια γεγονεν, εκυρωθη.

Ver. 19.---1. *Every precept, &c.* The precepts of the law which Moses

(κατα, 232.) *in the law,* to all the people, *taking* the blood of calves and of goats,[2] with water, and scarlet wool, and hyssop,[3] *he* sprinkled both the book[4] *itself,* and all the people,[5]

20 Saying, This is the blood of the *covenant,* [1] which God hath *command-*

the people, taking the blood of the *calves and goats,* which had been offered as the sacrifices of ratification, *with water, and scarlet wool, and hyssop, he sprinkled both the book* of the law *itself* as representing God, *and all the people,* in token of the consent of both parties to the covenant.

20 *Saying,* while he sprinkled the people, *This is the blood* whereby *the covenant, which God hath commanded*

Moses read to the people on this occasion, were those contained, Exod. xx, xxi, xxii, xxiii. as is evident from Exod. xxiv. 5

2. *The blood of calves, and goats.* That calves and goats were sacrificed at the making of the Sinaitic covenant, may be gathered from Exod. xxiv. 5. where it is said, *they offered burnt offerings, and peace-offerings of oxen,* (LXX. μοχαρια, *calves*) *unto the Lord.* For cattle of that sort, in their second year, may be called *calves,* or *oxen,* indifferently. See chap. ix. 12. note 1.---And with respect to the *goats,* though they are not mentioned by Moses, yet as these animals were used in the annual atonements, the apostle may have inferred that they were offered on this occasion, as well as calves. Or he may have been informed of it by tradition.

3. *With water, and scarlet wool, and hyssop.* Because much blood was needed to sprinkle the people, it is supposed, that water was mixed with it to increase its quantity, and that the apostle learned this, with the other particulars here mentioned, from tradition.---Wool tied on hyssop, which in the eastern countries is a shrub, rendered the dispersion more easy. Besides, on other occasions, the blood of the sacrifices was ordered to be sprinkled in that manner, Levit. xiv. 4. 6.

4. *He sprinkled both the book itself.* I suppose the book contained the precepts which Moses *read in the audience of the people,* Exod. xxiv. 7. and that it was laid on the altar and sprinkled, to represent God as a party to the covenant. This not being mentioned in the history, the apostle must have learned it either from tradition or from inspiration.

5. *And all the people.* In Exodus it is *the people.* Neither of these expressions, however, means, that every individual Israelite was sprinkled; but that those who stood round the altar, and nearest to Moses, were sprinkled, and that this was considered as a sprinkling of the whole.---Or, since we are told, Jerem. xxxiv. 18. that when covenants were made, *they cut the calf in twain, and passed between the parts thereof,* we may suppose the covenant at Sinai was made in the same manner; and that the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all consented to the covenant.

Ver. 20. *This is the blood of the covenant.* In allusion to these words of Moses, when our Lord instituted his supper to preserve the memory

of

cd ME TO MAKE with you.

21 (Δ₂, 104.) Moreover, both the tabernacle, and all the vessels of the ministry, he *in like manner* sprinkled with blood.[1]

22 And almost[1] all things, (κατα) *according to* the law, are *cleansed* with blood; (see ver. 23. note 1.) and without *the* shedding of blood *there is* no remission.[2]

me to make with you, is ratified, both on his part and on yours. See ver. 15. note 1.

21 *Moreover,* to prefigure the efficacy of the sacrifice of Christ to render our acts of worship acceptable, *both the tabernacle,* and the altar, and mercy-seat, *and all the vessels used in the worship of God, Moses in like manner sprinkled with blood,* after they were made and set in order.

22 *And,* for the same reason, *almost all things, according to the law, are* annually *fitted for the worship of God,* by sprinkling them *with blood.* See Lev xvi. 16. 19. 33. *In short,* to shew that pardon is procured through the blood of Christ, *without the shedding of blood there is no remission* of sin granted by the law.

of his dying as the sacrifice by which the new covenant is ratified, he said, *This is my blood of the new covenant which is shed for many, for the remission of sins,* Matth. xxvi. 28. Wherefore, in representing Christ's death as a sacrifice, for procuring the remission of sins, and for ratifying the new covenant, Paul followed his Master, when he called Christ's blood, Heb. x. 29. *The blood of the covenant, wherewith we are sanctified,* or fitted to appear in the presence of God as pardoned persons.

Ver. 21. *He in like manner sprinkled with blood.* The apostle speaks here of the sprinkling of the tabernacle and vessels of the ministry, when they were first consecrated: the order for which we have Exod. xl 9. And though there, it is only appointed that they should be anointed with oil, yet Levit. viii. 15. where the execution of the order is related, seeing we are told, that Moses *purified the altar* by putting blood on its horns, and *by sprinkling it round about with blood,* ver. 24. we may believe all the other vessels were purified in like manner. Besides, Josephus, who was himself a priest, and who no doubt was informed by his predecessors, says expressly, Antiq. lib. iii. c. 8. Huds. edit. "Moses consecrated for God's service, the tabernacle "and all the vessels of it, anointing them with oil, and the *blood* of "bulls and rams."

Ver. 22.---1. *Almost all things.* This qualified expression is used, because some things were cleansed with water, and some with fire, Numb. xxxi. 23. and some with the ashes of the red heifer, Numb. xix. 2.---10.

2. *And without the shedding of blood there is no remission.* The apostle means, no remission granted on the day of atonement.

Because some, who do not understand the nature of the law of Moses,

23 *There* WAS a *necessity* therefore, that (τα μεν υποδειγματα) the *representations indeed* of *the* HOLY *PLACES* (from ver. 24.) in the heavens, should be *cleansed*[1] *by* these SACRI-

23 Seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of this, *it was necessary that* the tabernacles, *the representations of the holy places in the heavens*, (See chap. ix. 1. note 2.)

Moses, fancy that a real pardon of sin was obtained by its atonements, it will be proper to enquire into that matter. The atonements on the 10th of the 7th month, were made for *the people*, and for *the holy places*. And the effect of the atonement then made for the people, is thus described, Levit. xvi. 30. *On that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.* But this cleansing of the people from all their sins, could not possibly have any reference to the punishments of the life to come, because the atonement was made *for all the people of the congregation*, ver. 33. indiscriminately, whether penitent or not; consequently, it could not be a cleansing of the people's conscience, but of their body; redeeming them from those civil penalties, which God in the character of their chief magistrate, would have inflicted on them for breaking the laws of the state, unless these atonements had been made. A remission of that kind, all the people of the congregation might receive; and it was the only remission which in a body they could receive through the sacrifices mentioned.---Besides, the shedding of the blood of beasts, could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of reason, beasts are not capable of being punished; and far less of being punished in the room of mankind. In like manner, beasts being incapable of sinning, their sufferings can never be considered as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Yet, the shedding of their blood was fitly prescribed in the Levitical ritual, as it prefigured the real atonement through which God was to forgive mankind their transgressions.---From the inefficacy of the annual atonements, made on the 10th of the 7th month by the high-priest, to procure for the people the eternal pardon of their sins, it follows that the daily atonements made by the ordinary priests had no greater efficacy in procuring the pardon of sins.---The efficacy which the annual atonements had in cleansing the holy places, is described, ver. 23. See note 1. on that verse.

Ver. 23.---1. *Should be cleansed.* The apostle speaks of the annual cleansing of the tabernacles, which was performed in the following manner: The high priest carried the blood of the appointed sacrifice into the inward tabernacle, where he sprinkled it on the mercy-seat seven times, and seven times before the mercy seat on the floor. This is termed, Levit. xvi. 16. a *making atonement for the holy place, because of the uncleanness of the children of Israel.* By the same rites, the tabernacle of the congregation was cleansed, and the altar, ver. 16, 18. But the tabernacles and altar, being incapable of moral pollution, their

uncleanness

FICES, but the heavenly *HOLY PLACES* (from ver. 24.) themselves, *by sacrifices*[2] *better than* these.

24 (Ου γαρ, 93.) *Therefore* Christ *hath* not entered into the holy places made with hands, (αντιτυπα) *the images*[1] of the *should be* annually *cleansed*, that is, opened to the priests and people, *by the sacrifices of bulls and goats* as types of the sacrifice of Christ: *But the heavenly holy places themselves, by a sacrifice more effectual than these.*

24 *Therefore Christ* our High-priest *hath not entered* with the sacrifice of his crucified body, Heb. x. 10. *into the holy places made with the hands* of men, *the images of the true holy places;*

uncleanness must have been of a ceremonial kind, contracted, as it is expressed, ver. 16. *by their remaining among the people, in the midst of their uncleanness;* that is, contracted by the worship performed in them by the priests, during the preceding year. Wherefore, the *cleansing* and *reconciling* of these things imported their being fitted anew for the worship of God: And in particular, that the tabernacles were opened to the prayers, and other acts of religious worship, to be performed by the priests and people, during the course of the succeeding year.---In these cleansings thus understood, there was the greatest propriety. For agreeably to God's general design in giving the law by purifying with blood these copies of the holy places in heaven, men were taught, that heaven itself *is opened to them* through the blood of Christ; that on account of the shedding of his blood, God hath from the beginning accepted, and will to the end of the world accept, the worship which pious men, any where on earth offer to him; and that he will receive them into heaven after the general judgment.

2. *But the heavenly holy places themselves, by sacrifices better than these.* The one sacrifice of Christ, by which heaven is opened, (see ver. 22. note 2. at the end) being here meant, to give dignity to that sacrifice, the plural is used instead of the singular; for the apostle hath every where taught, that Christ offered but one sacrifice, chap. x. 12.

Ver. 24.---1. *The images of the true holy places.* Αντιτυπα, *the antitypes.* See 1 Pet. iii. 21. note 2.---In the mount, Moses had τυπον, *the type* or model of the tabernacles and of the services, to be performed in them, shewed to him. Hence, the tabernacles with their services which he formed according to that model, are called *antitypes*, or images of that model; consequently images of heaven itself, and of the services to be performed by Christ as the high-priest of the heavenly holy places; of all which the model shewed to Moses in the mount, was a shadow or dark representation.

2. *Now to appear before the face of God on our account.* That Christ's appearing in the body in which he suffered death, before the manifestation of the divine presence in heaven, was a real offering of himself a sacrifice for us, is evident from the apostle's adding, in the following verse, that it was not necessary that he should *offer himself* often, as the high priest entered into the holy places annually. Wherefore, according to St Paul, the ministration of the Jewish high-priest in the Mosaic tabernacles from year to year, was a continued emblem of Christ's entering

true *HOLY PLACES*; but into heaven itself, now to appear *before the face* of God, *on our account.*[2]

25 (Οὐ δὲ, 100.) *Not however*, that he should offer himself often,[1] as the high-priest entereth into the holy *places* every year with *other blood*;

26 For then *he must* often have suffered since the foundation of the world:[1] But now once,

but into heaven itself, now to appear with that sacrifice, *before the manifestation of the divine presence*, to officiate as the high-priest of these holy places *on our account.*

25 Though it was necessary, that Christ should open heaven to us by offering the sacrifice of himself, *it was not necessary that he should offer himself often* in the heavenly holy places for that purpose, as *the high-priest entereth into the* earthly *holy places every year with other blood* than his own;

26 *For then he must often have suffered* death on earth, *since the beginning of the world. But*, that this was not necessary appeareth from the fact

tering once for all into heaven with the sacrifice of himself; and of his continually officiating there for us, by virtue of that sacrifice; and of his procuring us access to worship God acceptably while on earth, together with the pardon of our sins and admission into heaven after the general judgment.

Ver. 25. *Not however that he should offer himself often.* The atonement made by Christ being founded on the sovereign pleasure of God, Heb. ii. 10. note, it was to be made according to the appointment of God. Wherefore, Christ having made that atonement only once, it follows that no more atonement was required by God, in order to his pardoning the sanctified, in all ages and nations. See the following note.---That Christ offered himself a sacrifice, not on the cross, but in heaven by presenting his crucified body there, before the manifestation of the divine presence, see proved, Heb. viii. 3. note; and ver. 5. of that chapter, note 5. at the end.

Ver. 26.---1. *For then he must often have suffered since the foundation of the world.* Here the apostle supports his affirmation, that it is not necessary to the pardoning of sinners, and to their admission into heaven, that Christ should offer himself in heaven, *often*, that is, *annually*, as the high-priest entered every year into the holy places on earth with the blood of bulls and of goats to make atonement for the people; because, saith he, in that case, Christ must *often*, that is, *every year*, have suffered death since the foundation of the world, which is absurd.---This reasoning merits the reader's particular attention, because it supposeth two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God a sacrifice for sin. The apostle's reasoning evidently implies this. For if sinners may be pardoned without Christ's offering himself a sacrifice, his offering himself so much as once would not have been necessary; and far less his offering

at the conclusion (των αιωνων) *of the ages, he hath been manifested to abolish sin-offering*[2] by the sacrifice of himself.

27 And, *for as much as* it is appointed to men once[1] to die, *and* after *that*, the judgment,

itself; for *now once, at the conclusion of the Mosaic dispensation, Christ hath been manifested* in the flesh *to abolish* the Levitical *sin-offerings by the sacrifice of himself.*

27 *And, for as much as it is appointed* by God, *that men shall die* but *once*, as the punishment of the sin of the first man, *and* that *after death*, every one shall *be judged* and punished but once for his own sins,

fering himself often, as the apostle affirms.---The second fact implied in the apostle's reasoning is, That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time; on which account Christ is with great propriety termed, Rev. xiii. 8. *A lamb slain from the foundation of the world.* The phrase, *from the foundation of the world*, in this passage is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. Besides, we have the phrase in this limited sense, Luke xi. 50.

2. *To abolish sin offering.* Εις αθετησιν. Beza saith, this Greek word is used to denote the removing of laws after they are abrogated, ---Αμαρτια, *sin*, in this verse signifies *sin offering*, as it doth likewise, ver. 28. See 2 Cor. v. 21. note 1. After Christ offered the sacrifice of himself, the typical sin-offerings of the law being no longer of any use, were abolished. This great event was expressly foretold, Dan. ix. 24.

Ver. 27. *It is appointed to men once to die.* The apostle does not say, appointed to *all* men once to die: Because such as are alive at the coming of Christ to judgment, are not to die, but to be changed. ---Besides, Enoch and Elijah did not die, but were translated in the body to heaven.---In this passage of scripture, as in many others, though the expressions are universal, they describe only the general course of things.

Ver. 28.---1. *To carry away the sins of many.* So I translate ανενεγκειν, supposing that the apostle alludes to the scape-goat, *which bare all the iniquities of the congregation unto a land not inhabited.*---If ανενεγκειν, is translated *bear the sins* as it is 1 Pet. ii. 24. the meaning will be the same in effect; namely, that Christ was once offered *to make atonement for the sins of many.* See 1 Pet. ii. 24. note 1.

2. *Will to them who wait for him, appear a second time.* The return of Christ from heaven to the earth at the last day, is here compared to, and was typified by the return of the high priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Levit. xvi. 23, 24. he came out, arrayed in his magnificent robes, to bless the

28 *Even so* Christ *being* once offered, (chap. viii. 3. note) *in order to carry away* the sins of many, [1] *will, to them who wait for him,* appear[2] *a* second time, without *sin-offering, in order to* salvation.

28 *Even so Christ being once offered, in order to carry away* the guilt of *the sins of many,* justice required no more sin-offering for them: And therefore he *will, to them who wait for him, appear a second time* on earth, *without* dying as a *sin-offering, in order,* as their king and judge, *to* bestow on them *salvation.*

people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who well knew the solemnity to which it referred. But there will be this difference, between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Levit. xvi. 24. which shewed, that the former atonement was not real, but only typical. Whereas Jesus, after having made atonement in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time. But having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which absolution and reward, he being surrounded with the glory of his Father, Matth. xvi. 27. will give them in the presence of the assembled universe, both as their king and their priest. And this is the *great salvation,* which Christ himself began to preach, and which was confirmed to the world, by them who heard him, Heb. ii. 3.

The form in which the high priest and the ordinary priests were to bless the people after burning the incense in the tabernacles, is prescribed, Numb. vi. 23.---26. And that they were in use to bless the people after they burned the incense, we learn from Luke i. 8. where it is said, while Zacharias *executed the priest's office before God in the order of his course,* 9. *According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.* 10. *And the whole multitude of the people were praying without at the time of incense.*---21. *And the people waited for Zacharias, and marvelled that he tarried so long in the temple;* they waited to receive from him the prescribed blessing.

CHAPTER X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

IN the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. viii. 7. That the Levitical priest worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven: Also, having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven; he in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law containeth nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can with the same emblematical sacrifices, which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1.—This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshippers perfect in respect of pardon they would have ceased to be offered; because the worshippers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 2.—Nevertheless, that the consciousness of their sins as unpardoned, still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3.—Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions, or as examples of punishment (See Heb. ix. 22. note 2.) take away the sins of moral agents, ver. 4.—Wherefore, after the Israelites believed that the sacrifice of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xl. to foretel what his Son was to say to him, when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offer-

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ings of the fruits of the earth, though of thine own appointment, Thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them. But thou hast prepared me a body, that I may die a real sacrifice for sin, ver. 5.—Whole burnt-offerings and sin-offerings thou hast no pleasure in now, ver. 6.—Wherefore I said, Behold I come into the world, to do, O God, thy will, in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7.—On these words of Messiah, the apostle remarks, That having first said to God, Sacrifice, and offering, and whole burnt-offerings, and sin-offerings, which are offered according to the law, thou dost not command, neither art thou pleased with them, ver. 8.—And next, seeing he hath said, Behold I come to do, O God, thy will, by dying as a sin-offering, it is evident that God hath taken away his first command appointing the sacrifices of the law; and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin-offering, to render the malicious purpose of the devil abortive, ver. 9.—By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10.—From this memorable passage of the xlth Psalm, we learn, that the only real expiation for sin which God ever appointed, is the sacrifice of his Son in the human nature; that all the sacrifices which he appointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fitly laid aside, that under the gospel-dispensation there might remain in the view of mankind, no sacrifice having any pretension to take away sin, but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applied to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the inefficacy of the sacrifices offered annually by the high-priest in the most holy place; namely, that the repetition of them shewed their inefficacy, ver. 11.—Whereas Christ through the whole of his life, having offered but one sacrifice for sin, sat down at the right hand of God, as having completely finished the expiation, and as taking possession of the government of the universe, ver. 12, 13.—Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14.—This the Holy Ghost testifies, in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15.—where, among other things, God promises, that the sins and the iniquities of his people,

ple, he will remember no more, ver. 17.—Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasonings concerning the priesthood and sacrifice of Christ. But, before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to shew the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those atonements on which they had hitherto relied, were utterly ineffectual for procuring the favour of the Deity.—Moreover, the apostle having proved, that the Levitical sacrifices and services were instituted to be representations of the sacrifice which Christ was to offer, and of the services which he was to perform in heaven, may we not infer, that the sacrifices of beasts were instituted by God, at the beginning of the world for the same purpose? See Heb. xi. 4. note 4. And therefore, although these sacrifices could not take away sin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God. Being shadows of the priesthood, sacrifice, and intercession of Christ, they preserved the knowledge and expectation of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions.—In short, though the apostle hath denied that the sacrifices of the law were real atonements, yet by shewing the Jewish institutions in their true light, he hath preserved to them their whole importance; and by comparing them with the better institutions of the gospel, he hath made us sensible, how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifice of himself, not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, ver. 19.—This entrance, Jesus hath made for us a way new and living into the holy place, the habitation of God, through the vail of his flesh: so that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into

into his presence to live with him eternally in unspeakable happiness. Wherefore, being a new and living way into the presence of God, death is stript of all its terrors; and believere need not be afraid to die, ver. 20.—Also having now a great Priest always residing in heaven, the true *house* or temple of God, to present the prayers and other acts of worship which we offer on earth, ver. 21.—we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts are cleansed by repentance from an evil conscience, ver. 22.—Besides, our bodies having been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ, which we then so solemnly made, without regarding the evils which such a confession may bring on us, ver. 23.—And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith, and for their love to Christ and to his people, that we may excite one another to love and to good works, ver. 24.—and should not, through the fear of our persecutors, leave off the assembling of ourselves together for the worship of God, as the custom of some is: but rather exhort one another to persevere in the profession of the gospel: the rather, because we see the day of our deliverance from our persecutors approaching, ver. 25.—The apostle was the more earnest in this exhortation, because if one wilfully renounces the gospel, after having openly professed it, there remaineth no sacrifice by which that sin can be pardoned, ver. 26.—To such apostates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adversaries, ver. 27.—For if the despisers of Moses' law were put to death without mercy, although it was only a political law, ver. 28.—Of how much sorer punishment, think ye, shall he be counted worthy, who, by renouncing the gospel, tramples under foot the Son of God? &c. ver. 29.—The punishment of such an apostate will be heavy and inevitable: For we know the irresistible power of him who hath said, The punishment of the wicked belongeth to me; I will repay them according to their deeds. Moreover, God having promised to avenge his people of their oppressors, he will certainly punish severely those who have insulted his Son and Spirit, ver. 30.—And it is a terrible thing to fall into the hands of the living God as an enraged enemy, ver. 31.

This exhortation to beware of renouncing the gospel, the apostle with great propriety pressed on the Hebrews in this part of his epistle, notwithstanding in the preceding sixth chapter he had displayed the heinous nature and dangerous consequences of apostasy. For after that display, having at great length described the

the efficacy of Christ's death, as a propitiation, in procuring the pardon of sin, and explained the gracious nature of the new covenant procured by Christ's death, he naturally supposed that the Hebrews were sensible of the guilt which they would contract, if they renounced the gospel in which these great blessings were made known and offered to mankind. Withal, having described the terrible punishment which awaits apostates, he could not doubt of their being sensible of their danger. Wherefore, to strengthen the good impressions which he charitably supposed his discourse had made on them, he desired them to call to mind the joy which they felt when they first believed the gospel: the courage and constancy with which they then suffered for their faith; the kindness which they shewed to their persecuted brethren; their sympathizing with him in his bonds; and the heavenly temper with which they took the spoiling of their goods, ver. 32, 33, 34.—and exhorted them, after having suffered so much for their faith, not to cast away their courage, which, he told them, would secure to them a great reward in heaven, ver. 35.—provided they continued to suffer patiently, while they were doing the will of God by maintaining their Christian profession, ver. 36. —Besides, their troubles would not be of long continuance. For Christ, according to his promise, would in a little time come and destroy the Jewish state, whereby the power of their persecutors would be broken, ver. 37.—And, to give his exhortation the greater weight, he put them in mind of what God had said by Habakkuk, namely, *The just by faith shall live: But if he draw back, my soul will not be well pleased with him*, ver. 38.—Lest, however, the Hebrews might have inferred from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who draw back to their eternal perdition, but of the number of those who would continue to believe, to the saving of their soul, ver. 39.

NEW TRANSLATION.	COMMENTARY.
CHAP. X. 1 (Γαρ, 93.) *Wherefore,*[1] the law *containing a* shadow[2] *ONLY*	1 *Wherefore*, since *the law*, in the services of the high-priests in the inward tabernacle, *contains a shadow*

Ver. 1.---1. *Wherefore.* As the things mentioned in this verse are no proof at all of the doctrine contained in the preceding chapter, but an inference from that doctrine, our translators, by giving the particle γαρ, in the beginning of the verse, its casual signification, have entirely altered the scheme of the apostle's discourse, and have led the reader away from its true meaning. See the illustration.

2. *The law containing a shadow.* The word σκια *shadow*, sometimes denotes the outlines of a picture rudely drawn with chalk; such as painters

of *the* good things to come, AND not the very (εικων) image of *these* things, *never can* with *the same* sacrifices which they *offer yearly*[3] *for ever*, make (τους προσερχομενους) *those who come to* THEM perfect.

only of the blessings which were *to come* through the services of Christ in the heavenly tabernacle, *and not the very substance of these blessings*, it *never can with the same* kind of *sacrifice which the high-priests offer yearly for ever, make those who come to these sacrifices perfect* in respect of pardon.

painters make before they apply the pencil to produce an exact resemblance, called here εικονα the *image*, of what they intend to represent. But others more justly think the word *shadow*, is used in the sense which it has, Col. ii. 17. *which are* (σκια) *a shadow of things to come. But* (σωμα) *the body is Christ's.* According to this sense of the word, *a shadow* is that obscure resemblance of any body, which it makes by the interruption of the rays of the sun. Whereas εικων *image*, denotes the substance or body itself which occasions the shadow. Wherefore, αυτην την εικονα *the very image*, in the subsequent clause, denotes the things themselves which are to come through the ministration of Christ. Accordingly in the Syriac version it is, *Et non substantia ipsarum rerum.*——This also is the interpretation which Chrysostom and Theophylact have given of the passage.---The *good things*, of which the law contained only *a shadow*, were, 1. The cleansing of the mind of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this, the washings and purifications of the bodies of the Israelites enjoined in the law were a shadow.---2. That real atonement for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this, the Levitical atonements made by the offering of beasts were a shadow.---3. The eternal pardon of sin procured for believers by the atonement which Christ made by the sacrifice of himself. Of this, the political pardon obtained for the Israelites by the atonement which the priests made by the sacrifice of beasts, was a shadow.---4. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this, the drawing nigh of the Israelites to worship in the court of the tabernacle of the congregation through the blood of the Levitical sacrifices, was a shadow.---5. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this, the continued possession of Canaan secured to the Israelites by their obedience to the law was a shadow. Wherefore, the good things which Christ hath obtained for believers through his ministrations in the heavenly tabernacle, being not procured but only typified by the ministrations of the high-priests in the tabernacle on earth, it was fit that these shadows should be done away after the things of which they were the shadows were accomplished.

3. *Same sacrifices which they offer yearly.* The circumstance of their offering these sacrifices *yearly*, shews that the apostle had in his eye, the sacrifices which the high-priest offered annually on the tenth of the seventh month.

Ver. 4.

2 *Since being offered, would they not have ceased?* [1] *because* the worshippers [2] *being once cleansed,* should have had no *longer* conscience of sins.

2 *Since,* if these sacrifices could have made the worshippers perfect in respect of pardon, *being once offered, would they not have ceased* from being again offered? *because the worshippers being once pardoned, should have had no longer* any uneasiness in their *conscience* on account *of* the *sins* for which the atonement was made.

3 (Αλλα, 81.) *Nevertheless in these a remembrance of sins* IS MADE *yearly.* (See ver. 17.)

3 *Nevertheless, in these* sacrifices annually repeated, and in the confession of sins made over the scape-goat, *a remembrance of* all the *sins* of the people, *is made yearly,* as not pardoned. Lev. xvi. 21.

4 (Γαρ, 91.) *Besides,* IT IS *impossible* that the blood of bulls and of goats, should take away sins. [1] (See chap. ix. 22. note 2.)

4 *Besides, it is impossible,* in the nature of things, *that the blood of bulls and of goats, should procure the pardon of sins,* either in the way of substitution, or by example. See Ess. vii. Sect. 1. art. 2, 3. and Whitby's note on Heb. x. 14.

5 (Διο) *Wherefore, when coming* into the world, [1]

5 *Wherefore,* to shew this, *when coming into our world, Messiah saith*

Ver. 2.---1. *Would they not have ceased?* That this is the proper translation of the clause, Mill has shewed; in which he follows Oecumenius, and Theophylact, who affirm that it ought to be translated interrogatively.---The Syriac and Vulgate want the negative particle here.

2. *Because the worshippers.* Τους λατρευοντας. These were the people, who came to the tabernacle to worship on the fast of the seventh month, called τους προσερχομενους, ver. 1.

Ver. 4. *It is impossible that the blood of bulls and of goats should take away sins.* Micah formerly taught the Jews the same doctrine, and even insinuated to them, that the heathens being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had recourse to human sacrifices, in the imagination that they were more meritorious. Micah vi. 7. *Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*

Ver. 5.---1. *When coming into the world, he saith.* Because the apostle here affirms, that Messiah when coming into the world spake the 6th and the following verses of Psal. xl. and because David could in no sense say, that God did not desire sacrifice and offering from him, it is the general opinion, that the Psalm is a prophecy of Christ, and that it cannot be applied to David at all. For though it be said, ver. 12. *Mine iniquities have taken hold of me,* these iniquities may be *the*

he saith, (Psal. xl. 6.) Sacrifice and offering (ουκ ηθελησας, 1 Tim. ii. 4. note) thou *dost* not *command*; but a body *thou hast* prepared me.[2]

6 *Whole* burnt offerings[1] and *sin-offerings*, thou *art not pleased with.*

7 Then *I said*, *Behold*, I come *to do*, *O God*, thy will (supply *it*) *WHICH is*

to God, The *sacrifice* of bulls and of goats, *and* the *offering* of the fruits of the earth, *thou dost not* now *command*, *but a body thou hast prepared me*, that by dying I might make the atonement prefigured by these sacrifices.

6 The *whole burnt-offerings*, *and* the *sin-offerings* appointed in the law, having become the occasion of superstition, *thou art not pleased with* them.

7 *Then I said*, *Behold I come* into the world, *to do*, *O God*, *thy will*, with respect to the bruising of the head of

iniquities of us all, laid on him by the Lord, Isa. liii. 6. So that they became his by imputation. Or, by a metonymy of the cause for the effect, they may be the sufferings which Christ bare for the sins of the world. To this sense the precedent and subsequent expressions in the Psalm naturally lead us, ver. 12. *Innumerable evils have compassed me about.---Therefore my heart faileth me.* --That Messiah's *coming into the world*, means his coming from heaven into our world, we learn from himself, John xvi. 28. *I came forth from the Father, and am come into the world.* Also he hath told us for what end he came into our world, Matth. xviii. 11. *The Son of man is come to save that which was lost*; namely, by giving himself to die for lost sinners; as is insinuated likewise in the passage under consideration.

2. *But a body thou hast prepared me.* Σωμα δε κατηρτισω μοι. This is the LXX. translation: but in the Hebrew it is, *mine ears thou hast opened:* Thou hast made me perfectly obedient to thee. So the phrase signifies, Isa. l. 5. *The Lord hath opened mine ears, and I was not rebellious, neither turned away back.* And seeing the Son of God, by being made flesh, *took on him the form δουλου of a slave*, (Philip. ii. 7.) or obedient servant, the expression, *Thou hast prepared me a body*, is equivalent to *mine ears thou hast opened:* and both phrases signify, *Thou hast made me thy obedient servant.* This reconciliation of the passages, is founded on the ancient phraseology in which slaves were called Σωματα, *bodies*, because they were as implicitly directed by the will of their masters, as the body is directed by the mind. See Rev. xviii. 13. The LXX. therefore, have given the true sense of Psal. xl. 6. in what may be called a free translation, which the apostle hath adopted, for the sake of perspicuity. If this solution is not admitted, we must suppose, that the Hebrew copies, which the LXX. and the apostle used, had a reading in this passage, different from that found in the copies now existing.

Ver. 6. *Whole burnt offerings.* These were such sacrifices as were wholly consumed by fire on the altar, without the priests receiving any share thereof.

written *concerning* me,[1] in the volume of the book.[2]

8 (Ανωτερον) Above, *having said*, (οτι, 260.) *Certainly* sacrifice, and offering, and *whole* burnt-offerings, and *sin-offerings*, (which are offered *according to* the law,[1]) thou *dost not will*, neither *art pleased with*:

9 (Τοτε) *Next*, (supp. ὡς) *SEEING he hath* said, *Behold* I come to do, O God, thy will; He taketh away the first *WILL*, (from ver. 10.) that he may establish the second.

the serpent by dying as a sin-offering, *which is written concerning me in the volume of the book* of the law. Gen. iii. 15.

8 On the foregoing remarkable passage I reason thus: The only begotten, who knew the will of his Father (John i. 18.) on coming into the world, *First having said, Certainly sacrifice, and offering, and whole burnt offerings, and sin offerings*, notwithstanding *they are offered according to the law, thou dost not* now *will, neither art pleased with*, being abused to the purposes of superstition.

9 *Next, seeing he hath said, Behold I come* into the world, *to do O God thy will*, by offering myself a sacrifice for sin, he hath shewed, that *God hath abolished his former will* or command concerning the Levitical sacrifices, *that he may establish his second* will or command concerning the sacrifice of his Son.

Ver. 7.---1. *Which is written concerning me.* It was written concerning Christ in the book of the law, Gen. iii. 15. *The seed of the woman shall bruise thy head:* the Serpent's head. It was also written, *And in thy seed shall all the nations of the earth be blessed.*

2. *In the volume of the book.* Εν κεφαλιδι. The word κεφαλις properly signifies *the head* or *top of a pillar;* and sometimes *the pillar* itself, as Wetstein has shewed on this verse. Hence it was used by the LXX. to denote *a volume*, or roll of a book, on account of its cylindrical form. In the common translation of this verse, Messiah is represented as saying, *In the volume of the book it is written of me, Behold I come to do thy will O God.* But as this speech is no where written in the book of the law; the translation which I have given, arising from the right construction of the words should be adopted; namely, *Then I said, Behold I come to do, O God, thy will* (supply ὁ) *which is written concerning me, in the volume*, (or as others translate, εν κεφαλιδι, in the top or beginning) *of the book*, namely, of the law.

Ver. 8. *Which are offered according to the law.* This clause is not in the Psalm; but it is added by the apostle to shew that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Wherefore, that the reader may be sensible that they are the apostle's words and not the words of the Psalm, they must be read in a parenthesis, before the clause, *thou dost not will*, to shew that

10 *By which* will (οι ἡγιασμενοι ἐσμεν) we are *the sanctified*, through the offering of the body [1] (ver. 5.) of Jesus Christ, *once*.[2]

10 *By* establishing *which* second *will* of God, *we are persons* who being pardoned are *fitted for worshipping God* here, and for entering heaven hereafter, *through the offering of the body of Jesus Christ once*. That being sufficient to procure us an eternal pardon. See Heb. ix. 26. note 1.

11 And *indeed* every priest standeth daily ministring and offering *often* the same sacrifices, which *never can* take away sins. (See ver. 2. 4.)

11 *And indeed every* ordinary *priest, standeth morning and evening ministring and offering the same sacrifices, which* sheweth that these sacrifices *never can take away sins*.

12 But *he*[1] *having* offered ONLY one sacrifice for sins, *through his whole life*,[2] sat down (εἰς) at the right hand of God;

12 *Whereas Christ having offered only one sacrifice for sins through his whole life, sat down at the right hand of God* "a priest upon his throne," Zech. vi. 13. to whose glory as High-priest in heaven, that of royal dignity and certain conquest was added.

that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 10.---1. *Sanctified by the offering of the body.* The Levitical sanctifications were made, by the frequent effering or sprinkling of the blood of the sacrifices in the holy places. But the sanctification of believers, is made by the offering, or presenting of the crucified body of Jesus Christ in heaven once, whereby his death on earth was manifested. See chap. viii. 5. note 5. last part of the note.

2. *Of Jesus Christ once.* Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that as the Levitical sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that by the express will of God, the sacrifice of Christ was appointed from the beginning, the only propitiation for the sins of men. And it must ever be remembered, that the will of God is the true foundation, on which any propitiation for sin can be established. Wherefore since the death of Christ is by God made the propitiation for the sin of the world, it rests on the foundation of his will, secure from all the objections raised against it, either by erring Christians or by obstinate Infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12.---1. *But he.* Αυτος δε, answers to πας μεν, in verse 11.

2. *Through his whole life.* Εις το διηνεκες, See Heb. vii. 3. note 4. This clause may be joined with what goes before, as I have done, to express the efficacy of Christ's sacrifice. Or, it may be joined, as our translators have done, with what follows, so as to express his sitting for ever at the right hand of God.

13 (το λοιπον) *Thenceforth waiting*, till his enemies be made *the* footstool *of his feet.*

13 *Thenceforth waiting till* his ministry as High-priest, and government as King, shall issue, according to God's promise, Ps. cx. 1. *in the utter destruction of his enemies.*

14 (τας. 93.) *Wherefore*, by one offering, he hath perfected (see Heb. v. 9. note 1.) for ever, *the sanctified.* (53.)

14 *Wherefore* it is evident, that *by one offering* of himself, *Christ hath procured an everlasting pardon for them who* by faith and repentance *are sanctified;* that is, prepared to receive the benefit of that offering.

15 *And even the Holy Ghost testifieth* THIS to us, (μετα γαρ, 94.) *according indeed to what was before mentioned:* (Chap. viii. 10. 12.)

15 *And even the Holy Ghost testifieth this to us, according indeed to what was before cited,* chap. viii. 10. 12. namely,

16 This is the covenant *which* I will make with them after *these* days, saith the Lord, I will put my laws *in* their hearts, *and write them upon their minds;*

16 *This is the covenant, which I will make with my people,* the spiritual Israel of all nations, *in the latter days, saith the Lord; I will give them a strong love to my laws, and a clear knowledge of them.* (See Heb. viii. 10. —12. notes.)

17 And their sins and *their* iniquities, *I will* remember no more.

17 *And their sins, and their iniquities, I will never more call to remembrance,* as I did under my former covenant, by the repetition of the annual expiation.

18 Now, where remission of these is, *no more offering for* sin *IS NEEDED.*[1]

18 *Now, where God forgives iniquities,* so as never to remember them more, *no farther atonement is needed:* Thus hath the Holy Ghost testified that by one offering, Jesus has perfected for ever the sanctified, ver. 14.

Ver. 18. *No more offering for sin is needed.* If after remission is granted to the sinner there is no need of any more sacrifice for sin, as the apostle here affirms; and, if Christ by offering himself once *hath perfected for ever the sanctified,* as is observed, ver. 14. the sacrifice of the mass, as it is called, about which the Romish clergy employ themselves so incessantly, and to which the Papists trust for the pardon of their sins, in proportion to the number of the masses which, either by favour, or money, or legacies, they procure to be said for them after their death, hath no foundation in scripture. Nay it is an evident impiety, as it proceeds on the supposition, that the offering of the body of Christ once, is not sufficient to procure the pardon of sin, but must be frequently

19 *Well then*, brethren, having (παρρησιαν εις την εισοδον) boldness[1] *in the entrance of the holy places*,[2] by the blood of Jesus,

19 *Well then brethren*, as the improvement of the doctrine of Christ's priesthood, all believers having *boldness in* death, *the entrance* into *the habitation of God, by the blood of Jesus;*

frequently repeated.---If they reply, that their mass is only the representation and commemoration of the sacrifice of Christ, they give up the cause, and renounce an article of their faith established by the Council of Trent, which in Sess. xxii. Can. 1. 3. declared *the sacrifice of the mass, to be a true and proper propitiatory sacrifice for sin.* I say give up the cause: For the representation and commemoration of a sacrifice, is not a sacrifice.---Farther, it cannot be affirmed that the body of Christ is offered in the mass, unless, as Whitby observes, it be said that as often as it is offered Christ hath suffered death. For the apostle saith expressly, Heb. ix. 25. 26. that if Christ offered himself often, *he must often have suffered since the foundation of the world.*

Theodoret, who has divided this epistle into three sections, ends his second section with this verse very properly, as it is the conclusion of the doctrinal part of the epistle.

Ver. 19.---1. *Having boldness.* The word παρρησιαν properly signifies *freedom of speech;* and by an easy figure, *boldness.* Here it signifies *boldness* arising from a firm persuasion of our title to appear before God, as pardoned persons through the blood of Christ.

2. *In the entrance of the holy places.*---Εισοδον, properly signifies *a way into a place.* By the *holy places* here mentioned, the apostle does not mean the Jewish holy places; for into the outward tabernacle none but priests were allowed to enter; and into the inward, the high-priest alone went; and that but one day in the year. The holy places therefore of which the apostle speaks, is *heaven itself*, the true holy place where the Deity dwells or manifests his presence. And the entrance into that holy place, is not a figurative but a real entrance. The figurative entrance by prayer and other acts of worship was enjoyed by believers from the beginning of the world. But actual admission into heaven, none can have till the general judgment, Heb. ix. 8. And as it is by dying that we enter into the invisible world, *Death*, which brings believers into that world, it fitly called *the entrance* or *passage* into the heavenly holy places; in which entrance we have obtained boldness through the blood of Jesus.---*Boldness through the blood of Jesus* is an allusion to the boldness which the high-priest had in the entrance of the inward tabernacle, through the blood of the sacrifices which he carried in his hand.---Death considered as the way which leadeth us into the presence of God infinitely holy, to whom we must give an account of all our actions, would be very terrible to us indeed, did we not know that Jesus by shedding his blood hath procured the pardon of our sins. For to use the Spectator's words, No. 513. "I "must confess that I think there is no scheme of religion besides that "of Christianity which can possibly support the most virtuous person "under this thought, (the thought of the judgment.) Let a man's innocence

20 *Which* ENTRANCE (from ver. 19.) *he hath dedicated*[1] for us, *a way new and living*,[2] through the vail, that *is*, *his* flesh;[3]

20 *Which entrance* (ενεκαινισεν) *Christ hath dedicated for us* Jews and Gentiles, by making it *a way new and life-giving* into the true holy place, *through the vail*, that is, *through his flesh*, by the rending of which he hath opened to us this new way;

"nocence be what it will, let his virtues rise to the highest pitch of "perfection attainable in this life, there will be still in him so many "secret sins, so many human frailties, so many offences of ignorance, "passion, and prejudice, so many unguarded words and thoughts, and in "short so many defects in his best actions, that, without the advantage "of such an expiation and atonement as Christianity has revealed to us, "it is impossible that he should be cleared before his Sovereign "Judge, or that he should be able to *stand in his sight*. Our "holy religion suggests to us the only means whereby our guilt may be "taken away, and our imperfect obedience accepted."

Ver. 20.---1. *Which entrance he hath dedicated.* Ενεκαινισεν. This word is used, Heb. ix. 18. to express the solemn ratification of the Sinaitic covenant by sacrifice. Estius, following the Greek commentators says, it denotes the action of one who first applies to its use that which is new and just finished; or who restores it to its use. Accordingly he translates it, *Initiare, Dedicare;* and supposes the apostle's meaning to be, That Christ first passed this way in the body into the presence of God. But, since Christ passed into the presence of God with his body, how could he so pass through the vail of his flesh. I therefore think the apostle's meaning is, that by rending the vail of his flesh Christ opened a way, not for himself but for believers, to go into the presence of God after the general judgment.

2. *A way new and living*: Οδον προσφατον και ζωσαν. The word προσφατος, signifies, *newly slain.* Here applied to *a way* it signifies *newly made;* consequently a way which no person had trodden till Christ prepared it. Death, as reformed by Christ, is with great propriety called a *new way* into the presence of God; because originally, it was a way which led us from the presence of God for ever. It is also called *a living way*, because its nature is utterly altered, being made by Christ, the way to eternal life, instead of the way to eternal death. Astonishing! Death is become *a living way;* that is, *a life-giving way*, a way which leads to a never ending life.

3. *Through the vail, that is his flesh.* The *flesh* or *body* of Christ is called *the vail*, in allusion I suppose to the emblematical meaning of the vail, whereby the inward tabernacle, which represented heaven the habitation of the Deity was separated from the outward tabernacle with its court, which represented the earth the habitation of men. For, as by that vail all who frequented the outward tabernacle and its court, were excluded from the inward tabernacle, so by their body or flesh, all who live on earth are excluded from the habitation of the Deity.

21 *Also* HAVING *a great priest* (επι, 188.) *in*[1] the house of God,

21 *Also having a great priest* officiating *in* heaven, *the* true *house of God*, who presents our addresses to the Father, and is able to help us when tempted;

22 (Προσερχωμεθα) Let us draw *nigh*, with a true heart, in full assurance of faith, *being sprinkled IN hearts* from an evil conscience.[1]

22 *Let us worship* God *with a sincere heart, in full assurance of* acceptance through *faith* in Christ's death as an effectual sin-offering, *being cleansed* not in body by the legal sprinklings, but *in hearts from* the terrors of *an evil conscience* by repentance and by the blood of Christ.

23 *And being washed*[1] *IN body* with *clean* water, let us hold fast the *confession of the hope*[2] *unmoved;*

23 *And being washed in body with* the *clean water* of baptism whereby we professed our faith in Christ as our only High-priest, *Let us hold fast*

Deity. Now, since it is by virtue of our Lord's death that we in the body shall be admitted into the presence of God as sanctified and pardoned persons, the apostle had good reason to say that Christ hath *made a new and living way for us into the holy places, through the vail, that is, his flesh.*---If the miraculous rending of the vail of the temple when our Lord expired on the cross, Matth. xxvii. 51. was intended to signify that heaven was opened to his people through the rending of his body, that circumstance likewise, might lead the apostle to call Christ's body, or flesh, *the vail.*

Ver. 21. *Priest in the house of God.* Our translators have rendered this *over the house*, to mark Christ's power over the church as king. But the translation I have adopted, agrees better with the context, in which we are exhorted to draw nigh to God, from the consideration of our having a great Priest in heaven the true house of God, to present our prayers, and to intercede for us.

Ver. 22. *Being sprinkled in hearts from an evil conscience.* When the bodies of the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with *the water of separation* described Numb. xix. 2.---10. But the sprinkling or cleansing, here recommended by the apostle, is not of the body from ceremonial pollution, but of the heart from the terrors of a guilty conscience. This cleansing is effected, neither by water nor by the blood of beasts, but by Christ's blood shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon.

Ver. 23.---1. *Being washed.* Λελουμενοι. This word is commonly applied to the washing of the whole body; but νιπτεσθαι, to the washing of a part, such as the hands or feet. See John xiii. 10. Greek. This is an allusion to the high priest's washing his body with water before he entered the inward tabernacle, Levit. xvi. 4. In that manner also the Levites were purified, Numb. viii. 7.

2. *Confession of the hope.* The English translators, on the authority of

for *faithful* IS *he who hath* promised.

24 And let us *attentively consider* one another, *in order to the quickening of* love and good works;

25 Not *leaving off* the assembling of ourselves together, as the *custom* of some IS, but exhorting ONE ANOTHER; and so much the more, as ye see the day[1] approaching.

26 For if we sin wilfully,[1] after *having received* the knowledge of the truth, there remaineth no more sacrifice[2] for sins,

the confession of our hope of salvation through his ministrations, *unmoved* by the threats of our persecutors: *for faithful is he who hath promised* us pardon through Christ.

24 *And*, when in danger of being seduced, by the arguments, examples, and threatenings of unbelievers, *Let us attentively consider one another's* virtues, and failings, and circumstances, *that* by proper motives *we may excite* one another *to love and good works;*

25 *Not leaving off the assembling of ourselves together* for worshipping God, *as the custom of some is* who are afraid of persecution from unbelievers; *but exhorting one another: and* this *so much the more, as* from the signs of the times *ye see the day approaching*, in which the power of your unbelieving brethren will be broken.

26 *For*, if terrified by the evils which attend the profession of the gospel, *we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth* to such persons *no more sacrifice for sins;*

of one MS. only, read here πιστεως, *faith*. See Mill.---The apostle in this exhortation referred to that confession of their hope of salvation through Christ, which the primitive Christians made at baptism.

Ver. 25. *As ye see the day approaching*. The article in the Greek, added to the word *day*, shews that some illustrious day is meant; generally supposed to be the day of the destruction of the Jewish state. *That day* the Hebrews saw approaching, by the appearing of those signs which our Lord had mentioned in his prophecy of the destruction of Jerusalem.

Ver. 26.---1. *If we sin wilfully after having received the knowledge of the truth, &c.* Many pious but weak Christians have been greatly terrified by this text, not knowing that the apostle speaks not of wilful sin in general, but of deliberate apostasy manifested by the apostate's forsaking the Christian assemblies. For the description which the apostle hath given ver. 29. of the wilful sin of which he speaks, agrees only to deliberate apostasy, which, in the first age, was of so heinous a

27 But *some dreadful expectation* of judgment, [1] and *a* fiery *anger* which shall devour the adversaries. [2]

27 *But some dreadful apprehension of* the *judgment* remaineth, *and a* punishment by *fire* the effect of God's *anger to devour* all *the adversaries* of God, whether secret or open.

28 (Τις) *Any one who disregarded the law of Moses*, died without mercy, (Numb. xv. 30.) *by* two or three witnesses, Deut. xvii. 6.)

28 The justice of never pardoning them who wilfully apostatize from the gospel, will appear to you Hebrews from this, That *any one who* presumptuously *disregarded the law of Moses*, though but a political law, *was put to death without mercy*, if convicted by *two or three witnesses.*

29 Of how much sorer punishment, [1] *think* ye, shall he be *counted* worthy, who hath *trampled* under foot [2] the Son of God, *and reckoned* the blood of the covenant wherewith

29 If so, *Of how much sorer punishment think ye shall he be counted worthy, who*, by wilfully renouncing the gospel, *hath trampled under foot the Son of God* as an impostor, *and reckoned his blood whereby the* new *covenant was ratified*, and *the apostate*

nature that Christ declared he will deny the person before his Father, who hath denied him before men, Matt x. 33.

2. *There remaineth no more sacrifice for sins.* As the apostle, in the former part of the epistle, had proved that the sacrifices of the law were all abolished, and that the only sacrifice for sin remaining is the sacrifice of Christ, it follows, as Peirce justly observes, that *apostates*, who wilfully renounce the benefit of that sacrifice, have no sacrifice for sin whatever remaining to them.

Ver. 27.---1. *But some dreadful expectation of judgment.* Here, the apostle lays it down as certain, that God will not pardon sinners, without some sacrifice or satisfaction. For otherwise, it would not follow from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment. See Heb. ix. 26. note 1.

2. *And a fiery anger which shall devour the adversaries.* This is an allusion to the fire, that came out from the Lord, and consumed the 250 men, who in the rebellion of Korah, intruded themselves into the priest's office, Numb. xvi. 35. and whose destruction, is an emblem of the destruction of the wicked by fire, at the day of judgment, 2 Thess. i. 7, 8.

Ver. 29.---1. *Of how much sorer punishment.* The sorer punishment which God will count apostates worthy of, is eternal death.

2. *Trampled under foot.* Trampling under foot is an expression of the greatest contempt; and also of rage and fury, Dan. viii. 10. Isa. lxiii. 3. LXX.

he was sanctified,[3] an *unclean* thing, and hath *insulted* the Spirit of Grace?[4]

30 For we know him *who* hath said, (Deut. xxxii. 35.) Vengeance BELONGETH *to* me, I will *repay*,[1] saith the Lord.[2]

himself was separated to the worship of God, *the blood of one justly crucified; and hath maliciously opposed the Spirit, the author of the miraculous gifts.*

30 The character of God makes the punishment of apostates certain. *For we* Jews *know how powerful and terrible he is, who hath said, Punishment belongs to me, I will repay saith*

3. *The blood of the covenant, wherewith he was sanctified.* See Exs. iv. 53. The covenant at Sinai, was made by sprinkling the book of the law, and all the people, with the blood of the sacrifices which were offered for its ratification. When thus sprinkled, the Israelites were sanctified, or separated from idolaters, to worship the true God. In like manner, the new covenant is made on our part, by our drinking the symbol of the blood of Christ in the supper, which therefore he called *his blood of the new covenant*, Mark xiv. 24. and with that blood Christians are sanctified, or separated to the worship of God. Of this outward sanctification, or separation from heathens and infidels to be the visible church of God, the apostate had partaken equally with others.---Some commentators, however, not understanding in what sense apostates are sanctified by the blood of the covenant, think the apostle speaks here of Christ, who they say was *sanctified* or separated to his mediatorial offices by his own blood or death. But in this I think they are mistaken. For Christ was made a priest after the similitude of Melchizedec by the oath of God, long before he died, that by offering himself as a sacrifice he might make atonement for the sins of the world. Farther, as Christ was not made a priest by his death, so neither was he made the mediator of the new covenant by his death. That honour was not the necessary consequence of his death; but it was bestowed on him by God as the reward of his dying to procure the new covenant.---To conclude, there are some who think the apostle in this passage speaks of the sanctification of believers by their baptism, the water of which they say represents the blood of Christ. But to this it may be replied, that no where else in scripture is the water of baptism spoken of as an emblem of Christ's blood.

4. *Hath insulted the Spirit of Grace.* The apostle means *the Holy Spirit*, whose gifts were bestowed, in the first age, on believers for the confirmation of the gospel. See Heb. vi. 4.---6. Wherefore if one apostatized in the first age, after having been witness to the miraculous gifts, much more after having possessed them himself, he must, like the Scribes and Pharisees, have ascribed them to evil spirits: than which a greater indignity could not be done to the Spirit of God.

Ver. 30.---1. *Vengeance belongeth to me, I will repay.* Though this was originally said of the idolatrous nations who oppressed the Israelites, it was very properly applied by the apostle to apostates,

And again, (ver. 36.) The Lord (κρινει) *will* judge[3] his people.

31 IT IS a *dreadful* thing to fall into the hands of the living God.[4]

32 But call to remembrance the former days, in which, *being enlightened*, ye *sustained* a great *combat*[4] of afflictions;

33 Partly *indeed*, whilst

the Lord. And again, The Lord will avenge his people of their oppressors. If so, will he not avenge his Son, and Spirit, and the disciples of his Son, of those who insult them?

31 To fall into the hands of an enraged enemy is dreadful; but *it is* far more *dreadful to fall into the hands of the living God*, whose power no enemy can resist.

32 Be not terrified by your persecutors; but, to encourage yourselves, *call to remembrance the former days, in which, being* newly *enlightened* with the gospel, *ye* courageously *sustained*, with God's assistance, *a grievous persecution* from your unbelieving brethren;

33 *Partly indeed, whilst ye were*

states, being a general maxim of God's government, according to which he will act in all cases where vengeance or punishment is due.

2. *Saith the Lord.* These words are neither in the Hebrew text, nor in the LXX. translation: But they are added by the apostle, to shew that they were spoken by God.---Examples, of this method of quoting the scriptures, we have Rom. xiv. 11. 2 Cor. vi. 17.

3. *The Lord will judge his people.* The context in the old testament, leads to the explanation given in the commentary, ver. 36. *The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone.* Besides, in other passages, *to judge*, signifies *to avenge.* Thus, when Rachel bare Dan, she said, Gen. xxx. 6. *God hath judged me.* In like manner David: Psal. xliii. 1. *Judge me O God, and plead my cause against an ungodly nation.*

Ver. 31 *Hands of the living God.* Commentators observe, that the epithet of *living*, is given to God in this passage where his vengeance is spoken of, to shew that as he lives for ever he can punish for ever; a consideration which adds to the terribleness of his vengeance.

Ver. 32. *A great combat of afflictions.* There were various persecutions of the Christians in Judea; particularly the great persecution after the death of Stephen, Acts viii. 1. and Herod's persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned, 1 Thess. ii. 14. in which the Hebrews shewed great love to their suffering brethren, Heb. vi. 10.---Their enduring this persecution with fortitude and patience, the apostle calls πολλην αθλησιν, *a great combat;* to signify that the combat, which the disciples of Jesus maintained against their persecutors, was more difficult and dangerous, and at the same time more honourable, than any of the combats in the games.

Ver. 34.

ye were made a *spectacle* both by reproaches and afflictions; and partly whilst ye became companions of them, who were so *treated*.

made a public spectacle, (See 1 Cor. iv. 9. note 2.) as malefactors in a theatre, *both by* the *reproaches* cast on you as atheists for deserting the institutions of Moses, and by the *afflictions* which befel you on that account; *and partly, whilst ye kept company with and comforted them, who were treated in the same cruel manner.*

34 For ye *even suffered with ME* in my bonds,[1] and the spoiling of your goods *ye* took *with joy*, knowing in yourselves[2] that ye have a better substance in heaven, *even a permanent SUBSTANCE.*

34 *For ye even suffered with me in my bonds*, both at Jerusalem and at Cæsarea, *and the loss of your goods ye took with joy*, because *ye were inwardly persuaded that ye have a better substance* laid up for you *in heaven, even a permanent substance* which cannot be taken from you either by force or by fraud.

35 *Wherefore*, cast not away your *boldness*, which hath *a* great *retribution.*

35 *Wherefore*, having formerly behaved so bravely, *cast not away your boldness* now, as cowardly soldiers cast away their shields, and run in the day of battle; *which* courage maintained to the end, *will have a great reward* in heaven.

Ver. 34.---1. *Ye even suffered with me in my bonds.* To *suffer* with others, is to feel grief on account of their sufferings, and to expose one's self to trouble in relieving them. These charitable offices the Jewish believers performed to the apostle, during his two years imprisonment in Jerusalem and in Cæsarea.---The Alexandrian and Clermont MSS. two of Stephen's MSS. and the St. Germ. Lat. read here τοις δεσμιοις *with the prisoners.* The Syriac version, hath *Et doluit vobis propter eos qui vincti erant.* Also the Vulgate, *Et vinctis compassi estis.* This reading Estius, Grotius, Wetstein, Mill, Bengelius, and others approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS. the other reading, though found in the MSS. and versions above mentioned, is of the less authority that the Alexandrian, St. German, and some other copies, were very early corrected by the Vulgate version, as was shewed, Gen. Pref. p. 3, 4.---For these reasons I think the common reading is genuine, and ought to be retained; especially as the other reading may have been introduced into the Vulgate and other versions by some one in the early ages, who thought St Paul was not the author of the epistle to the Hebrews.

2. *Knowing in yourselves.* This may be explained by Rom. viii. 16, 17.---Or the translation may run thus: *Knowing that ye have for yourselves a better substance;* better goods and possessions, *in heaven.*

Ver. 37.

36 Ye have need *however*, of *perseverance*, (see 1 Thess. i. 3. note) that *when ye* have done the will of God, ye *may* receive the promise.

36 *Ye must however have perseverance* as well as courage, *that when ye have done the will of God* by enduring to the end, *ye may receive the* accomplishment of Christ's *promise*, Matth. xxiv. 13. to save you from your enemies.

37 For yet a *very* little while, and he *who is coming*[1] will come, and will not tarry.

37 The persecution will not last long. *For*, to use the words of Habakkuk ii. 3. *in a very short time, he who is coming, will come* and destroy the Jewish state, *and will not tarry*; and then your brethren shall cease from persecuting you.

38 Now the just *by faith, shall live.*[1] (Και

38 Live in the firm belief of these things, *for* (Hab. ii. 4.) *The*

Ver. 37. *He who is coming will come.* Though the apostle in this verse uses some words of the prophet Habakkuk, chap. ii. 3. he doth not introduce them as a quotation from him containing a prophecy of any coming of Christ. This being the case, the commentators might have spared the pains they have taken to shew that these words, as they stand in Habakkuk, may be interpreted of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exhorted the Jews to trust in God for deliverance from the Chaldeans, by putting them in mind of the faithfulness of God in performing his promises concerning the continuance of their nation, and of his power to preserve them during the Babylonish captivity, and to restore them to their own land. Wherefore, as the faithfulness and power of God are a source of consolation, to which good men at all times may have recourse in their distresses, the apostle might with great propriety apply Habakkuk's words, by way of accommodation, to Christ's coming to destroy Jerusalem and the Jewish state. Christ had promised to come for that purpose before the generation then living went off the stage. Now as the believing Hebrews could entertain no doubt of his faithfulness and power to perform his promise, the apostle to encourage them to bear their afflictions with patience, very fitly put them in mind of that event, in the words of the prophet Habakkuk, because it assured them that the power of their persecutors would soon be at an end.---It is observed by commentators, that ὁ ἐρχομενος, *he who is coming*, is the appellation given by the Jews to *Messiah*, Matth. xi. 3. *art thou he* ὁ ἐρχομενος *who should come? or look we for another?*---Matth. xxi. 9. *Blessed is he* ὁ ἐρχομενος, *who cometh in the name of the Lord.*

Ver. 38.---1. *Now the just by faith shall live*, &c. See Rom. i. 17. note 3.---In Habakkuk the passage is, *Hinne gnuphla lo jasher naphsho bo, vetzaddick beemunatho jihje;* which our translators have rendered thus: *Behold the soul which is lifted up, is not upright within him; but the*

εαν) But *if he draw back*, my soul *will not be well pleased with him.*[2]

39 But we are not of them who draw back unto *destruction*, but of *faith* (εις περιποιησιν ψυχης) to the *salvation* of the soul. Matth. x. 39.

just by faith shall live. But if he draw back, if he loseth his faith, *God's soul will not be well pleased with him.*

39 *But* I am persuaded, *we are not* of the number of those *who draw back* from Christ, *unto* their own *destruction; but* of those who live *by faith so as to obtain the salvation of the soul.*

the just shall live by his faith. Pocock however affirms, that the apostle hath given the true translation of the passage; for one of the senses of *gnuphla* is, *he who faints.* Thus Jonah iv. 8. *vejathgnaleph*, signifies, *he fainted*, or *his spirit withdrew.*---Isaiah li. 20. *My sons* (gnullepha) *have fainted.* Farther, he observes that *Jashar*, among other things, signifies *to please;* and that the LXX. have translated it by the word αρεσκειν, *to please*, Numb. xxiii. 27. and elsewhere. See Kircher's Concord. According to these remarks, the passage may be translated as the apostle hath done: *Behold he who faints*, (So υποστελληται signifies, Scapula) *shall not please his* (God's) *soul. But the just by his faith shall live.*---In this passage, the prophet, as well as the apostle, speaks of the efficacy of faith to support and comfort a man under temptations and afflictions, in such a manner that he neither faints in the combat, nor withdraws from it. See Rom. i. 17. note 3.

2. *My soul will not be well pleased with him.* In Habakkuk's prophecy this clause stands before the clause, *The just by faith shall live.* But the apostle altered the order of the clauses for the sake of subjoining the observation in ver. 39.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

THE apostle in the end of the foregoing chapter, after mentioning the persecutions to which the Hebrews were exposed, had comforted them by suggesting a remarkable saying of the prophet Habakkuk: *The just by faith, shall live.* In this chapter he illustrates that saying, by bringing into the view of the Hebrews examples from their own scriptures, of persons who by a strong faith in God and in his promises, resisted the greatest temptations, sustained the heaviest persecutions, were preserved in imminent dangers, performed the most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display

display of the triumphs of faith over the allurements and terrors of the world.

And first of all, to shew that this noble grace of faith is attainable by men in every age and country, the apostle tells us that it consists in such a firm persuasion of the things which God hath declared and promised, as clothes them with an evidence equal to that of sense, ver. 1.—and as examples of this faith in the declarations of God, *Abel*, *Enoch*, and *Noah* are mentioned, who were all so firmly persuaded of the truth of the things made known to them by God, that they regulated the whole tenor of their lives by them, ver. 3.—7.—Next, as an illustrious example of faith in the promises of God, the apostle mentions *Abraham*, who left his native country and kindred at God's command, and set out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promised country, he lived there all his life, with his children Isaac and Jacob, the joint heirs of the same promise, as in a land belonging to other people, because he knew that it was promised to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner *Sarah*, Abraham's wife, to whom God promised, that she should be *the mother of nations*, lived long in the faith of that promise, though it was not performed to her till she was ninety years old, when she brought forth Isaac, who became the father of children innumerable, ver. 11, 12.—All these patriarchs died, without receiving the country that was promised to them, yet they died in the faith that they should receive it; and by confessing themselves strangers and pilgrims on the earth, they declared that in the promise they looked for a better country than Canaan, even an *heavenly country*: consequently that they expected to be raised from the dead, to enjoy that better country. See Essay v. Section 3. art. 4. ver. 13.—16.—Moreover, *Abraham* when tried by the command to offer up *Isaac*, the very son for whom he had waited so long, and by whom he was to have the numerous seed, obeyed without hesitation, firmly believing that after his son was burnt to ashes on the altar, God would raise him from the dead, ver. 17.—19.—The same Isaac, and his son Jacob, and his grandson Joseph, when dying expressed the strongest faith in the promise of God. Particularly Joseph did so. For before his death, he commanded the Israelites at their departure from Egypt, to carry his bones with them into Canaan, ver. 20.—22.

Farther, the apostle describes the faith of the Israelites in Egypt; and especially of *Moses*, who, although educated in the court of Egypt, when he came of age, through the faith which he had in God's promises to Abraham and to his seed, refused to be

be called any longer the son of Pharaoh's daughter, and thereby at once renounced all the grandeur and pleasures of the court of Egypt, which as the son of Pharaoh's daughter he might have enjoyed; chusing rather to be evil treated with the people of God, than to enjoy the temporary pleasures of sin, ver. 23.—26. By faith, *Moses* carried the Israelites out of Egypt, not afraid of the wrath of Pharaoh, who pursued them with the armies of Egypt, ver. 27. 28.— By the same principle, *the Israelites* were emboldened to pass through the Red Sea, which the Egyptians essaying to do, were drowned, ver. 29.—And with respect to the Israelites who entered into Canaan, although their fathers disbelieved and disobeyed God in the wilderness, they went round Jericho sounding their trumpets, in the firm faith that the walls thereof would fall down by miracle, according to God's promise, ver. 30.—By faith also, *Rahab* received the Israelitish spies in peace, and did not perish with the unbelievers, when Jericho was sacked, ver. 31.

Many likewise of the Israelitish *judges*, *prophets*, and *kings* were most remarkable for their faith. But because to speak of every individual separately, would have been tedious, the apostle introduces them in one group; and in a noble strain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32. —34.—Not forgetting to mention some *women* whose faith was honoured with particular marks of the divine approbation, ver. 35.—And having thus praised the ancient worthies, for the great actions which they performed through faith in God and in his promises, and for the signal deliverances which they obtained, the apostle speaks with equal rapture, of the reproaches, afflictions, persecutions, tortures, and deaths, which others, in later times, endured for the sake of religion; so that they were as illustrious for their passive, as the former were for their active virtues, ver. 35.—38.

His animated description St. Paul finishes, with observing that the patriarchs, and kings, and prophets, and righteous men, whose heroic actions, and suffering virtues, and great deliverances, he had celebrated, have not yet obtained the promised inheritance. But he accounts for the delay, by informing us that it is God's intention to reward the whole spiritual seed of Abraham at once, by introducing them all in a body into the heavenly country, after the resurrection and judgment; because in this open manner to put them in possession of the inheritance, in the faith of which they lived and died, will render the dispensations of God to mankind, and his power and veracity in the performance of his promises, most illustrious in the eyes of the whole universe, ver. 39, 40.

This admirable discourse, though more immediately designed for

for the instruction and consolation of the Hebrews, is most valuable on account of its use to the church in every age. For in the first place, By putting us in mind, that *Abel* was declared *a righteous person* by God himself, that *Enoch pleased God*, and that *Noah became an heir of the righteousness which is by faith*, we are taught that the justification of mankind by faith, did not begin in Abraham; but was the method appointed for the salvation of sinners, from the beginning of the world.—Secondly, By shewing that faith hath for its object, not the discoveries of revelation alone, but the manifestations also of the will of God, made by reason and conscience, the apostle hath displayed the Catholic nature and influence of faith, and hath taught us, that men of all ages and countries, and under all dispensations, may obtain such a degree of faith as is pleasing to God. This instruction was very necessary to those of the Hebrews, who were unwilling to allow that the Gentiles might be saved by faith, without obedience to the law of Moses.—Thirdly, by celebrating the great actions and sufferings of the ancients, the apostle hath taught us, that faith is by no means an inoperative speculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greatest fortitude in doing, and patience in suffering every thing which God commands: in which account of faith, Paul is supported by James, who hath in so many words taught that *Faith without works is dead.*—Fourthly, By calling faith *the confidence of things hoped for, and the evidence of things not seen*, we are taught, that it is faith which gives to the invisible and distant things of the life to come, set forth in the promises of God, the power of operating upon our mind, as if they were actually present to our senses.—Lastly, From the account here given of the faith of Abraham, and of his immediate descendants, we learn, that these ancient patriarchs knew that the promise of giving to *Abraham and to his seed all the land of Canaan for an everlasting possession*, was a promise, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and pledge; and that as they all died in the firm expectation of inheriting that better country, they died in the belief of their resurrection from the dead. Wherefore the views and expectations of the people of God, even in the most ancient times, though not so full and clear, were not in substance different from the views and expectations, which believers now entertain through the more perfect revelation of the gospel.

NEW TRANSLATION.

CHAP. XI. 1 Now faith is the (ὑποστασις) *confidence*[1] of things hoped for,[2] *AND* (ελεγχος) the evidence[3] of things not seen.[4]

2 (Γαρ, 97.) *And for this* (πρεσβυτεροι) *the ancients*[1] *were born witness to* BY GOD.

COMMENTARY.

1 *Now* the *faith* of the just who shall live, *is the firm persuasion of the reality of* the *blessings hoped for* in consequence of God's promise, *and the evidence of the matters of fact not seen*, which revelation informs us have happened, or are yet to happen in the world.

2 *And for this* faith the ancients, namely Abel, Enoch, Noah, Abraham, and the rest, *were born witness to by God*, as justified and accepted persons.

Ver. 1.---1. *Faith is the confidence.* So our translators have rendered the word ὑποστασις, Heb. iii. 14. But the Greek commentators taking the word in its etymological meaning, explain the clause thus: Faith gives a present subsistence to the future things which are hoped for.

2. *Things hoped for*; namely, the immortality of the soul, the resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country, and their possessing its joys for ever.---Here it is proper to remark, that *hope* hath for its object only the things promised. Whereas besides these, *faith* hath for its objects all the declarations of God concerning things not seen.

3. *And the evidence.* The word ελεγχος denotes *a strict proof* or *demonstration*; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is that *faith* answers all the purposes of a demonstration, because being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. *Of things not seen.* These, as distinguished from the *things hoped for*, are the creation of the world without any pre-existing matter to form it of; the destruction of the old world by the deluge, ver. 7. The glory which Christ had with the Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe; the sin and punishments of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense.

Ver. 2. *The elders.* Πρεσβυτεροι here, doth not denote an office, as in some other places of scripture, but merely persons who lived in ancient times. In this sense the word is used, Matth. xv. 2. Mark vii. 3. 5.

Ver. 3.

3 *By* faith we understand that the worlds[1] were *produced*[2] by the *command*[3] of God, so that *the* things which are seen, were not made of things which *did* appear.[4]

3 *By faith* in the divine revelations *we understand that the worlds were produced by the command of God* from nothing, *so that the things which are seen;* the things which compose this visible world; *were not made of things which* then *did exist*, but without any pre-existent matter to form them of.

Ver. 3.---1. *We understand that the worlds.* Τους αιωνας, literally, *seculs, the ages.* See Ephes. ii. 2. note 1. But the subsequent clause, *so that the things which are seen were not made of things which did appear*, determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heaven and the earth, Gen. i. 1.) by whose duration and revolutions, time, consisting of days, and months, and years, and ages, is measured.

2. *Were produced.* Κατηρτισθαι. Although καταρτιζειν properly signifies to place the parts of any body or machine in their right order, Ephes. iv. 12. note 1. it also signifies *to make* or *produce* simply. Thus, Heb. x. 5. Σωμα κατηρτισω μοι, *Thou hast made a body for me.*---Matth. xxi. 16. Out of the mouths of babes and sucklings κατηρτισω αινον, *thou hast produced praise.* That in the passage under consideration this word is used to express, not the orderly disposition of the parts of the universe but *their production*, is plain from what follows in the verse. See note 4.

3. *By the command of God.* Ρηματι θεου, See Luke v. 5. Matth. iv. 4. where ρημα, *a word spoken*, signifies *a command.* Farther, ρημα is no where in scripture used to denote the Son of God. His proper title is, Ὁ λογος, *the word.*---That the worlds were made by the command of God, is one of the unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. i. 3. 6. where God said, Let there be light and there was light, &c. and to Psal. xxxiii. 6. 9.

4. *So that the things which are seen were not made of things which did appear.* This is a literal translation of the original, which in construction stands thus: εις το τα βλεπομενα μη γεγονεναι εκ φαινομενων. But Hallet, in his additions to Peirce's notes on the Hebrews, thinks the passage should be translated, *to the end that the things which are seen may not have been*, that is, may not seem to have been, *of things that do appear.* The two translations differ chiefly in this, that the second one represents *the worlds* as produced by the word of God for the purpose of shewing *that the things which are seen, were not made of things which do appear;* that is, were not made of matter which existed before the worlds were produced by the word of God: Whereas, the translation which I have given, represents the same truth as following from the worlds being produced by the word of God; but with this advantage, that it does not require the elliptical supplement to the words μη γεγονεναι found in Hallet's translation. Besides, it is equally literal with his.

4 By faith[1] Abel offered *to* God *more sacrifice*[2] 4 *By faith*, by rightly understanding and believing what was

his. For ὡς το with an infinitive doth not always mark the end for which a thing is done, but sometimes expresses the consequence of a thing's being done.---And with respect to the word φαινομενων, seeing it is the participle both of the present and of the imperfect of the indicative, it signifies, *which did appear:* and should be so translated in this verse, because it clearly represents the apostle's meaning to be as follows. By revelation we understand *that the worlds*, namely, the Sun Moon and Stars with the earth and its appurtenances, *were brought into being by the word of God. So that the things which are seen*, the worlds, *were not made of things which did appear* before they were made; that is, the worlds which we see were not made of matter which had existed from eternity, but of matter which God created and formed into the things which we see; and having formed them, he placed them in the beautiful order which they now hold, and impressed on them the motions proper to each, which they have retained ever since.--This account of the origin of things given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds are composed is uncreated and eternal: consequently being independent of God and not obedient to his will, they supposed it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of matter which did appear before they were made, but of matter which God then brought into existence, by thus establishing the sovereignty of God over matter hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not to their formation require more power, than the creation of the present universe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exercise of faith will be easy to us.

Ver. 4.---1. *By faith Abel offered.* The apostle's affirmation that Abel offered his sacrifice *by faith*, implies that he offered it by divine appointment: and being a sacrifice of the *firstlings of his flock*, it was not, like Cain's a eucharistical sacrifice, but a sacrifice for sin; the sacrifices of beasts being commonly offered as sin offerings.

2. *Offered to God* πλειονα θυσιαν *more sacrifice.* In this translation I have followed the critics, who tell us that πλειονα in the comparative degree signifies *more in number*, rather than *more in value.* Accordingly they observe, that notwithstanding Cain ought to have offered a sin-offering, he brought only *of the fruit of the ground an offering to the Lord*, which was no proper sacrifice. But *Abel, he also brought of the firstlings of his flock, and of the fat thereof;* that is, besides the fruit of the ground which was one of *his gifts* mentioned in the following verse, he also brought the fattest of the firstlings of his flock: So that he offered a sin-offering as well as a meat-offering: and thereby shewed both his sense of the divine goodness and of his own sinfulness. Whereas, Cain having no sense of sin, thought himself obliged to offer nothing

but

than Cain, *on account of* which *he was testified to be* righteous.[3] God testifying *THIS upon* his gifts;[4] (και, 212.) *and so* by it, (αποθανων, 16.) *though* dead, *he still* speaketh.[5]

said concerning the seed of the woman's bruising the head of the serpent, *Abel offered to God more sacrifice than Cain:* For with an humble penitent heart he offered a sin-offering, *on account of which he was declared to be righteous; God testifying this upon his gifts, and so by that sacrifice, though dead, Abel still speaketh* recommending to us repentance, humility, and faith.

5 By faith[1] Enoch was translated, that he *might* not see death, and was

5 *By faith Enoch* having lived in a continued course of piety, *was translated* in the body, from this

but a meat-offering; and made it perhaps not of the first fruits, or of the best of the fruits.

3. *Testified to be righteous.* In this character of Abel Paul had our Lord's expression in his eye, Matth. xxiii. 35. *the blood of righteous Abel.*

4. *God testifying this upon his gifts.* We are told, Gen. iv. 4. That *the Lord had respect to Abel, and to his offering.* 5. *But to Cain, and to his offering he had not respect. And Cain was very wroth.* Moses does not say, in what manner God testified his respect to Abel and to his offering; but from Cain's being very wroth, we may believe it was by some outward visible sign. Wherefore, as in after times God testified his acceptance of particular sacrifices, by sending down fire upon them, Gen. xv. 17. Levit. ix. 24. Judg. vi. 21. we may suppose it was in that manner, he testified Abel's righteousness upon his offering.-- God's acceptance of Abel's sin-offering, is a proof that propitiatory sacrifice was of divine appointment, otherwise his offering being *will-worship*, must have been offensive to God, and rejected. Besides, as Hallet observes, flesh not being permitted to men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice.

5. *He still speaketh.* Hallet thinks the apostle alludes to Gen iv. 10. where God saith to Cain, *The voice of thy brother's blood crieth unto me from the ground.* And that the meaning is, Abel's blood still crieth for vengeance against all murderers, and especially against those who persecute good men to death for righteousness sake: which was Cain's sin. But δι' αυτης cannot stand for αιματος, which is a neuter word, but for θυσιας; *by that sacrifice Abel though dead still speaketh.*

Ver. 5.---1. *By faith Enoch.* Moses, by telling us that *Enoch walked with God*, shews us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the divine presence. See ver. 27.

2. *And was not found.* This implies, that Enoch was privately translated

not found,[2] because God had translated him; for before his translation *it was testified* that he pleased God.[3]

earth the habitation of sinners, to heaven, *that he might not see death*, and *was not found because God had translated him* on account of his singular virtue. *For before his translation it was testified* by Moses *that he walked with God.*

6 But without faith[1] IT 6 *But without faith it is impossible,*

translated, as Elijah afterwards was, 2 Kings ii. 17. and that his relations and friends searched for him, but did not find him.---The place to which these good men were translated, is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country, in the body.---Enoch's translation by faith is mentioned by the apostle, not to raise in believers an expectation of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body after the resurrection.

3. *For before his translation it was testified that he pleased God.* The apostle's account of Enoch is formed on Gen. v. 24. *Enoch walked with God, and he was not, for God took him,* which the LXX. have thus rendered, Και ευηρεστησεν Ενωχ τω Θεω και ουκ ευρισκετο, διοτι μετεθηκεν αυτον ο Θεος: *And Enoch pleased God and was not found, because God had translated him.* This rendering the apostle hath adopted, because although it be not literal it is sufficiently exact. For 1. The Hebrews expressed that virtuous conduct in men which is pleasing to God by the phrase of their *walking with God;* as we learn from the account which Moses hath given of Noah's *walking with God*, Gen. vi. 9. *Noah was a just man and perfect in his generations, and Noah walked with God.* Wherefore, when the apostle tells us it was testified of Enoch before his translation that he *pleased God*, he in effect repeated Moses's testimony, that before his translation Enoch *walked with God.*---2. The LXX. by saying, Enoch *was not found because God had translated him*, have only completed the elliptical expression, *he was not*, which Moses hath used: *he was not* found on earth.---3. Moses by saying *God took him*, plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, *translated him.*---To fit Enoch for his new state, his body, no doubt, was changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth.

Ver. 6.---1. *But without faith, &c.* The apostle, after his account of Enoch's pleasing God, adds, *But without faith it is impossible to please God*, to shew, that though no particular revelation is mentioned, which Enoch is said to have believed, yet from Moses telling us that he *walked with*, or *pleased God*, it is certain that his faith in the doctrines of religion discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God so as to please him.

2. *Must*

is impossible to please GOD. For he *who worshippeth* God, must believe that he is, and THAT he is a rewarder of them *who* diligently seek him.[2]

7 By faith Noah, *when he received a revelation* (see Heb. viii. 5. note 2.) *concerning things not at all seen*, (ver. 1.) *being seized with religious fear*, prepared an ark[1] *for the salvation*[2] of his *family*, *by which*[3] he condemned the world,[4] and became

in any dispensation of religion, *to please God. For he who worshippeth God* acceptably, *must believe that he exists, and that he will reward all them who sincerely worship and obey him*, and who persevere in piety and obedience to the end of their life.

7 *By faith Noah, when he received a revelation, concerning* the destruction of the world by a deluge, *a thing which no man had ever seen, being seized with religious fear, prepared an ark*, according to God's command, *for the saving of his family, by which* religious fear *he condemned the* inhabitants of the old *world*, to whom, without success,

2. *Must believe that he is, and that he is a rewarder of them who diligently seek him.* By representing the existence of God, and his government of the world as objects of faith, the apostle hath taught us, that the truths of natural religion, are equally the objects of faith, with the truths of revelation. And his doctrine is just. For the evidence by which the truths of natural religion are supported, being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really *faith* as the persuasion which the same evidence produces in matters of revelation.---Farther, *the faith* or persuasion of the truths of natural religion, which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty and as pleasing to God, as the faith of the truths of revelation. See the View prefixed to Rom. ii. paragr. 10. and Essay vi. sect. 3.

Ver. 7.---1. *Prepared an ark.* Hallet thinks the ark, whose bottom was flat and which had no helm, was conducted by the same extraordinary providence which sent the deluge; and perhaps by the ministry of angels.

2. *For the salvation of his family*, εις σωτηριαν. Here *salvation*, denotes a temporal deliverance.

3. *By which*, Δι' ης. The gender of the relative, permits it to stand either for Noah's *faith*, or for *the ark* which he prepared. Estius, following Erasmus and the Greek commentators, understands it of the ark: *By which ark, he* not only saved his family, but *condemned the world.* But I rather suppose ης, refers to ευλαβειας, the noun included in the verb ευλαβηθεις.

4. *He condemned the world.* Persons are said to *condemn* those against whom they furnish matter of accusation, and condemnation. See

Tit.

an heir[5] of the righteousness which is by faith.

he preached the revelation which had been made to himself, (2 Pet. ii. 5.) *and became an heir of the righteousness of faith;* of which his temporal deliverance was a pledge. See Ess. vi. sect. 3.

8 By faith Abraham, *when called*[1] to go out into a place which he should *afterwards* receive *as* an inheritance, obeyed, and *went* out,[2] not knowing whither he *was going*.

8 *By faith* in the divine promises *Abraham when called to go out* from his kindred and country, namely Ur of the Chaldees, *into a land which he should afterwards receive as an inheritance, obeyed, and* relying on the power and veracity of God *went out, although he did not know the country to which he was going;* nor whether it was a good or bad country.

9 By faith he sojourned in the land of promise, *as belonging to others*, dwelling in *tents*[1] with Isaac

9 *By believing* that Canaan was promised to him and to his seed only as the type of a better country, he acquired no possessions in Canaan,

Tit. iii. 11. It seems the antediluvians, to whom Noah preached the revelation which had been made to him concerning the destruction of the world by a deluge, 2 Pet. ii. 5. instead of being moved with fear, turned the whole into ridicule.

5. *And became an heir of the righteousness which is by faith.* This I think shews that δι' ἣς, in the former clause, does not mean *by which ark:* For the apostle would hardly say that Noah *by the ark*, became an heir of the righteousness which is by faith. He became an heir of that righteousness by his religious fear, which led him to build the ark. —*Heir* here, signifies *possessor* of the righteousness by faith.—The faith of Noah is proposed for our imitation, to assure us that they who believe and obey God, shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed.

Ver. 8.—1. *Abraham when called.* This *call* is not mentioned in the history. Yet it is certain that Abraham left Chaldea by the call of God. For God said to him, Gen. xv. 7. *I am the Lord that brought thee out of Ur of the Chaldees.* Wherefore, our translation of Gen. xii. 1. is just; *Now the Lord had said to Abraham, &c.*

2. *Obeyed and went out.* The obedience of Abraham teaches us to be willing to depart from this world at God's command, though ignorant of the world we are going to; judging it sufficient that we know it is a country, which God has promised as the inheritance of his people.

Ver. 9. *Dwelling in tents with Isaac and Jacob.* The apostle does not mean, that Abraham, Isaac and Jacob, dwelt together in one family and one place, all the time they were in Canaan; for at the time Jacob was born, Abraham and Isaac had separate habitations. But he

and Jacob, the *joint heirs* of the same promise :

except a burying place, and built no houses there, but *sojourned in the land which was promised* to him *as* in a country *belonging to others, dwelling in* moveable *tents with Isaac and Jacob, the joint heirs of the same promise :*

10 For he *expected the city*[1] having foundations, (ης) *of which* CITY *the* builder and (δημιουργος) *ruler*[2] IS God.[3]

10 *For he expected the city having* firm *foundations ; of which city the builder and lawgiver is God :* consequently a city more magnificent and happy than any city on earth.

means that, while in Canaan, they all dwelt in tents.—By applying this observation to Isaac and Jacob, as well as to Abraham, the apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelling there in tents as sojourners, they shewed, that they also knew the true meaning of the promise, and looked for a better country than Canaan.

Ver. 10.---1. *He expected the city.* The city which Abraham expected, was that promised Gen. xxii. 17. *Thy seed shall possess the gate* (the city) *of his enemies.* Now, as the promises had all a figurative, as well as a literal meaning, the enemies of Abraham's seed, were not the Canaanites alone, the enemies of his natural seed, whose cities were given to them by this promise ; but the enemies of his spiritual seed, the evil angels, by whose temptations sin and death have been introduced and continued among mankind. If so, *the gate* or city *of their enemies*, which Abraham's spiritual seed is to possess, stript of the metaphor, is the state and felicity from which the evil angels fell. This city is mentioned, Heb. xii. 22. under the name of *the heavenly Jerusalem :* and by the description there given of it, we learn that believers, after the judgment, shall all be joined in one society or community with the angels, called *a city which hath firm foundations*, because it is a community which is never to be dissolved.

2. *Of which city the builder and ruler.* The word τεχνιτης, translated *builder*, denotes one who constructs any house or machine ; an architect. But the other word δημιουργος, signifies one who forms a people by institutions and laws. Hence the expression in Aristot. Polit. 2. δημιουργοι των νομων. Or, because they were called δημιουργοι, by the Greeks, who were set over the people, and managed their affairs, the apostle joins this term to the other, to shew that God is both the founder and the ruler of that great community, of which the spiritual seed of Abraham is to make a part.

3. *Is God.* From God's being both *the founder and ruler* of the city, which the seed of Abraham are to possess, it may justly be inferred that the glory, security, privileges, and pleasures of their state, are such that in comparison of them, the advantages and security found in any city or commonwealth on earth are nothing, and but of a moment's duration.

11 *By* faith *even* Sarah herself[1] received strength *for the conception of seed,*[2] and *brought forth when past the time of age,* because she judged him faithful who had promised.

12 *And* therefore *there sprang from* one, (και, 219.) *who was dead*[1] ΤΟ

11 *By faith* in God's promise, *even Sarah herself,* though at first she thought the matter impossible, *received strength for the conception of seed, and brought forth* a son *when past the age of child bearing; because she* at length *attained the strongest persuasion, of the faithfulness and power of him who had promised* her a son.

12 *And therefore,* by her, *there sprang from one,* namely Abraham, *who* on account of his great age *was*

Ver. 11.--1. *By faith even Sarah herself, &c.* Though Sarah, standing behind the tent door, laughed when she heard the angel, whom she took to be a man, say she should bear a son, as thinking the thing impossible at her time of life: Yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, *By faith even Sarah herself.*

2. *Strength for the conception of seed.* Εις καταβολην σπερματος. The Greeks used the word καταβολη, to denote the throwing of seed on the earth, or of stones into the foundation of a building. Hence the phrase, Heb. iv. 3. απο καταβολης κοσμου, *from the foundation or formation of the world.* Sarah obtained strength for receiving and nourishing seed, thrown into her womb. Wherefore, the phrase εις καταβολην σπερματος, which literally signifies, *for throwing in of seed,* is properly translated, *received strength for the conception of seed,* Vulg. *In conceptione seminis.*

Ver. 12. *Of one who was dead to these matters.* Και ταυτα, is an Atticism which must be resolved by supplying the preposition προς. See 2 Cor. ii. 16.---To the apostle's account of Abraham, it is objected, that he had many children after this by Keturah. But we may suppose with Hallet, that in giving the history of Keturah, Moses, as in other instances, and as is often done by the best historians, did not observe the order of time; but gave an account of Sarah and Isaac as the principal persons, and finished his account of them before he spake of Keturah and her sons. On this supposition, Hallet thinks Abraham took Keturah as his concubine before he left Haran; and that her children are *the souls,* which it is said, Gen. xii. 5. *he had gotten in Haran;* and that the eldest of these sons was the *one born in his house,* whom he considered *as his heir,* Gen. xv. 3. before he had any children by Sarah. Hallet adds, that Sarah did not look on Keturah's sons as her's because she was Abraham's slave; and therefore, when she despaired of having children of her own, she gave Abraham her slave Hagar, whose children, according to the manners of those times, she would regard as her own, Gen. xvi. 2. *I pray thee go in unto my maid; it may be that I may obtain children by her.*---And with respect to what is said, Gen. xxv. 1. which in our translation runs thus: *Then again Abraham took a wife, and her name was Keturah,* Hallet saith in

the

these matters, A RACE as the stars *of heaven* in multitude, and as the sand which is *on* the sea shore, *which IS* innumerable. (See Ess. v. sect. 2.)

13 *All these*[1] died in faith,[2] (μη λαβοντες, 16) *though they did not receive the things promised.*[3] (αλλα, 78.) *For seeing* them afar off,[4] and *being persuaded* of their certainty, and *embracing them* with ardent desire, *they confessed that they were absolutely unfit for procreating children, a race as the stars of heaven in multitude, and as the sand upon the sea-shore, which is innumerable*, agreeably to God's promises to him, recorded Gen. xv. 5. xxii. 17.

13 *All these died in faith, though they did not receive the blessings promised: For descrying them afar off, and being persuaded of their certainty, and embracing them* with ardent desire, *they confessed that they were*

the Hebrew text it is, *and Abraham added and took a wife, and her name was Keturâh;* and that the meaning is, *Abraham added Keturah* as a concubine *to his wife Sarah*, either in Ur, or in Haran. According to this supposition his grandchildren by Keturah might be born while he was alive, as they are said to have been, Gen. xxv. 2,---6. This method of accounting for Abraham's having children by Keturah, Hallet thinks preferable to the common supposition, that Abraham's body being miraculously renewed in order to his procreating Isaac, retained its vigour so long as to enable him to have the children by Keturah, mentioned Gen. xxv. 2, 3, 4. For if that had been the case, why did not the renewal of Sarah's vigour enable her also to have children after she bare Isaac?

Ver. 13.---1. *All these;* namely, Abraham and Sarah, with their children Isaac and Jacob. That the apostle speaks of them only, and not of Abel, Enoch, and Noah, is plain from ver. 15. and from his adding here, *not having received the promises*, that is, the blessings promised. For the promise of inheriting Canaan was not made to the Antediluvian believers, though the country typified by Canaan certainly belonged to them. See ver. 39. note 2.

2. *Died κατα πιστιν in faith.* This is to be limited to the persons to whom the promises were made. And even if it were extended to the Antediluvians, there would be no impropriety in the general expression, *all these died*, although Enoch was translated: because it is common in Scripture to attribute to the whole, what agrees to the greatest part. Thus our Lord said to the twelve, Judas being one of them, Matt. xix. 28. *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.*

3. *Did not receive the things promised.* So τας επαγγελιας must be translated in this verse; *the promises*, by an usual metonymy, being put for the things promised. For the promises being made to Abraham personally, and to his immediate descendants, the apostle could not say of them that they died not having received the promises. But he might justly say they died not having received the things promised. For they neither received the possession of Canaan before their death: nor the possession of the heavenly country of which Canaan was the type and pledge. See ver. 39.

4. *For seeing them afar off.* Chrysostom thinks this is an allusion to sailors,

suaded of THEM, and *embracing* THEM,[5] (και, 219.) *they* confessed that they were strangers and pilgrims on the earth.[6]

strangers and pilgrims in the land of Canaan, and *on the earth* itself. See Gen. xxiii. 4. xlvii. 9.

14 (Γαρ, 97.) *Now* they *who speak* such things, plainly declare, that (πατριδα επιζητουσι) they *earnestly seek* THEIR *father's* country.[7]

14 *Now persons who spake in this manner, plainly declared* that they did not consider Canaan as the country principally meant in God's promise, but *that they earnestly sought* to go to *their father's country;* the country which God promised to their fathers.

15 (Και, 207.) *For* truly, if they had *remembered that from which* they came out,[1] they might have

15 And they by no means wished to go back to Chaldea: *For truly if they had longed after that* country *from which they came out*, they might

sailors, who after a long voyage, descry at a great distance with much joy their intended port.—The clause, *and were persuaded of them*, is omitted in many MSS. and in all the ancient versions and commentators.

5. *And embracing them.* The word ασπασαμενοι denotes the affectionate salutations and embracings of friends, after a long separation.

6. *They confessed that they were strangers, and pilgrims* (επι της γης) *on the earth.* These good men, knowing well that a better country than any country on earth was promised to them under the figure of *Canaan*, considered their abode in Canaan and on the earth as a pilgrimage, at a distance from their native country: and to shew what their expectations were, always spake of themselves as strangers and pilgrims. See especially David's confession, 1 Chron. xxix. 15.

Ver. 14. *That they earnestly seek their father's country.* David likewise shewed his earnest desire of that country, by speaking the same things with his ancestors, Psal. xxxix. 12. *I am a stranger with thee and a sojourner, as all my fathers were.* For, by this he declared his belief, that the country promised to Abraham and to his seed, was chiefly an heavenly country. This too was the belief of the pious Israelites in every age.—By *their father's country* some understand their heavenly father's country.

Ver. 15.—1. *For truly if they had remembered that from which they came out.* The apostle does not mean a bare remembrance of that country, but a wishful remembrance, or a longing after it. Such a longing none of these pious men ever indulged. Abraham in particular, considered the very thought of returning into Chaldea, as a renunciation of his interest in the promises of God. And therefore, he made his steward Eliezer swear that on no pretence whatever, he would carry Isaac into Chaldea, Gen. xxiv. 5.—8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham *none inheritance in Canaan, no not so much as to set his foot on*, Acts vii. 5. is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them.

2. *They*

had *an* opportunity[2] to have returned *TO IT.*

16 (Νυνι δε) But *indeed* (ορεγονται) *they strongly desired* a better COUNTRY, that is, an heavenly. *Therefore* God is not ashamed *of them* to be called their God,[1] (γαρ, 90.) *because* he hath prepared for them a city. (See ver. 10.)

17 By faith Abraham when *tried*,[1] offered up

have had an opportunity to have returned to it.

16 *But indeed*, (ορεγονται, see 1 Tim. iii. 1. note 1.) *they longed after a better country* than Chaldea, *even an heavenly* country which God had promised to them: *Therefore God was not ashamed of them* (Abraham Isaac, and Jacob) *to be called their God*, long after they were dead, notwithstanding he gave them no possession in Canaan, *Because he hath prepared for them a city*, even the new Jerusalem.

17 *By* a great exercise of faith, *Abraham when tried offered up Isaac;*

2. *They might have had an opportunity to have returned.* The Clermont MS. with the Syriac and Vulgate versions, read here ειχον καιρον *they had an opportunity.* What is said in this verse shews that the apostle in ver. 13. does not speak of the antediluvian believers, but of Abraham and his immediate descendants.

Ver. 16. *Is not ashamed of them, to be called their God.* Sykes thinks the clause, ουκ επαισχυνεται αυτους, should be translated, *does not make them ashamed in being called their God.* According to either translation this passage is a beautiful illustration of our Lord's reasoning with the Sadducees, and an allusion to it. Mat. xxii. 31. *But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham,* &c. In the covenant with Abraham, the promise on which all the rest were built, was this, Gen. xvii. 7. *I will establish my covenant,* &c. *to be a God unto thee and to thy seed after thee.* 8. *And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger,* &c. Wherefore, at the bush, when God took to himself the name of the God of Abraham, &c. and added, Exod. iii. 15. *This is my name for ever, and my memorial unto all generations*, He might have been ashamed of the name, if Abraham, Isaac, and Jacob, to whom as their God he had promised Canaan, but who had died without receiving the possession of it, are not to be raised from the dead to enjoy the country promised under the emblem of Canaan. The reason is, in the sense which the name *God* bears in the covenant, God cannot be the God of the dead; he can neither bestow the possession of Canaan nor of the country prefigured by Canaan, on persons who are dead. But he is *the God of the living;* he can bestow that country on living persons, who by the reunion of soul and body are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy Canaan, is undeniable; because all who now live in the body, live merely by his will and power: *All live by him.* See Essay v. Sect. 3. No. 3.

Ver. 17.—1. *Abraham when tried.* In this trial of Abraham's faith, there

Isaac;[2] *he who* had received the promises, offered up *even* his only *begotten*,[3]

18 (Προς ὃν) *Concerning* whom it was said, (οτι, 26.) *Surely by* Isaac *a seed* (κληθησεται, 36.) *shall be to thee*;[1]

19 (Λογισαμενος) *Reasoning* that God was able (30.) to raise HIM *even* from the dead, from whence he received[1] him,

laid him on the altar to sacrifice him; *He who had received the promises* that his seed should be as the sand on the sea-shore innumerable, and should inherit Canaan, and that the nations should be blessed in his seed, *offered up even his only begotten*,

18 *Concerning whom it was* expressly *said, Surely by Isaac a seed shall be to thee*, in whom all the promises which I have made to thy seed, shall be fulfilled.

19 Yet notwithstanding the apparent contradiction in the divine revelations, Abraham laid Isaac on the altar, *Reasoning that*, although he were burnt to ashes, *God was*

there was the highest wisdom. For God, to whom all his creatures belong, and who may justly take away the life of any of them by whatever means or instruments he thinks fit, ordered Abraham with his own hand, to sacrifice his only son Isaac, in whom all the promises were to be fulfilled; that, as was hinted, Ess. v. Sect. 2. at the end, the greatness of Abraham's understanding, and faith and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of their receiving the promises in him.---The sacrifice of Isaac was commanded also for the purpose of being a type of the sacrifice of Christ. See ver. 19. note 2.

2. *Offered up Isaac.* Isaac indeed was not sacrificed. But Abraham, in the full resolution of obeying God's command, proceeded so far as to shew that he would actually have obeyed it. For he bound Isaac, laid him on the altar, *stretched forth his hand, and took the knife to slay his son*, Gen. xxii. 10. Now, though Abraham was restrained from killing Isaac, his firm purpose to offer him was considered by God as equivalent to the actual offering of him, Gen. xxii. 16. *Because thou hast done this thing, and hast not withheld thy son, thine only son.* In like manner, the apostle in this verse, *He who had received the promises, offered up his only begotten.*---But if Abraham at God's command, was willing himself to slay his only son, how much more willing should we be, to part with our beloved children and friends when God himself takes them from us by death.

3. *His only begotten.* Isaac is called Abraham's only son, because he had no other son by Sarah.

Ver. 18. *Surely by Isaac a seed shall be to thee.* This is a more just translation of the clause Οτι εν Ισαακ κληθησεται σοι σπερμα than the common version which I have adopted, Rom. ix. 7. For, *to call*, in the Hebrew phraseology, signifies sometimes, *to be*, simply.

Ver. 19.---1. *Raise him, even from the dead, from whence he received him.*

even (εν παραβολη) *for a parable.*[2]

able to raise him, and would raise him *even from the dead: from whence* on this occasion *he received him* by being hindered from slaying him, *even in order to his being a type of Christ.*

him. The word εκομισατο is more properly translated *he received*, than *he had received.* Abraham's action, on this occasion, being considered by God as a real offering up of Isaac, he might with propriety be said to *receive him from the dead*, when he was stopped from slaying him. It is more natural therefore to interpret the *receiving of Isaac from the dead*, of his receiving and bringing him away from the great danger of death, which he had escaped, than of his receiving him at his birth, which was not a receiving him from the dead at all. Add to this, that the miraculous birth of Isaac, was not so proper a type of *a resurrection*, as his deliverance from death was; being rather an image of *a creation*, than of *a resurrection.*

2. *For a parable.* Εν παραβολη. The preposition εν, *for*, often denotes the purpose for which a thing is done. See Ess. iv. 164. We may therefore believe, with Warburton, that the expression *for a parable*, means that this transaction was designed as an emblem of the sacrifice of the only begotten Son of God. See Heb. ix. 9. where παραβολη *a parable*, signifies *a type* or figurative representation; being used, as Wolf observes, in the latitude of the Hebrew word *Mashal*, which denotes any similitude whatever. Wherefore, it is probable that God commanded Abraham to offer Isaac as a burnt offering, for the purpose of giving mankind a lively and striking type of the sacrifice which his only begotten Son was to make of himself after he became the seed of Abraham, as well as the seed of the woman, of whom it was foretold, that he should bruise the head of the serpent. The truth is, when all the circumstances of this extraordinary transaction are considered, it will appear to be a most apt emblem of that great sacrifice. Isaac was Abraham's μονογενης, *only begotten.* This only begotten son Abraham voluntarily gave unto death, at the commandment of God: Isaac bare the wood on which he was to be burnt as a sacrifice, and consented to be offered up; for he made no resistance when his father bound him, which shews that Abraham had made known to him the divine command: Three days having passed, between God's order to sacrifice Isaac and the revoking of that order, Isaac may be said to have been dead three days: Lastly, his deliverance when on the point of being slain, was, as the apostle observes, equal to a resurrection. In all these respects, this transaction was a fit emblem of the death of the Son of God as a sacrifice, and of his resurrection from the dead on the third day. And though it be not recorded, it is reasonable to suppose, that after Isaac was offered when God confirmed all his promises to Abraham by an oath, he shewed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world; also that he had commanded him to offer up Isaac, to prefigure that great event, and to raise in mankind an expectation of it. How otherwise can we understand our Lord's

20 By faith Isaac blessed Jacob and Esau,[1] *with respect to* things to come.

20 *By faith* in the divine revelations, *Isaac foretold to Jacob and Esau the blessings which were to be bestowed on them and their posterity.*

Lord's words to the Jews? John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad.* For, as Warburton observes, *Christ's day*, denotes the things done by Christ in his day; and especially his dying as a sacrifice for sin. Besides, that in ancient times it was common by symbolical actions, to convey instruction, we learn from what Stephen says concerning Moses killing the Egyptian, Acts vii. 24. *He avenged him that was oppressed, and smote the Egyptian;* 25. *for he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.* See Ess. v. paragr. 10. ab initio.

Ver. 29. *By faith Isaac blessed Jacob and Esau.* Here the apostle discovers a fact which may also be gathered from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse.—Before these children were born, God had determined to make the younger of them the root of his visible church and people. And in prosecution of this resolution, when the younger son feigning himself to be the elder, came and asked the blessing, Isaac in giving it was inspired by God to foretel that the person to whom he spake should enjoy all the blessings belonging to the firstborn. And as in foretelling these blessings he felt himself inspired, (see Gen. xxvii. 33.) *he trembled very exceedingly* when he discovered his mistake, being greatly distressed for Esau, whom he knew God had deprived of his birth-right. But he would not retract what he had been moved by the Spirit to foretel, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, he confirmed it, Gen. xxvii. 33. *I have blessed him Yea and he shall be blessed.*—Moreover, Isaac being absolutely certain that the blessings which he had foretold by inspiration to Esau as well as to Jacob would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau *by faith.*

The guile which Jacob used to procure the blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blame thrown on God by the Deists for ratifying that blessing to Jacob, is certainly groundless, unless it can be shewed that God ought not to bestow temporal blessings on any person who has committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger twin the root of his visible church and people: And for so doing there were good reasons, which Paul hath explained, Rom. ix. 10,---16. Also, having communicated his determination to Rebecca when she enquired concerning the struggling of the children in her womb, no doubt she thought it her duty to hinder her husband from attempting to counteract the divine determination: Wherefore, she counselled Jacob to assume the appearance of Esau, perhaps by representing to him, the revelation which was made to her, and which it is probable she had con-

[1] cealed

21 By faith Jacob, when *dying*,[1] blessed *each of the* sons of Joseph,[2] and worshipped, LEANING *on* the top of his staff.[3]

21 *By* the like *faith Jacob, when near his death*, Gen. xlvii. 29. *blessed each of the sons of Joseph; and*, in token of his faith in the promises concerning their possessing Canaan, *worshipped* God *leaning on the top of his staff.*

cealed from Isaac. In all this however she acted contrary to her duty. For which reason Jacob fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded till she took the curse upon herself, Gen. xxvii. 13. *On me be thy curse my son*, &c. See Heb. xii. 16. note 3.

Ver. 21.---1. *By faith Jacob when dying;* that is, when near his death: For though he was sick when he blessed the sons of Joseph, Gen. xlviii. 1. he did not die then, but lived to call all his sons together, to tell them what should happen to them in the last days, Gen. xlix.

2. *Blessed each of the sons of Joseph;* namely, by foretelling that two tribes should spring from these two sons: And that the tribe of Ephraim should be more powerful than the tribe of Manasseh.

3. *And worshipped leaning on the top of his staff.* In the history which Moses hath given of Jacob's requiring Joseph to swear that he would bury him in Canaan, Gen. xlvii. 31. the circumstance of his worshipping on the top of his staff is mentioned. The same circumstance is said by the apostle, in this verse, to have happened, after Jacob blessed the sons of Joseph, Gen. xlviii. 16. Wherefore, as Moses hath introduced the history of Jacob's blessing the sons of Joseph after his history of the oath, we must suppose that Jacob worshipped twice leaning on the top of his staff, which I think is probable considering his great faith and piety; and that in giving an account of Jacob's blessing the sons of Joseph, Moses may have omitted that circumstance, as thinking it needless to mention it twice.

In the common translation of Gen. xlvii. 31. where Joseph's swearing that he would bury his father in Canaan is recorded, it is said, *He sware unto him, and Israel bowed himself upon the bed's head.* But as Estius and other critics have observed, the Hebrew word *Mittah*, signifying *a bed*, differs from *Matteh*, signifying *a staff*, only in the punctuation, which being a modern invention, either word may be adopted agreeably to the scope of the passage. Wherefore, though Joseph sware the oath *when the time drew nigh that Israel must die* yet as there is no circumstance in the history leading us to think, that Israel was then either sick or in his bed, but, on the contrary, his falling sick is related in the next chapter, as an event posterior to the oath, I agree with Hallet in his opinion that the apostle's translation, which is that of the LXX. likewise, namely, *He worshipped leaning on the top of his staff*, is more just than the common translation, *he bowed himself upon the bed's head.* Besides, as Hallet hath shewed in opposition to Le Clerc, the word which our translators have rendered *to bow*, in many other passages of Scripture, signifies *to worship.* Israel, having received his son's oath,

22 By faith Joseph, when *ending*[1] HIS LIFE, made mention *concerning* the departing of the children of Israel, and gave commandment concerning his *own* bones. (Gen. l. 25. Exod. xiii. 19.)

22 *By faith* in God's promise of giving Canaan to Abraham and to his seed, *Joseph when ending his life, made mention of the departing of the children of Israel* out of Egypt, as a thing certain; *and* to preserve the knowledge and expectation thereof among the Israelites, he *commanded them to carry his bones with them* into Canaan.

23 By faith Moses, when *born*, was hid three months *by* his parents,[1] because they saw *the child beautiful*,[2] *and were* not afraid of the king's commandment.

23 *By faith* in the promises of God, *Moses when born*, being circumcised, *was hid three months by his parents* till he was recovered, *because they saw the child beautiful*, and presaged he might be the person appointed to deliver them: *And were not afraid of the king's commandment* to give up their children to be killed, Exod. i. 22.

24 By faith Moses, when he was *grown up*,[1]

24 *By faith* in the promises of God made known to him by his

worshipped God in token of his thankfulness for the assurance given him that he should be buried in Canaan, and of his faith in God's promise concerning the possession of Canaan: And when he stood up to worship, being old and feeble, he supported himself while worshipping, by leaning on the top of his staff.

Ver. 22. *Joseph when ending his life.* So τελευτων should be supplied and translated: for the phrase is elliptical, Parkh. Diction. voce; and what is here related, did not happen when Joseph was dying, but towards the end of his life.

Ver. 23.---1. *Was hid by his parents.* The word πατερων is fitly translated *parents*, for both Moses's father and mother were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2.

2. *Because they saw the child beautiful.* Ασειον. Moses's beauty is mentioned by Stephen, Acts vii. 20. and by Josephus, Antiq. Lib. 2. c. 9. § 5 ---7. Nay, the fame of Moses's beauty reached even the heathens, Justin Hist. Lib. 36. c. 2.---Josephus says, God appeared to Amram in a dream, and promised him a son, who was to deliver the Israelites from the Egyptian bondage; and that Amram told this dream to his wife, and that they were led by it to hide their son. Those pious persons being at length obliged to expose their son, he was taken up by Pharaoh's daughter, who gave him to his mother to nurse: and she having nursed him, brought him to the princess, who adopted him, Exod. ii. 10. and no doubt had him educated in all the learning of the Egyptians, Acts vii. 22.

Ver. 24.---1. *When he was grown up.* Μεγας γενομενος, in allusion to Exod.

refused[2] to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer *evil* with the people of God,[1] than *to have the temporary fruition of sin*;[2]

26 Esteeming the reproach of Christ, greater riches than the treasures[1] *of* Egypt; (απεβλεπε γαρ) for *he looked off FROM THEM* to the *retribution*.[2]

brethren, *Moses when he was grown up*, resolving to join himself to his people, *refused to be called* any longer *the son of Pharaoh's daughter:*

25 *Choosing rather to suffer persecution with the people of God, than* as the son of Pharaoh's daughter *to have the temporary fruition* of the pleasures *of sin* in the court of Egypt;

26 *Esteeming the scoffs* cast on the Israelites for expecting *the Christ* to arise among them, in whom all the nations of the earth should be blessed, *greater riches than the treasures of Egypt; for he looked off from them to the reward* which he expected in the life to come.

Exod. ii. 11. *In those days when Moses was grown*, &c. Stephen says, Moses left the court of Egypt after he became learned in all the wisdom of the Egyptians, and *when he was full forty years old*, Acts vii. 23. For, at the time Moses stood before Pharaoh, he was fourscore years old, Exod. vii. 7. and Stephen tells us, he sojourned in Midian forty years. Acts vii. 30.

2. *Refused to be called the son of Pharaoh's daughter.* It is not said in the history, that Moses made this refusal formally. But he did it in effect, by his actions; and particularly, by killing the Egyptian who smote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not reside with Pharaoh's daughter as formerly, but went among his afflicted brethren, and never afterwards forsook them.

Ver. 25.---1. *Choosing rather to suffer evil with the people of God.* To account for this exercise of faith in Moses, we must suppose that in his childhood and youth he had often conversed with his parents, and with the Israelites of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises which God had made to their nation as his people.

2. *Than to have the temporary fruition of sin.* In that light Moses viewed the pleasures of the court of Egypt: because they could not be enjoyed by him without renouncing the people of God, and joining in the established idolatry.

Ver. 26.---1. *Greater riches than the treasures of Egypt.* It is here insinuated, that if Moses had continued in the court of Egypt as the son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment.

2. *To the retribution.* So the word μισθαποδοσιαν signifies, being used to

27 By faith, he *left* Egypt,[1] not *being afraid of* the wrath of the king. For he *courageously persevered*, as *perceiving the invisible*[2] GOD.

27 *By believing that God would deliver his people*, notwithstanding the number and power of their oppressors, *Moses left Egypt* with the Israelites, *not being afraid of the wrath of Pharaoh* who he knew would pursue them: *For he courageously persevered* in his purpose, *as expecting aid from the invisible God.*

28 *By* faith he *appointed* the passover, and (την προσχυσιν) the *dashing* of *the* blood, *that he who* destroyed the first-born, *might not* touch *theirs.*[1]

28 *By faith* in the promise of God, that the first born of the Egyptians should be destroyed but those of the Israelites spared, *Moses appointed the passover, and the dashing of the blood* of the paschal lamb on the door posts of the Israelites, Exod. xii. 7. *that the angel who destroyed the first born* of the Egyptians, *might not touch theirs.*

29 By faith they passed through the Red sea, as

29 And although the Israelites were terrified by the pursuit of the

to denote either *reward* or *punishment*, Heb. ii. 2. Here it signifies, *reward;* not however *the possession of Canaan*, whither Moses was going with the Israelites, nor any pleasures he could enjoy in Canaan; for every thing of that sort, he might have had in much greater perfection in Egypt: But it was the joys of the heavenly country, of which the possession of Canaan promised to Abraham and to his seed was only a type.

Ver. 27.---1. *By faith he left Egypt, &c.* The circumstance of his not being afraid of the wrath of the king at his leaving Egypt, shews that the apostle does not speak of Moses's departure into Midian, (for then he was in great fear, Exod. ii. 14, 15.) but of his departure with the Israelites: which he mentions before he speaks of the institution of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

2. *The invisible God.* By this epithet the true God, whom the Israelites worshipped, was distinguished by the apostle from the visible gods of the Egyptians.

Ver. 28. *He who destroyed the first born might not touch theirs.* That the sacrifice of the passover, was an emblem of the sacrifice of Christ, we learn from John, who tells us, chap. xix. 36. that the injunction, Exod. xii. 46. *neither shall ye break a bone thereof*, was given to prefigure, that when Christ should be put to death, none of his bones should be broken. If so, the effect of the passover, mentioned in this verse, was an emblem of the salvation of the people of God through the shedding of Christ's blood. Hence Christ is called *our passover*, and is said to *be sacrificed for us*, 1 Cor. v. 7. See note 2. on that verse.

Ver. 29.

by dry LAND, which the Egyptians essaying to do, were drowned.[1]

Egyptians, and spake against Moses before they came to the sea, (Exod. xiv. 10.) yet on his exhortation, they went forward, and when the waters of the sea were miraculously divided, *By faith they passed through the Red Sea as by dry land, which the Egyptians essaying to do were drowned.*

30 By faith the walls of Jericho fell down, *having been encompassed* seven days.[1]

30 *By faith* in God's promise *the walls of Jericho fell down* agreeably to that promise, after *having been encompassed seven days* by the Israelites in obedience to God's command.

31 By faith Rahab the harlot,[1] *was not destroyed with the unbelievers, having received* the spies *in* peace. (See James ii. 25. note.)

31 *By faith* in the true God, of whose miracles she had heard, (Josh. ii. 10.) *Rahab the harlot was not destroyed*, at the sacking of Jericho, *with the unbelieving inhabitants, having entertained and concealed the spies in a friendly manner.*

Ver. 29. *Were drowned.* If, as is probable from the history, Exod. xiv. 23.---29. the sea returned, and overwhelmed the Egyptians, while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith, to support them under the noise of the rushing waters, and the dreadful cries of the Egyptians while drowning.

Ver. 30. *Having been encompassed seven days.* As the land of Canaan belonged to the Israelites by a grant from God the possessor of heaven and earth, it was proper that the first city which resisted them, should be taken in such a manner as to demonstrate the truth of their title. And therefore, God did not order them to attack Jericho with engines of war; but he ordered the priests, his immediate ministers, to carry the ark, containing *the tables of his covenant*, round the city daily for seven days, Josh. vi. 13. and to sound trumpets of rams horns, as summoning the inhabitants in the name of the God of Israel to surrender; the armed men going before, and the rereward following. And on the seventh day, having surrounded Jericho seven times, they raised a great shout, upon which *the wall fell down flat, so that the people went up into the city, every man straight before him*, ver. 20.---Thus were the inhabitants of Jericho, and all the Canaanites, made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.

Ver. 31. *Rahab the harlot.* Rahab is called *a harlot* on account of her former way of life. But after she believed in the true God, it is reasonable to think she amended her manners, as well as repented of the lie, by which she deceived the king of Jericho's messengers. For that faith in the true God, which made her hazard her life in receiving and concealing the spies, must, when she attained to more knowledge,

have

32 And what shall I say more? for the time would fail me to *speak* of Gideon,[1] *and Barak, and Samson, and Jepthah,*[2] and David also, and Samuel, and the prophets,

32 *And what need is there to produce more examples* of the power and efficacy of faith? *For the time would fail me, to speak of* the great actions performed by Joshua and those who came after him, namely *Gideon, and Barak, and Samson, and Jepthah, and David also, and Samuel, and the prophets* Elijah, Elisha, Daniel, and the rest;

33 Who through faith subdued kingdoms, [1]

33 *Who firmly believing that God would maintain the Israelites in the*

have wrought in her a thorough reformation. Accordingly, it is expressly affirmed, James ii. 25. that she was *justified* by her works of receiving and sending the spies away in safety See Ess. vi. sect. 3. paragr. 5.

Ver. 32.---1. *Speak of Gideon.* Gideon's faith in demolishing the altar of Baal and cutting down his grove in obedience to God's command, is recorded, Judg. vi. 27; also his faith in going forth in obedience to God, with three hundred men to fight against a prodigious host of Midianites, is recorded, Judg. vii. And, as Gideon continued to worship the true God all his life, and restrained the Israelites from idolatry, Judg. viii. 33. Hallet supposes that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judg. viii. 27. was not intended as an object of worship, but only as a memorial of his victory. For notwithstanding it is said, this *became a snare to Gideon and to his house*, he thinks the meaning is, that becoming the occasion of the Israelites falling into idolatry, it occasioned great misfortunes to him by alienating the affections of the Israelites from him and from his family, as the history sheweth.

2. *And Barak, and Samson and Jepthah.* Barak lived before Gideon, and Jepthah before Samson, and Samuel before David. But for the reason mentioned, ver. 27. note 1. the apostle does not observe the order of time in giving the catalogue of the Israelitish judges.--Barak's faith consisted in his believing the revelation made to Deborah, and in his obeying the command which she delivered to him from God, to go out against Jabin's numerous army, as narrated, Judg. iv. 6.---Samson's faith consisted in his believing and obeying the divine impulses which were made upon his mind from time to time for the purpose of exciting him to avenge the Israelites of the Philistines, as mentioned, Judg. xiii. 25. xiv. 4.---In like manner, Jepthah's faith consisted in his believing God's promise to Abraham that his children should possess the land of Canaan, as is plain from his message to the king of the Ammonites, recorded Judg. xi. 24. and in his obeying the impulse of the Spirit of the Lord which moved him to fight against the Ammonites, as mentioned Judg. xi. 29. Compare Numb. xxiv. 2. 1 Sam. xi. 6.

Ver. 33.--1. *Who through faith subdued kingdoms.* From the apostle's ascribing the great actions of the celebrated Israelitish captains and Judges to the influence of their faith, some commentators have inconsiderately

wrought righteousness,[2] obtained promises,[3] stopped the mouths of lions,[4]

possession of Canaan, subdued the neighbouring idolatrous *kingdoms, performed the righteous actions* commanded them by God, and in reward *obtained promises*, and *stopped the mouths of lions.*

considerately inferred that they were all justified by their faith. I say, *inconsiderately inferred*, because it is evident that the apostle doth not praise them for their behaviour in general, but for the particular valiant actions which they performed through their belief of the revelations and promises made to them concerning these actions, and for their obedience to the divine commands. And doubtless it is an high commendation of faith, to observe that it influenced these valiant men to perform the heroic actions which were commanded them of God, although afterwards in other instances, they failed in their duty through the want of an abiding principle of faith; even as the Israelites who by faith passed through the red sea, lost their faith, rebelled, and were slain in the wilderness. See ver. 39. note 1.---In mentioning *the subduing of kingdoms*, the apostle had *Joshua* in his eye, who through a strong faith in the divine promises, subdued the seven kingdoms of the Canaanites: Also *David* who by faith overcame Goliah, and afterwards subdued the kingdoms of the Moabites, Syrians, Ammonites, and Edomites, 2 Sam. viii. 1.--6.---And with respect to *Samuel*, he on one occasion, through faith obtained a miraculous victory over the Philistines; God in answer to his prayer thundering with a great thunder on them; so that they were smitten and subdued all the days of Samuel, 1 Sam. vii. 3. 10. 13.

2. *Wrought righteousness.* According to some commentators, this means, that these valiant captains and judges wrought deliverance for the Israelites from their heathen oppressors, a sense which *righteousness* sometimes has in the Jewish scripture. But according to others it means, that as judges they acted righteously. Hallet interprets it, of their working out for themselves an evangelical righteousness acceptable to God. I rather think the meaning is, that they did the righteous things which God commanded them to do. Yet from these particular acts of obedience, it doth not follow that they were righteous persons. See the preceding note, and ver. 39. note 1.

3. *Obtained promises.* This relates to Caleb and to Joshua, who for their righteousness, in giving a true report of the land which they had spied, and in exhorting the people to go up, were excepted out of the oath of God whereby the whole congregation were doomed to fall in the wilderness. It relates also to Phinehas, who for slaying Zimri and Cosbi obtained the promise of the everlasting priesthood: And to David, who for his faith and obedience, was rewarded, first with the promise of the kingdom, and next with the far greater promise, that Messiah should spring from him.

4. *Stopped the mouths of lions.* Daniel, for worshipping God contrary to Darius's commandment, was cast into a den of lions. But God in reward of his piety and faith, sent an angel, who shut the mouths of the lions, so that he was brought out unhurt, Dan. vi. 22. Samson likewise

34 Quenched the *strength* of fire, escaped the *edges* of the sword, *waxed strong from sickness, became valiant in battle, overturned the camps* of the aliens.

34 *Were unhurt by the strongest fire.* He means Shadrach and his companions, whose faith is recorded, Dan. iii. 17. *Escaped the edges of the sword:* Moses escaped the sword of Pharaoh, Exod. xviii. 4. Elijah that of Jezebel, and David that of Saul, *Waxed strong from sickness*, as did Hezekiah, Isa. xxxviii. 21. *Became valiant in battle*, and *overturned the camps of the enemies:* Gideon overturned the camp of the Midianites, and Jonathan that of the Philistines.

35 Women received their dead (ἐξ) *by a resurrection*,[1] and others were *beaten*,[2] not accepting deliverance, that they might obtain a better resurrection.[3]

35 *Women received their dead* children alive *by a resurrection:* as did the widow of Zarephath, 1 Kings xvii. 21. and the Shunamite, 2 Kings iv. 34. *Others were beaten* to death, *not accepting deliverance* on the condition offered, *that they might obtain a better resurrection.*

36 And others had trial *of mockings*, and scourgings, *and* moreover of bonds and imprisonment.[1]

36 *And others*, like Jeremiah, (Jer. xx. 7.) *had experience of mockings, and scourgings, and moreover they were fettered, and imprisoned in filthy dungeons.*

likewise as he went to Timnath rent a lion as he would have rent a kid, Judg. xiv. 6.

Ver. 35.---1. *Women received, &c.* The Syriac hath here *restored to women their dead.*

2. *Others were beaten.* Ετυμπανισθησαν. According to Perizonius, the meaning is, that their body being violently stretched, was beaten with clubs, so as to occasion extreme pain. But Estius thinks, the word signifies simply *to be beaten*, because it is used to denote *striking with great force*, (1 Sam. xxi. 13. LXX. και ετυμπανιζεν επι ταις θυραις της πολεως). This punishment Eleazar suffered, 2 Mac. vi. 19. ευθαιρετως επι το τυμπανον προσηγε.

3. *Not accepting deliverance, that they might obtain a better resurrection.* Perhaps, the persons here meant, are those whose history we have, 2 Mac. vii.---The *better resurrection*, which they expected, was a resurrection to a better life, than the children obtained, who in the former part of the verse, are said to have been raised from the dead. For that the Jews believed in the resurrection of the body, is evident from 2 Mac. vii. 9. 11. 14. 23.

Ver. 36. *Mockings, and scourgings, and moreover of bonds and imprisonments.* Isaac was mocked by Ishmael, and Elisha by the children from Bethel. See also 2 Chron. xxxvi. 16.-- Jeremiah was beaten by Pashur, Jerem. xx. 2. and by the princes, chap. xxxvii. 15.---Scourging

37 They were stoned, they were sawn asunder,[1] *they* were tempted,[2] *they died by the slaughter of* the sword, they *went about* in sheeps skins,[3] *and* in goats skins, being destitute, afflicted, (κακουχούμενοι) *maltreated;*

38 (Ω᾽ 67.) Of *these* the world was not worthy: They wandered in deserts, and *mountains*, and IN *caves* and *holes* of the earth.

37 *Others were stoned* to death, as Zechariah, (2 Chron. xxiv. 21.) *they were sawn asunder, they were tempted, They died by the slaughter of the sword,* (1 Sam. xxii. 18. 1 Kings xix. 10.) *They wandered about in sheeps skins, and in goats skins, being destitute, afflicted, maltreated* by those to whom they delivered the messages of God.

38 *Of these the world was not worthy.* Yet *they wandered* by day, *in deserts and mountains*, and by night lodged *in caves and holes of the earth*, as Elijah, and the hundred prophets hid by Obadiah, and David, 1 Sam. xxiv. 3.

ing in the synagogue, was a very common punishment. And with respect to imprisonment, Joseph was cast into prison, Jeremiah was let down into a dungeon full of mire, chap. xxxvii. 16. xxxviii. 6. And the prophet Micaiah was imprisoned by Ahab, 1 Kings xxii. 27.

Ver. 37.---1. *Sawn asunder.* This punishment is mentioned, 2 Sam. xii. 31. as then in use. And Suetonius tells us the emperor Caligula used it, Calig. cap. 27. Moreover, Jerome on Isa. lvii. 2. speaks of it as a certain tradition, that Isaiah *was sawn asunder with a wooden saw:* a punishment which, according to the Talmud, was inflicted on him by Manasseh, who was a cruel as well as an idolatrous prince.

2. *They were tempted.* Alberti thinks, that instead of επειρασθησαν, *they were tempted*, the apostle wrote εσπειρασθησαν, *they were strangled*, Observ. Philol. p. 436. Others think the true reading is, επυρωσθησαν *they were burnt*, namely, with red hot irons; or *burnt* alive. Others propose other readings. But alterations of the sacred text on conjecture, without the authority of any MS. or version, deserve no regard.---Whitby contends, that the clause *they were tempted* is an interpolation. But Hallet in his note on the verse defends it at great length, and declares himself of Mill's opinion, that there is no reason whatever for altering the present reading.---Among the sufferings of good men, are reckoned *the fiery darts of the wicked one*, Ephes. vi. 16. that is, peculiarly strong temptations of the Devil, arising from the wrong thoughts which he suggests, and, therefore, they well deserved in this place, to be ranked among the heavy sufferings of the people of God.

3. *In sheeps skins.* Μηλωταις. Of this sort was Elijah's mantle, which afterwards Elisha wore. For the LXX. call it expressly Μηλοτην, *a sheep's skin*, 2 Kings ii. 8. 13. Hence Elijah is called, *an hairy man*, 2 Kings i. 8. not so much on account of his beard, as on account of his wearing a mantle of sheep's skin with the wool on it. The ancient prophets commonly went about in such garments, being mortified to all the luxuries of life; and from Zech. xiii. 4. it appears that the false prophets imitated them in their dress to gain the more credit.

39 *Now* all these, *though borne witness to on account of faith,*[1] *have not received* the promise,[2]

39 *Now all these, though they have justly obtained the highest renown among men,* along with the better approbation of God, *on account of their faith* and great actions, *have not yet received the* heavenly country, promised to Abraham and to his seed.

Ver. 39.---1. *All these, though borne witness to on account of faith, have not received the promise.* Because it is added in the following verse, *That they without us should not be made perfect*, Hallet contends, that the expression, *borne witness to on account of faith*, or as it is in the common translation, *having obtained a good report through faith*, implies, that all the Israelitish judges and captains mentioned in this chapter, as well as the ancients, were justified by their faith, and made heirs of eternal salvation. But this by no means follows from the expression μαρτυρηθεντες διὰ της πιστεως. For the apostle's design in this part of his epistle being to shew, by examples from the Jewish Scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprises, which he assigns to them in particular, *the witness which was borne to them on account of faith*, means only the praise which was given to them in Scripture, on account of the faith which they shewed in performing these particular great actions.-- Next, with respect to the apostle's saying, *All these---have not received the promise---That they without us should not be made perfect*, though it implies that many of them shall receive the promised inheritance at the time it is bestowed on the rest of the children of God, we cannot from these expressions infer, that all the persons without exception, whom the apostle hath mentioned, are to receive the inheritance. For it is well known that the sacred writers often use the word *all* to denote the greatest part only. See Ess. iv. 31. And that it is so used in this place I think must be allowed, when it is considered, that the general characters of some of the Israelitish judges and captains mentioned in this chapter, was far from being good. Yet they are very properly praised along with the rest, for the great actions which they performed through their faith in the revelations and promises which God made to them in particular; because on these occasions, the influence of faith was as real in them as in the others who were of a better character, though it was not so permanent.---Besides, ver. 29, 30. the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, though borne witness to on account of their faith in these instances, are to be rewarded with eternal life.

2. *Have not received the promise;* that is, *the promised country*, as is plain from ver. 13, 14, 15. 16. See ver. 13. note 2.---To the Antediluvians, no promise was made concerning the possession of the earthly Canaan. Yet it is said of them here, as well as of the rest, that *they died, not having received the promised country*, which implies that they had a right to that country according to its spiritual meaning. It is true,

40 God *having foreseen* some better things *concerning us*, that they (ινα χωρις ημων τελειωθωσι) without us[1] should not be made perfect.[2]

40 The reason is, *God having foreseen* that by the gospel he would bestow *some better means of faith on us* in order to our becoming Abraham's spiritual seed, resolved *that the ancients without us should not be made perfect* by receiving the promised heavenly country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in a body at one and the same time; namely after the general judgment.

true, Abraham was the first person to whom the promise of reward in a future life was confirmed by a formal covenant. Nevertheless, it was virtually promised at the fall, and was known and expected by good men from the beginning of the world. So the apostle tells us, ver. 6. *He who worshippeth God must believe that he is, and that he is a rewarder of them who diligently seek him.*

Ver. 40.---1. *That they without us.* The persons of whom the apostle speaks here, are not all the individuals without exception, whom he hath mentioned in this chapter as praised in the Scriptures on account of their faith; for some are praised whose faith was only temporary. See ver. 39. note 1. But he speaks of those only who persevered in their faith and obedience: Such as Abel, who was testified by God himself to be righteous; and Enoch, who is said to have walked with God; and Noah, who became an heir of the righteousness which is by faith; and Abraham, who believed the Lord, and it was counted to him for righteousness; and Moses, who persevered as seeing the invisible God; and all the rest who died in faith.

2. *Should not be made perfect.* Τελειωθωσι.---*Made perfect*, here signifies, *made complete*, by receiving the whole of the blessings promised to believers, (see Heb. v. 9, note 1.) the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of this chapter. These blessings are the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. See chap. xii. 22. note 2.--- The apostle's doctrine, that believers are all to be rewarded together, and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John xiv. 3. *If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.*---Farther, that the righteous are not to be rewarded till the end of the world, is evident from Christ's words, Matth. xiii. 40. 43.---In like manner, St Peter hath told us, that the righteous are to be *made glad* with their reward, *at the revelation of Christ*, 1 Pet. iv. 13. when they are to receive *a crown of glory, that fadeth not away*, 1 Pet v. 4.---John also tells us, That *when he shall appear, we shall be made like him, for we shall*

thall see him as he is, 1 John iii. 2. See Whitby's note on 2 Tim. iv. 8. ---This determination, not to reward the ancients without us, is highly proper; because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect separately at their death.

Hallet, in interpreting this 40th verse, gives it as his opinion, that the ancients before the coming of Christ, fell into a state of insensibility at death; that *the better things* provided for us, means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us, is, that they were not, excepting Enoch and Elijah, admitted into heaven till Christ's death, (whereby that better state was purchased:) from which time Christians, as fast as they leave this world, are admitted thither also. But in opposition to these conjectures, nothing needs be said, but that they are unsupported by Scripture. It may be proper however, to put the reader in mind, that Moses, who was not translated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; because that fact is a proof that he was in a state of thought and sensibility before Christ's death; consequently that he did not fall into a state of insensibility when he died, as Hallet supposeth.

CHAPTER XII.

View and Illustration of the Exhortations contained in this Chapter.

BY a bold but beautiful rhetorical figure, the apostle, in the beginning of this chapter, represents the patriarchs, judges, kings, prophets, and righteous men, whose faith he had celebrated in the preceding chapter, after having finished their own combats with honour, as standing round and looking on the Hebrews while running in the Christian race. He therefore exhorted them to exert themselves strenuously in the presence of such spectators. But above all to fix their attention on Jesus, whom also he represents as looking on; because his virtues and sufferings were far more remarkable, and far more worthy of imitation, than those of the ancients, whose great actions he had celebrated, ver. 1.—4.

Next, for the consolation of such of the Hebrews as were in affliction, the apostle put them in mind of the view which their own scriptures gave them of the afflictions allotted to the people of God. They are chastisements which God, from love, administers to his children to improve their virtues. And, from that consideration he exhorted them meekly and courageously to bear all the evils to which they were exposed on account of the gospel, ver. 5.

ver. 5—13.—And to pursue peace with all men, and holiness, because without holiness no man shall see and live with the Lord in the heavenly country, ver. 14.—and to be careful to preserve each other from sin, especially the sin of apostasy, by admonishing such as were in danger of falling away; or who shewed a disposition to sensuality and profanity, like Esau, who despising his birth-right, sold it for one meal, ver. 15, 16, 17.

Having mentioned Esau's selling his birth-right, to prevent the Hebrews from parting with their birth-rights as the spiritual seed of Abraham, whether from the love of pleasure or from the fear of persecution, the apostle explained to them the privileges belonging to their birth-right. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected, Heb. xi. 40. and were there to live with God for ever; expressed ver. 14th of this chapter by their *seeing God;* and were to associate with angels and with the spirits of just men made perfect, and with Jesus the Mediator of the new covenant; and to enjoy all the blessings procured by the shedding of his blood, ver. 18.—24.

In the beginning of this epistle the apostle had affirmed, that the same *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son* Jesus. And this affirmation he had established, in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disobeying God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle put them in mind of what befell their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kadesh disobeyed the oracle which Moses delivered to them from God, ordering them to go up immediately and take possession of the promised inheritance, we who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25.—But because to embrace the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who supported it; and also destroy the heathen idolatry and

and the kingdoms of the heathen rulers by whom it was upheld: *His voice then shook the earth: but now he hath promised saying, Yet once I shake not the earth only, but also the heaven*, ver. 26.—Haggai adds, chap. ii. 6. *and the sea and the dry land.* 7. *And I will shake all nations, and the desire of all nations shall come.* That this is a prophecy of the abrogation of the law of Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains what he meant by *the shaking of the heavens and the earth*, Hag. ii. 21. *Speak to Zorobabel governor of Judah, saying, I will shake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen:* For, from this it is plain, First, *That the shaking of the heavens*, at the coming of the desire of all nations, means that at his coming, the throne of the kingdom of the Jewish princes who supported the law of Moses, was to be overthrown. Next, *That the shaking of the earth* means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel.—Farther, seeing in the expression, Hag. ii. 6. *Yet once it is a little while and I will shake the heavens and the earth*, there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22, of the *shaking of the heavens and the earth*, by the preaching of the gospel after the coming of the desire of all nations, leads us to consider the shaking of mount Sinai, at giving of the law, as emblematical of the destruction of the heathen idolatry, by the introduction of the law of Moses.—The apostle for the farther information of the Hebrews, told them that the promise, *Yet once I will shake the heavens and the earth*, implied that the things shaken and overthrown, were to be removed, in order that the things not to be shaken, the christian church and gospel-form of worship, may remain firmly established to the end of time: so that there are to be no more changes made in the religion of the world, ver. 27.

Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the nation as professed the gospel, Saying, Wherefore, we having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28.—For under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who affront him by apostasy, as he was to the rebellious Israelites, under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII. 1 Wherefore, *even we having* so great a cloud[1] of witnesses[2] *placed around* us, *laying* aside every weight, and the sin *easily committed*,[3] *Let* us run (δι') with *perseverance* the race *set* before us ;[4]

2 Looking *off to* Jesus, (αρχηγον και τελειωτην) *the Captain and perfecter of the faith* ;[1] who for the

COMMENTARY.

1 *Wherefore, even we*, like the combatants in the Grecian games, *having so great an assembly of witnesses placed around us, laying aside every weight* of worldly hopes, and fears, and cares, and friendships, which incumber us in running, *and the sin* of apostasy which is so *easily committed, Let us run with perseverance the race appointed us.*

2 *Looking off* from the ancients *to Jesus the leader and rewarder of the faithful, who for the joy* of bringing many sons into glory, *which was set*

Ver. 1.---1. *Having so great a cloud.* Both the Greeks and the Romans used the word *cloud*, to express a great number of people. See 1 Thess. iv. 17. note 4. Capel thinks the metaphor is taken from flocks of birds flying in the air like clouds ; Isa. lx. 8. *Who are these that fly as a cloud, and as the doves to their windows ?* See also Ezek. xxxvii. 9.

2. *Of witnesses.* Because at the celebration of the games, the victors in the morning combats did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle, in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate that the saints in the other world know what we are doing in this : but to teach us to think of them often, that by the recollection of their trials and virtues, we may stir ourselves up to greater diligence in our Christian course.

3. *The sin easily committed.* Ευπεριστατον, literally, *which stands conveniently around* one, to allure him : Or, *the well circumstanced sin ;* the sin which is well adapted to one's circumstances and inclinations ; consequently is easily committed ; in opposition to απεριστατον, that which hath no recommending circumstance ; or which is destitute of ornament.

4. *Let us run with perseverance the race set before us.* If it is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or repaired.

Ver. 2.---1. *The Captain and perfecter of the faith.* Αρχηγον *the Captain.* For this signification of Αρχηγος see chap. ii. 10. note 3.---Και τελειωτην, *and perfecter.* See Heb. v. 9. note 1. The apostle having exhorted

joy *which* was set before him,[2] endured the cross,[3] despising the shame, *and sat down* at the right-hand of the throne of God.

3 (Γαρ, 98.) *Wherefore, attentively* consider[1] him *who* endured such contradiction *from* sinners against (ἀυτου) himself, *that ye may not be weary, being faint* in your *souls.*

4 *Not yet unto blood have ye resisted, combating*[1] against sin.

before him, endured the lingering agonies of *the cross, despising the shame* of suffering as a malefactor, *and sat down at the right-hand of the throne of God.* See chap. viii. 1. note 3.

3 *Wherefore, attentively consider* the dignity of *Jesus* your leader, *who* before he was thus rewarded, patiently *endured such calumny, opposition, and persecution from sinners against himself,* that *ye may not be weary, being dispirited in your minds* through the continuance of the persecution.

4 Your sufferings are far short of those which Christ endured. For *not yet hath* the *blood of any of you been shed in combating against your wicked persecutors.* See Pref. sect. 2. paragr. 4.

horted the Hebrews to run the race set before them, compares Jesus to the judge of the games, whose office it was to determine who were the conquerors, and to make them perfect as combatants, by bestowing on them the prizes for which they had contended.

2. *Who for the joy which was set before him.* The phrase αντι της χαρας, is by some translated *who instead of the joy;* understanding thereby, the joy of governing the world, which the Son possessed from the beginning by right of creation; or according to others, the joy of his human state, which he parted with, choosing to endure the cross. But in my opinion both glosses are improper, because the apostle speaks of a joy which Jesus was not in possession of, but which was set before him as the reward of his sufferings.---*The joy set before him* is contrasted with *the race set before us,* ver. 1.

3. *Endured the cross.* The example of Christ's sufferings and reward, is of powerful efficacy to animate his disciples to imitate him in suffering, that like him they may be rewarded.

Ver. 3. *Attentively consider him.* Erasmus Schmidius observes, that the word αναλογιζομαι being used to denote the accurate observation of Arithmetical and Geometrical proportions, it signifies, to consider Christ with the greatest accuracy of observation. This the Hebrews were to do, that they might understand the difference between Christ and them. For by attending to what the Son of God endured from sinners, they would not think much of the calumnies, the scoffing speeches, and the persecutions, which they endured from their unbelieving brethren; nor be so disheartened by them, as to faint, or renounce the gospel.

Ver. 4. *Combating against sin.* Here the allusion is changed from running to fighting with the cestus, or to wrestling.

5 (Και, 224.) *Besides, have ye forgotten* the exhortation, which (διαλεγεται) *reasoneth*[1] *with* you as *with* children, (Prov. iii. 11.) My son, *do not think lightly of the Lord's chastisement, neither* faint when thou art rebuked (υπ') of him.

6 For whom the Lord loveth he *chastiseth*,[1] and scourgeth[2] every son whom he receiveth. (See Rom. iii. 19.)

7 If ye endure *chastisement*, God *behaveth towards you as HIS children*. For what son *is there* whom HIS father *doth not chastise?*

8 But if ye be without chastisement,[1] *of which*

5 *Besides, have ye forgotten the exhortation*, in *which* God *reasoneth with you as with* his *children: My Son, do not think lightly of the Lord's chastisement*, as they do who regard afflictions as things accidental; *neither* through too quick a feeling of the chastisement, nor by considering it as a token of God's anger, *fall into despair when thou art rebuked of him.*

6 Instead of being tokens of God's anger, afflictions are proofs of his love. *For whom the Lord loveth he chastiseth, and sharply corrects* for his faults, *every son whom he adopteth.*

7 If then *ye endure affliction*, know that *God behaveth towards you as his children*, giving you such correction as must be of great advantage to you. *For what* legitimate *son is there, whom his father never punishes* for his faults?

8 *But if ye live without* that *chastisement whereof all* the *sons* of God

Ver. 5. *Reasoneth.* So διαλεγεται properly signifies: and so it is translated, Acts xviii. 19 *He himself entering into the synagogue,* διελεχθη τοις Ιουδαιοις, *reasoned with the Jews.*

Ver. 6.--1. *Whom the Lord loveth, he chastiseth.* This passage of Scripture, by placing the dispensations of providence in a just light, banishes that gloom, which the disorders and miseries prevailing in the world are apt to occasion. We are here in a state of education, under the tuition of God, who performs to us the offices of a prudent, and affectionate Father. By the various afflictions of life, he teaches us the virtues necessary to fit us for discharging the duties, and for enjoying the pleasures of heaven. May every afflicted person firmly believe this!

2. *And scourgeth every son whom he receiveth.* This is the LXX. translation of Prov. iii. 12. which Hallet thinks more just than the common version, *Even as a father the son in whom he delighteth.* For he saith *Ukeab*, signifies either, *and as a father*, or *and scourgeth;* in which latter sense it is translated in the Arabic, Syriac, and Chaldee versions: And that *jiretzah*, signifies either, *he delighteth in* or *he receiveth.* He adds, "There is sufficient reason to determine in favour of the translation given by the LXX. and the apostle; since, according to their "rendering the Hebrew text is complete, whereas, according to the "other translation, the word, *beasher*, *in whom*, must be supplied as "omitted."

all *SONS* are partakers, *certainly ye are* bastards, and not sons.

9 (Επα) *Farther*, we have had fathers of our flesh,[1] *who chastised* us, and we gave THEM reverence: shall we not much rather be in subjection *to* the father of *OUR* spirits, and live?[2]

10 For they verily (προς, 295.) *during* a few days *chastised* us *according to* their own pleasure, but he for *OUR advantage*, (εις το μεταλαβειν) *in order to OUR partaking* of his holiness.

11 Now no *chastisement indeed*, for the present seemeth to be *MATTER of joy, but of sorrow*. Nevertheless, afterwards it *returns* the *peaceful*[1] fruit

are partakers, certainly ye are treated as *bastards* whose education is no object of their father's care, *and not* as the genuine *sons* of God.

9 *Farther, we have had fathers of our bodies who chastised us* for our faults, *and* yet *we loved and obeyed them. Shall we not much rather* from affection and gratitude *be in subjection to the Father of our spirits*, when he corrects us for our faults *to fit us for living with him for ever?*

10 This submission is due to the Father of our spirits, because he corrects us with more prudence and affection than our earthly fathers. *For they verily during the few days of our childhood chastised us according to their own will* governed by passion, *but he* always *for our advantage, that we might partake of his holiness;* it being necessary to our living with him eternally, that we be holy.

11 *Now no chastisement indeed* whether from God or man, *at the time* it is inflicted, *is the cause of joy, but of sorrow* to the chastised. *Nevertheless afterwards, it gives* as a reward *the peaceful fruit of righteous-*

Ver. 8. *If ye be without chastisement.* If ye pass your lives without experiencing sickness of any kind, or worldly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

Ver. 9.---1. *We have had fathers of our flesh.* By distinguishing between the fathers of our *flesh*, and the father of our *spirits*, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1.

2. *Be in subjection to the father of our spirits, and live.* The apostle seems to have had Deut. xxi. 18. in his eye, where the son that was disobedient to his father, was ordered to be *put to death.* This is one of the many instances, in which the apostle conveys the most forcible reason, in a single word.

Ver. 11.-- 1. *It returns the peaceful fruit of righteousness:* that is, *the peaceful fruit, which is righteousness.*---Bos thinks ειρηνικον καρπον, should be translated *the pleasant* or *joyful fruit:* because the Hebrews commonly express *pleasure* or *happiness* by *peace.*---*Righteousnesss* is denominated

of righteousness, *to* them *who* are *trained by it.*[2]

12 Wherefore, *bring to their right position,*[1] *the arms* which hang down, and the *weakened* knees. (Isa. xxxv. 3.)

13 And make *smooth* paths[1] for your feet, *that* that which is lame, *may not be put out of joint, but rather healed.*

14 *Pursue*[1] peace with all men, and holiness,[2]

ness, to them who are properly disciplined by it:

12 *Wherefore bring into the posture of action, your arms which hang down, and your weakened knees*, that is, vigorously exert your whole faculties, in the conflict with affliction.

13 *And* by removing every temptation, *make smooth paths for your feet, that* if ye are infirm in any part, *that which is lame may not be wholly dislocated* by your falling, *but rather strengthened* by proper exercise.

14 *Earnestly cultivate peace with all men*, with the Gentiles as well

minated *peaceful*, because it is productive of inward peace to the afflicted person himself: and of outward peace to those with whom he lives. Also it is called *the fruit* of God's chastisements, because afflictions have a natural influence to produce virtues in the chastised, which are the occasion of joy far greater than the pain arising from the chastisement. Psal. cxix. 67. 71. 75.

2. *To them that are trained thereby.* Γεγυμνασμενοις. This word denotes those who performed the exercises preparatory to the real combat, naked in the palæstra. It is, therefore, properly translated, *trained persons.*

Ver. 12. *Bring to their right position*, &c. Here the apostle alludes to pugilists, whose strength being exhausted in the fight, their arms hang down and their knees shake. His meaning is, do not succumb under your afflictions, but renew your exertions.

Ver. 13. *Make smooth* or even *paths;* So τροχιας ορθας must be translated, because a winding path may be as smooth and easy to walk in, as one that is straight.—Theophylact saith, τροχιας signifieth both the track made by the wheel of a chariot, and that which is made by men's feet: *A foot path.*—By *making smooth paths for their feet*, the apostle meant their removing every obstacle which might impede them in running the Christian race; such as immoderate love of sensual pleasures, slavish fear of their enemies, &c.

Ver. 14.—1. *Pursue.* Διωκετε. This metaphor is taken from the chace, in which hunters exert their utmost vigour in pursuing their prey. Hence in the Syraic version it is, *Currite post pacem.* See Rom. xii. 18. Perhaps the apostle had an eye to our Lord's saying, *Blessed are the peace makers.*

2. *And holiness.* The word αγιασμον 1 Thess. iv. 1. is translated *sanctification*, which properly consists in being free, both from those lusts which are gratified by means of the senses, and from those bad passions which are of a more spiritual nature, such as anger, malice, revenge, envy, &c. Where these carnal lusts and bad passions are indulged,

without which no *one* shall see the Lord :[3]

as with the Jews, and even with your enemies : *But* at the same time *maintain holiness, without which no one shall see the Lord.*

dulged, they render the person who indulges them detestable in the sight of God. Hence they are termed a *pollution of the flesh and of the spirit*, 2 Cor. vii. 1.---*Holiness*, the word adopted by our translators, hath a more extensive meaning ; for besides freedom from lusts and passions, it comprehends all those pious and virtuous dispositions which constitute a religious and moral character.

3. *Without which no one shall see the Lord.* Although in the New Testament Jesus is commonly called *the Lord*, that title in this place denotes *God the Father*, because our coming to him after death is mentioned, ver. 23. and because in other passages the felicity of the righteous in heaven is said to consist in the vision of God, Matt. v. 8. 1 Cor. xiii. 12. Rev. xxii. 4.---The apostle exhorts us to be at great pains in cleansing ourselves from vicious inclinations, and in acquiring virtuous habits, from this most important of all considerations, that no one who is polluted with vice and destitute of virtue, can be admitted into heaven. To illustrate this sentiment, I will transcribe the following passage from the Spectator, who thus writeth, No. 447. " The last use " which I shall make of this remarkable property in human nature, of " being delighted with those actions to which it is accustomed, is to " shew how absolutely necessary it is to gain habits of virtue in this " life, if we would enjoy the pleasures of the next. The state of bliss " we call heaven, will not be capable of affecting those minds which " are not qualified for it : we must in this world gain a relish of truth " and virtue, if we would be able to taste that knowledge and perfec- " tion which are to make us happy in the next. The seeds of those " spiritual joys and raptures, which are to rise up and flourish in the " soul to all eternity, must be planted in her during this her present " state of probation. In short, heaven is not be looked upon only as " the reward, but as the natural effect of a religious life.

" On the other hand, those evil spirits who by long custom have " contracted in the body habits of lust and sensuality, malice, and re- " venge, an aversion to every thing that is good, just or laudable, are " naturally seasoned and prepared for pain and misery. Their torments " have already taken root in them, they cannot be happy when divested " of the body, unless we may suppose, that Providence will in a man- " ner create them anew, and work a miracle in the ratification of their " faculties. They may, indeed, taste a kind of malignant pleasure in " those actions to which they are accustomed whilst in this life : But " when they are removed from all those objects which are here apt to " gratify them, they will naturally become their own tormentors, and " cherish in themselves those painful habits of mind which are called in " Scripture phrase, the worm which never dies. This notion of hea- " ven and hell is so very conformable to the light of nature, that it was " discovered by some of the most exalted heathens. It has been im- " proved by many eminent divines of the last age.---But there is none

" who

15 *Carefully observing*,[1] lest *any one come short* of the grace of God, lest *some bitter root*[2] springing up, trouble[3] you, and *by it* many *be polluted*;

15 *Carefully observing* your own behaviour, and that of your brethren, *lest any one*, through gross sins continued in, *come short of the reward God has graciously promised* to the faithful; *lest some apostate arising trouble you*, and by his errors and bad example, *many of you be corrupted.*

16 Lest there BE any fornicator,[1] or profane person,[2] as Esau,[3] who

16 Also, *Lest there be* among you, *any fornicator*; any one addicted to his appetites; *or any profane per-*

"who has raised such noble notions on it as Dr Scot, in the first book "of his Christian Life."

Ver. 15.---1. *Carefully observing* Επισκοπουντες. This word, 1 Pet. v. 2. is used to denote the exercise of the bishop's office in the church. But as this epistle was directed not to the clergy, but to the laity among the Hebrew Christians, it must here be taken in its literal signification; *carefully observing* or *looking to a thing.*—In this precept the apostle enjoins those who are more advanced in knowledge and virtue, to admonish the less perfect, when they fall into sin, or shew any disposition to apostatize from the gospel.

2. *Lest some bitter root.* Literally *some root of bitterness.* In Scripture *bitterness* signifies *gross sin:* Acts viii. 23. *I perceive thou art in the gall of bitterness and bond of iniquity.* In particular, *apostasy* or *idolatry* is called, Deut. xxix. 18. *a root which beareth gall and wormwood.* In the margin of our Bible, *gall* is rendered a *poisonous herb*, an herb which taints the plants growing beside it. Wherefore, *a root of bitterness* or *bitter root*, is a person utterly corrupted, and who by his errors and vices corrupts others. The metaphor shews that sin is of an infectious nature, and that its consequences are deadly in the highest degree.

3. *Trouble you.* Ενοχλη. This verb being derived from οχλος a *crowd*, signifies *to hurry one along.* Here it denotes the influence which false reasoning and evil example have to lead men to renounce religion. Grotius and others think the true reading of this passage is, εν χολη, which by mistake was written ενοχλη. But as Hallet saith, "There is "no reason to alter this text in conformity to the LXX. translation of "Deuteronomy, since the apostle does not cite it, but only uses so much "of the language of that Scripture as was to his present purpose.---In "this way do all Christians unblameably mingle some expressions of "the Scripture among their own, with some variation of words."

Ver. 16.---1. *Lest there be any fornicator.* Πορνος. For the signification of this word, see what is said of πορνεια, 1 Cor. v. 1. note 1.—The propensity of mankind to fornication, made it proper for the apostle to mention that vice as a chief instance, of the vicious sensuality which excludes men from heaven.

2. *Or profane person.*---A profane person is one who treats sacred things with contempt, who despises spiritual blessings, and who in the whole of his behaviour shews, that he has no sense of God nor of religion;

for one *meal gave away his birth-rights*.[4]

17 *And* ye know *that* (καὶ, 211.) *although* afterward he *wished to inherit* the blessing, he was *reprobated*[1]: for he found no place of repentance, though he *earnestly* sought *the BLESSING* with tears.[2]

son, who despising spiritual blessings renounces them for the sake of present pleasures, *as Esau* did, *who for one meal gave away his birth-rights.*

17 *And* his folly *ye know* from the scripture by this, *that although afterward he wished to inherit the blessing, he was reprobated* by his father, who durst not retract words which he felt himself moved by inspiration to utter; (See ver. 20. note.) *for he found no place of repentance* in his father, *though he earnestly sought the blessing with tears.* Instead of repenting, his father confirmed the blessing to Jacob, Gen. xxvii. 33.

gion; and therefore is ranked among the most flagitious sinners, 1 Tim. i. 9.

3. *As Esau.* We do not read that Esau was a fornicator; nor does the apostle say that he was addicted to that vice. By putting a comma after the word *fornicator*, and by connecting the words, *or profane person*, with what follows, Esau will be called only *a profane person.* This he shewed himself to be, by selling his birth-rights to his brother Jacob, for a mess of pottage. It is true Jacob proposed to him to sell these; not, however, as taking advantage of his necessity, but because he had heard him on former occasions, speak contemptuously of his birth-rights. For what else could put it into Jacob's mind, to make the proposition? Therefore, when instead of going into his father's tent where he might have got food, Esau sold his birth-rights for a mess of pottage, he shewed not only sensuality, but the greatest profanity. In the family of Abraham, the birth-right entitled the eldest, to spiritual as well as temporal privileges; (see the next note) all which Esau despised; as we learn from Moses, who after relating his contemptuous speech, *Behold I am at the point to die, and what profit shall this birth-right do to me*, adds, *Thus Esau despised his birth-right*, Gen. xxv. 32. 34.

4. *Gave away his birth-rights.* Before the law was given, the first-born in the family of Abraham had a right to the priesthood, Exod. xix. 22. And to a double portion, Deut. xxi. 17. And in the family of Isaac, he was lord over his brethren, Gen. xxvii. 29. 37. xlix. 3. Farther, in that family the first-born, as the root of the people of God, conveyed to his posterity all the blessings promised in the covenant: such as a right to possess the land of Canaan, and to be the father of him in whom all nations were to be blessed, and to explain and confirm these promises to his children, in his dying blessing to them; of which we have a remarkable example in Jacob, Gen. xlix.

Ver. 17.---1. *He was reprobated*, not by God, but by his father, who when he knew that he had given the blessing to Jacob, refused to retract it, being sensible from his inward feelings, that he had spoken prophetically, and that God willed him to give the blessing to Jacob.

2. *Though*

18 *Now* ye *shall* not come[1] *to a tangible mountain* (και, 219.) *which* burned with fire, *and to* blackness, and *to* darkness, and *to* tempest,[3]

18 *Now* that ye may understand the value of your birth-rights as Abraham's seed, (Gal. iii. 18.) which I am exhorting you not to throw away, know that *Ye shall not*, like your fathers, *come to a tangible mountain which burned with fire*, to shew that God is a consuming fire to the impenitent, *and to blackness, and to darkness*, which was an emblem of the obscurity of the Mosaic dispensation, *and to tempest*,

2. *Though he earnestly sought* (αυτην *it*) *the blessing with tears.* The relative pronoun *it*, in this passage, stands for *the blessing*, the remote antecedent. For Esau did not seek *repentance*, but *the blessing with tears*, Gen. xxvii. 34.—This example, as Beza well observes, the apostle set before the Hebrews to shew them, that if, for the sake of present pleasures, any of them like Esau profanely cast away their heavenly birth-rights by apostasy, they never should regain them.

Ver. 18.—1. *Ye shall not come.* Ου γαρ προσεληλυθατε, literally, *ye have not come.* But here, and in ver. 22. the past time is put for the future: as is plain from this, that in the latter part of his discourse, the apostle mentions particulars which cannot be applied to believers in the present life; such as their being come *to myriads of angels, and to the spirits of just men made perfect.* See Ess. iv. 10.—Farther, that the apostle doth not speak of what was present, but of something future, will appear if we consider that he here contrasteth the birth-rights of the spiritual seed of Abraham with those of his natural progeny. The natural seed had a right to possess the earthly Canaan: and to prepare them for that inheritance, they were brought to Sinai to receive the law which they were to observe in Canaan. But their spiritual seed by their birth-right being heirs of the heavenly country, shall be prepared for it and brought into it in a different manner.

2. *To a tangible mountain* (ψηλαφωμενω) *a mountain capable of being handled* or touched; but which ye will be prohibited to approach. The meaning is, believers, Abraham's spiritual seed, in their way to the heavenly country are not, like his natural seed in their way to Canaan, to be brought to a tangible mountain such as *Sinai* was, to hear the law by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the earthly country was proclaimed. But they are to be brought directly to the heavenly mount Zion, where God by some visible manifestation will reside; and to the city of the living God, *&c.*

3. *And to tempest.* Josephus, Antiq. lib. 3. c. 5. tells us, that at the giving of the law, strong winds came down, and manifested the presence of God. Perhaps this prefigured what happened when the new law, the gospel was given. For, previous to the descent of the Holy Ghost, *There came a sound from heaven, as of a mighty rushing wind.* Acts ii. 2.

Ver. 19

19 And *to the noise* of a trumpet, and *to the sound* of words,[1] *the hearers of which earnestly intreated that there might not be added to them a word,*

19 *And to the noise of a trumpet,* like that by which the angels called the Israelites together to hear the law, and which by waxing louder and louder terrified the Israelites exceedingly, *and to the sound of words* uttered by God himself, *the hearers of which,* strongly impressed with the holiness and power of their lawgiver and judge, *earnestly intreated to hear not a word more,* Exod. xx. 18, 19.

20 (γαρ, 98.) *although* they could not *bear* that which was *strictly commanded,* (Exod. xix. 13.) *Even if a beast* touch the mountain, it shall be stoned, or *shot* through with an *arrow.*[1]

20 *Although,* before they were affrighted by the voice of God, *they could not bear that which was strictly commanded, Even if a beast touch the mountain* while the symbol of the divine presence rests on it, *it shall be stoned, or shot through with an arrow.* It seems they expected, by drawing near, to see God without being terrified.

21 And so terrible was *that which appeared,* THAT Moses said, I *am exceedingly afraid* and quake.[1]

21 *And so terrible was that* manifestation of the divine presence *which appeared, that Moses cried* to God, *I am exceedingly afraid, and quake.*

Ver. 19. *And to the sound of words.* The words of the ten commandments, were pronounced by the angel who personated God, (see Heb. ii. 2. note 2.) with a voice so loud and terrible, that the whole six hundred thousand, who were able to go to war, with the women and children, and old men, heard them, Deut. v. 22. and were exceedingly frightened.

Ver. 20. *Or shot through with an arrow.* This clause is wanting in many ancient MSS. and in the Syriac, Vulgate, Coptic, Arabic, and Ethiopic versions.—If it is an addition to the text, it is taken from Exod. xix. 13.

Ver. 21. *Moses said I am exceedingly afraid and quake.* There is no mention of this circumstance in the history. But seeing the apostle speaks of it in a letter to the Hebrews as a thing known to them, some commentators are of opinion that they had it from tradition; or that it was recorded in some Jewish writing then extant.---I think that something like this speech is insinuated in the account which Moses himself hath given of the matter. It is said, Exod. xix. 16. *On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount, so that all the people that was in the camp trembled.* ---18. *And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of*

22 But ye *shall* come (see note 1. on ver. 18.) *to* Mount Zion,[1] and *to* the city of the living God, the heavenly Jerusalem,[2]

22 *But ye shall come to* a place which I call *Mount Zion*, because there God will appear to you, not in the terribleness of his greatness as on Sinai, but in the beauties of

a furnace, and the whole mount quaked greatly. 19. *And when the voice of the trumpet sounded long and waxed louder and louder, Moses spake, and God answered him by a voice.* What follows in the history is an amplification of the preceding narration, according to the manner of the sacred historians, and not an account of things which happened afterwards. This the attentive reader will easily perceive, who compares the amplification with the former narration. Ver. 20. *And the Lord came down upon mount Sinai,* (This is mentioned ver. 18.) *on the top of the mount; And the Lord called Moses up to the top of the mount, and Moses went up.* It was then *Moses spake and God answered him by a voice*, as related, ver. 19. It seems when he drew near to the thick darkness, out of which issued the thunders, and lightnings, and the great fire which burned up to the midst of heaven, his courage failing him, he spake the words mentioned Heb. xii. 21. *I am exceedingly afraid and tremble, and God answered him by a voice* encouraging him to lay aside his fears. Wherefore taking courage, he became so composed as to hold that conversation with God which is recorded, Exod. xix. 21. ---24.

Ver. 22.---1. *Ye shall come to Mount Zion.* Mount Zion being opposed to *Sinai*, the tangible mountain, is no mountain on earth; but is *the heavenly Mount Zion:* as the Jerusalem mentioned in the subsequent clause, is *the heavenly Jerusalem.*---When David took the strong hold of Zion he called it *the city of David*, 2 Sam. v. 7. And put the ark of the Lord in the city of David, 2 Sam. vi. 12. 17. *in his place in the midst of the tabernacle which he had pitched for it.* From this time God is said to have *dwelt in Zion*, which on that account was called *his holy hill of Zion*, Psal. ii. 6. and *to love the gates of Zion more than all the dwellings of Jacob*, Psal. lxxxvii. 2. Wherefore Mount Zion being the residence of the manifestation of the divine presence on earth among the natural seed of Abraham before the temple was built, it was fitly made the type of that place in the heavenly country where the manifestation of the divine presence among the spiritual seed is to be made through all eternity. See Heb. ix. 5. note.

2. *The city of the living God, the heavenly Jerusalem.* This is the city which Abraham expected, and *of which the builder and ruler is God.* It is called, Gal. iv. 26. *Jerusalem which is above*, and Rev. iii. 12. *New Jerusalem which cometh down out of heaven from God*, and Rev. xxi. 2. *The holy city new Jerusalem.* These names the apostles were directed by the Spirit to give to this city, to shew that Jerusalem in Canaan was a type or emblem of it. See 2 Cor. v. 1. note 2.---The intelligent reader no doubt has remarked that here the happiness of the just, after the resurrection, is represented as in part arising from the nature of the place of their abode. The same idea is suggested by the obvious meaning of the accounts given by Christ and his apostles of the felicity of good men

and to *ten thousands* of angels;

23 To the general assembly[1] and church of

his goodness. *And* instead of being brought to any earthly city to worship, ye shall be brought *to the city of the living God, the heavenly Jerusalem, and* in your worship shall associate *with ten thousands of angels;*

23 *To the general assembly and church of the first-born,* brought from the

in the life to come, John xiv. 2. *In my father's house* of the universe *are many mansions.—I go to prepare a place for you.*---2 Pet. iii. 13. *According to his promise we expect new heavens and a new earth wherein dwelleth righteousness.* And St John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear after the present fabric had passed away, Rev. xxi. 1.---That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the gospel-doctrine of the resurrection, whereby we are assured that we shall be united to a real body consisting of organs of sensation and of members fitted for action. See 1 Cor. xv. 44. note. For if our raised bodies are to have members and organs of sensation, we must also have a material habitation, where we can have the use of these members and organs, and derive enjoyment from objects suited to them. The reason is plain: as a body without members and senses would be no benefit, so members and senses without objects would be useless. Hence *the redemption of the body from corruption*, is called Rom. viii. 19. *the manifestation of the sons of God:* and ver. 21. *Their glorious liberty:* and ver. 23. *Their adoption.*

Farther, as the gospel speaks consistently when, together with the resurrection of the body, it promises a new heaven and a new earth, so it speaks agreeably to the ancient revelations, which promised to the spiritual seed of Abraham the eternal possession of an heavenly country, under the figure and pledge of giving his natural seed the everlasting possession of Canaan. And, though in these revelations little is said concerning the nature of the new heaven and new earth, we may believe, as was observed, Ess. v. sect. 4. last paragraph, that it will be perfectly suited to the nature of our glorious bodies, and that the pleasures which we shall derive from the beauty and conveniency of our future habitation, will be as much superior to the pleasures of this earth, as the members and senses of our glorious bodies shall be more perfect than our present fleshly members and senses. In a word, seeing God himself is to dwell with the righteous in the heavenly country, it will, as becometh the residence of God, be magnificent, and *glorious, and full of pleasures.* See Spectat. vol. 8. No. 580.

Ver. 23.---1. *To the general assembly.* Πανηγυρει. This word signifies *a great concourse of people*, drawn together from all quarters on some public and joyful occasion, such as *a religious festival; annual games; a great market* or *fair;* from which last occasion, the Greek word is derived. If the allusion to the transactions at Sinai is continued here, this first general assembly, or concourse of the subjects of God, called from

his

the first-born[2] *who are enrolled* in heaven,[3] and to God the Judge[4] of all, and to the spirits of just men (τετελειωμενων, Heb. xi. 40. note) made perfect,[5]

different parts of the universe to worship God. *These are enrolled in heaven* as citizens. *And*, instead of standing afar off as your fathers did at Sinai, ye shall come near *to God the supreme ruler of the whole universe, and to the spirits of just men made perfect* by their union with their glorified bodies, and their introduction into heaven,

24 And to Jesus the mediator[1] of the new co-

24 *And to Jesus the Mediator of the new covenant, and to* his blood

his dominions every where, will be held for the purpose of hearing the laws of the heavenly country, which they are to inhabit, promulgated.

2. *And church of the first-born.* The first-born of man and beast, being reckoned more excellent than the subsequent births, were appropriated to God. Hence the Israelites had the name of *God's first-born* given them, to show that they belonged to God, and were more excellent than the rest of the nations. Wherefore, *the general assembly and church of the first born*, as distinguished from *the spirits of just men made perfect*, mentioned afterwards, means the pious Israelites of all ages, who having imitated Abraham in his faith and obedience are heirs of the heavenly country. Whereas *the spirits of just men made perfect*, are all in every age and nation who have feared God and wrought righteousness.

3. *Who are enrolled in heaven.* See Philip. iv. 3. note 4. This signifies that they are denizens of heaven, entitled to live there, and to enjoy its privileges.

4. *And to God the Judge of all.* As the Son, after the judgment, will deliver up the kingdom to the Father, the Father is fitly styled *the Judge of all*, or *universal monarch*, agreeably to the phraseology of the Hebrews, who called those persons *judges*, who exercised sovereign rule in Israel.

5. *And to the spirits of just men made perfect.* In this enumeration, the particulars are not placed according to their dignity, owing, perhaps, to the apostle's being greatly affected by the contemplation of these grand objects. For, in such cases people neglect to arrange their discourse methodically. Or, *the spirits of just men made perfect*, might be mentioned after God the judge of all, and before Jesus the Mediator of the new covenant, to shew that on account of the severity of the trial which the just have sustained, they are more the objects of the love of God and of Christ than the angels; and even more excellent in respect of their virtues. Hence they are called, James i. 18. *a kind of first fruits of his creatures.*

Ver. 24.---1. *And to Jesus the Mediator of the new covenant.* Jesus is called *the Mediator of the new covenant*, not because he exercises the office of Mediator after he hath delivered up the mediatorial kingdom to the Father, for at that period his office of Mediator will cease; but because he exercised that office before he delivered up the kingdom and

in

venant, and to the blood of sprinkling ‘*which* speak- which is *the* true *blood of sprinkling* typified by the Levitical sprinklings,

in the exercise of that office, he hath brought the people of God into heaven.

2. *And to the blood of sprinkling.* This is an allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the vail, and on the mercy-seat. For the former sprinkling typified the efficacy of Christ's blood in procuring the new covenant, and the latter, its efficacy in procuring the pardon of sin for all them who believe and obey God.—*The blood of sprinkling*, by an usual figure, is put here for the effect of the blood of sprinkling. The saints, when admitted into heaven, shall come to the full enjoyment of the blessings procured by the sprinkling of Christ's blood.

In this latter part of the description of the joys of heaven, we are taught that they will arise chiefly from our seeing and conversing with the virtuous of our own kind; and not with them alone, but with the different orders of angels, and with Jesus, and even with God himself, who will manifest his presence there in a much more glorious manner than he does here by his works. And, that the scheme of our salvation, by the shedding of Christ's blood, will afford matter of delightful contemplation to the redeemed, and be recollected by them with transports of gratitude through all eternity. Farther, seeing the pot with the manna, and Aaron's rod which budded, and the tables of the covenant were, by God's command, placed in the inward tabernacle which represented heaven, to intimate, as was observed, Heb. ix. 4. note 3. that in heaven the people of God will recollect the particular interpositions of providence by which, while on earth, they were prepared for the employments and enjoyments of heaven, and that they will be greatly delighted with the recollection of these interpositions; may we not suppose, that our happiness in heaven will arise also from our searching into the works of creation, by which God hath so illustriously displayed his perfections? For if our feeble pursuit, and imperfect acquisition of knowledge in the present life, afford us such exquisite pleasure, how great must the entertainment of the saints in heaven be, when the works of God are fully laid open to their view, and their faculties are strengthened to examine them! The pleasures which the blessed derive from this source must be unspeakable, not only because they will be enhanced by the charm of novelty, but because every new acquisition will stimulate them to proceed in the search, and because, although it be continued through eternity, the immense subject will never be exhausted by them. The desire of knowledge is so deeply engraved in the human mind, and the pleasure flowing from its acquisition, is so exquisite, that to use the words of the Spectator, No. 626. "I cannot "think he detracts from the state of the blessed, who conceives them "to be perpetually employed in fresh searches into nature, and to eter- "nity, advancing into the fathomless depths of the divine perfections. "In this thought there is nothing but what doth honour to these glori- "fied spirits, provided still it be remembered, that their desire of more "proceeds

eth better things than THAT OF Abel.[3]

25 *Take care* that ye refuse not[1] *him speaking.*[2] For if they *did not escape* who refused (τον χρηματιζοντα) *him delivering an oracle*[3] on earth, much

and *which*, by crying for mercy to penitents, *speaketh better things than the blood of Abel*, which cried for vengeance on his murderer.

25 *Take care that ye disobey not God* who is now *speaking* to you from heaven by his Son. For, if the *Israelites did not escape* punishment *who disobeyed God delivering an oracle on earth* by Moses, commanding

" proceeds not from their disrelishing what they possess; and the plea " sure of a new enjoyment is not with them measured by its novelty, " (which is a thing merely foreign and accidental,) but by its real in- " trinsic value. After an acquaintance of many thousand years with " the works of God, the beauty and magnificence of the creation fills " them with the same pleasing wonder and profound awe, which Adam " felt himself seized with as he first opened his eyes upon this glorious " scene."

The grand description of the heavenly country, the inheritance of the spiritual seed of Abraham, found in ver. 22. and of its joys in ver. 23, 24. the apostle gave, to make the Hebrews sensible how foolish it would be in them, for the sake either of the pleasures or of the pains of this transitory life, profanely to cast away their birth-right, whereby they were entitled to inherit the heavenly country.

3. *Speaketh better things*, παρα τον Αβελ, *than that of Abel.* The masculine article τον, cannot agree with αἱμα understood, which is a neuter word. Wherefore, we must adopt the reading of the MSS. mentioned by Mill, which have το, here in place of τον, and which seems to have been followed by the Syraic translator. Or, we must supply either, λογον τ αἱματος, *the speech of the blood of Abel*, or ραντισμον τ αἱματος, *the sprinkling of the blood of Abel*, namely, on the ground, in allusion to Gen. iv. 10. where God saith, *the voice of thy brother's blood crieth unto me from the ground.*

Ver. 25.---1. *Take care that ye refuse not.* Here the apostle turned his discourse to the unbelieving Hebrews; and by calling to their remembrance the sin and punishment of their forefathers, who refused to obey God, when he commanded them to go into Canaan, and who for that sin were all destroyed in the wilderness, he shewed them the danger of disobeying God, who commanded them by his Son to receive the gospel.

2. *Him speaking.* Τον λαλουντα. In this expression, there is a reference to Heb. i. 1. where we are told, that God—ὁ λαλησας, *Who spake to the fathers by the prophets*, ελαλησε, *hath in these last days spoken to us by his Son.* Wherefore, the *Him speaking*, whom the Hebrews were not to refuse, was God the Father, who at that time was actually speaking to them the gospel from heaven by his Son. For, having commissioned his Son to make the gospel revelation, and having given him the apostles as his assistants, John xvii. 6. and, according to his promise, having sent down the Holy Ghost from heaven upon them, whatever they spake by inspiration, was really spoken of God by his Son.

3. *For*

more *we* SHALL NOT ESCAPE (from the preceding clause) *who turn* away from him SPEAKING from heaven.[4]

26 (Ὃν, 61.) *His* voice[1] then shook the

them to go into Canaan, *much more we shall not escape* punishment, *who turn away from God speaking* to us the gospel *from* heaven by his Son.

26 *God's voice at the giving of the law shook the earth* in token that ido-

3. *For if they did not escape who refused him delivering an oracle on earth.* That χρηματιζων, signifies *to deliver an oracle*, see proved, Heb. viii. 5. note 3.—Although τον λαλουντα in the preceding clause denotes God's speaking the gospel from heaven by his Son, του επι της γης χρηματιζοντα, does not signify God speaking the law from Sinai. For on that occasion the Israelites did not refuse either God or Moses; neither was there any punishment inflicted on them, to escape from. I therefore think the oracle which the Israelites refused to obey, was that which God delivered to them by Moses in Kadesh, after they left Horeb, and had gone forward three or four days journey, Heb. iii. 8. note 2. For on that occasion, being commanded in the name of God to go up directly and take possession of Canaan, their refusal provoked God so exceedingly, as to make Him swear that none of the grown up persons who had come out of Egypt should enter Canaan, but that all of them should fall in the wilderness. And since all of them did actually fall there, except Caleb and Joshua who were not engaged in the rebellion; the apostle had good reason, from their not escaping, to caution the Hebrews against turning away from God, who was then speaking to them from heaven by his Son.—He had given them a caution of the same kind, Heb. ii. 1,—4. by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various transgressions of *the words spoken by angels*; that is, their transgressions of the law of Moses.

4. *Much more we shall not escape, who turned away from him speaking from heaven.* The words, *shall not escape*, are necessarily supplied here from the clause immediately preceding. And with respect to the word *speaking*, it is taken from the first clause of the verse: and being followed in this place with the words, απ' ουρανων, *from heaven*, it is reasonable to think that the same words ought to be supplied in the first clause, thus, *Take care that ye refuse not him speaking* from heaven.

Ver. 26.---1. *His voice then shook the earth. His voice*, does not mean *Moses's voice*; for when he spake the oracle, or divine command to the Israelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice; for he did not speak the law. See Heb. i. 2. note 2. But the meaning is, that God's voice shook the earth at the giving of the law. Accordingly we are told, Exod. xix. 18. That *the whole mount quacked greatly*, before God spake the ten commandments. Now as the promise, *Yet once I shake not the earth only, but also the heaven*, is a declaration of God's resolution to remove both the idolatrous worship of the heathens, and the ceremonial worship of the Jews, by the introduction of the gospel-dispensation, (see ver. 27. note 1.) may we not suppose, that the former shaking

earth. But now he hath promised,[2] saying, Yet *once* I shake[3] not the earth only, but also *the* heaven.[4]

latry was to be shaken in Canaan by the law of Moses. *But now* concerning his speaking by his Son *He hath promised, Saying, Yet once I shake not the earth only;* the heathen idolatry and the powers which support it; *but also the heaven;* the Mosaic worship and Jewish state.

shaking of the earth, that is, of Mount Sinai alluded to in the clause, *Yet once I shake not the earth only*, and mentioned in the next verse, was emblematical of the removing of the idolatrous worship of the Canaanites by the introduction of the law of Moses into Canaan?

2. *But now he hath promised.* As the word, τοτε *then*, in the first clause refers to the shaking of the earth at the giving of the law, the word, νυν *now*, in this clause which stands opposed to it, must refer to the introduction of the new dispensation, and to the alteration which was to be made in the religious and political state of the world, by the preaching of the gospel.

3. *Saying, Yet once, I shake not the earth only*, &c.---The unbelieving Jews were violently prejudiced against the gospel, because it abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the destruction of the heathen idolatry, but the removal of the Mosaic institutions, together with the alteration which was to be made in the political state of the nations of the earth, are foretold under the idea of God's *shaking the heavens and the earth*, &c. Haggai ii. 6. *Thus saith the Lord of hosts, Yet once, it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land.* 7. *And I will shake all nations: For the desire of all nations shall come, and I will fill this house with glory.*

In quoting this prophecy, the apostle hath mentioned only the first words of it: and even these he hath not given completely, nor in the order in which they stand in the Hebrew text. For he hath omitted the clause, *It is a little while;* and hath mentioned the shaking of the earth before the shaking of the heavens. But, with respect to the apostle's mentioning only the first words of this prophecy, it is sufficient to reply that Paul, in quoting passages from the Jewish Scriptures, mentions only the first words of these passages, because the persons to whom he wrote were well acquainted with them, and would naturally recollect the whole. Besides, in the instance under consideration, his argument being founded on the whole of the prophecy, he knew that that circumstance would lead the Hebrews to recollect the whole.---Next, with respect to the clause, *It is a little while*, which the apostle hath omitted, seeing the LXX. have likewise omitted it, Peirce thinks the omission was occasioned, either by the carelessness of transcribers, or by the officiousness of some ignorant Christians, who wished to make the LXX. version agree with the apostle's quotation. But be that as it may, since the apostle's omission of the clause, and his mentioning the shaking of the earth before the shaking of the heaven, make no change in the sense of the prophecy, these alterations are of little consequence, especially

27 *Now* this *SPEECH*, Yet *once*, signifieth the removing of *the* things *shaken*,[1] as of things

27 *Now this speech*, Yet once, signifieth the removing of the things shaken; the abolition of the former religions, and the destruction of the

cially as they may have been occasioned by the apostle's quoting the prophecy from memory.

4. *But also the heaven.* In the prophetic writings, the Jewish state and worship are called *the heaven*, either, because they were appointed by heaven, or, because the Jewish church assembled round the tabernacle to worship, was an emblem of the church of the first born assembled round the symbol of the divine presence in heaven, to worship.---Here it is proper to observe, that in Haggai's prophecy, where the alteration which was to be made in the religious and political state of the world is foretold, by calling it, *a shaking of the heaven, and the earth, and the sea, and the dry land,* and *a shaking of all nations*, God alluded to mount Sinai's *quaking greatly*, before he spake the ten commandments, Exod. xix. 18. consequently by this allusion he hath taught us, that his shaking of the earth, before he spake the law, was emblematical of his shaking the heathen idolatry by the introduction of the law of Moses into Canaan.---Next, it is to be observed that Haggai, after foretelling the alteration which was to be made in the religious and political state of the world, under the idea of *shaking all nations*, adds, *For*, (so the Hebrew particle *vau* in this passage must be translated) *the desire of all nations shall come.* This God mentioned to shew, that the great alteration in the state of the world which he foretold, was to be effected by the coming of the person whom he calls, *the desire of all nations.* And to this the fact agrees. For the destruction of the heathen idolatry, and the abolition of the Mosaic worship, and the change which took place in the political state of the nations of the earth, have all been brought to pass by the coming of Christ, and the setting up of his kingdom, through the preaching of the gospel.

That the destruction of the heathen idolatry, the abolition of the Levitical worship, and an alteration in the political state of the world, were foretold by Haggai, under the idea of *shaking the heavens and the earth*, &c. the apostle hath taught us in his comment on the speech, *yet once*, &c. See ver. 27. note 1.

Ver. 27.---1. *Now this speech, Yet once*, (see note 3. on this verse), *signifieth the removing of the things shaken.* The ellipsis in the beginning of this verse is supplied by our translators as follows: *This* word *yet once.* But it is so supplied improperly, because it leads the reader to fancy that the word *yet once*, signifieth the removing of the things shaken. Whereas, that idea is signified, not by the word, *yet once*, but by the whole clause, of which the word *yet once*, is the beginning: namely, *yet once I shake not the earth only, but also the heavens.* Wherefore, to suggest this idea, the translation should run in the following manner: *Now this* speech, *yet once, signifieth the removing of the things shaken.*---Σαλευομενων *shaken*, is a metaphor taken from ships, which are tossed backwards and forwards by the winds and waves, till they are sunk or beaten to pieces.---That the Jewish worship, and the heathen idolatry

WHICH WERE made, [2] that *the* things *not to* be shaken may remain. [3]

28 Wherefore, we *having received* a kingdom *not to be shaken*, [1] Let us

powers which uphold them, *as of things which were made* with hands; things of an inferior and imperfect nature; *that the things not to be shaken;* the gospel-church and worship; *may remain* to the end of the world.

28 *Wherefore, we* the disciples of God's Son *having*, in the gospel-dispensation, received *the kingdom* fore-

idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken, and that they are to be removed, is evident from God himself, who thus explains *the shaking of the heavens and the earth:* Hag. ii. 21. *Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth.* 22. *And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots*, &c. For, *the throne of kingdoms*, as distinguished from *the kingdoms of the heathen*, is the throne of the kingdom of the Jewish princes, the overthrowing of which is foretold by the *shaking of the heavens*. See ver. 26. note 4. And *the kingdoms of the heathen* are the kingdoms of the worshippers of idols, the destruction of which is foretold by *the shaking of the earth*. Wherefore, all these kingdoms being to be destroyed, the forms of worship which were upheld by them, were of course to be removed.

2. *As of things that were made.* Ὡς πεποιημενων. Because the word ποιειν sometimes signifies *to appoint*, (See Heb. iii. 2. note 1.) Peirce thinks the apostle's argument is, that the Jewish church and worship having been appointed by God, might be set aside when God saw fit. But since the heathen worship is likewise said to be shaken, I think the expression, *things that were made*, is an ellipsis for *things that were made with hands*, which according to the Hebrew idiom denotes, *things of an inferior* and even *imperfect nature;* consequently might be applied, not only to the heathen rites, but to the Mosaic form of worship, which was inferior to the Christian.

3. *That the things not to be shaken may remain.* This the apostle rightly infers from the expression, *Yet once*. For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 28. *Wherefore, we having received a kingdom not to be shaken.* Διο βασιλειαν ασαλευτον παραλαμβανοντες. This is an allusion to Dan. vii. 18. *The saints of the Most High,* παραληψονται την βασιλειαν *shall take the kingdom, and possess the kingdom for ever, even for ever and ever.* In this allusion, the apostle followed Christ, who often called the gospel dispensation, *the kingdom of heaven.*

hold fast (χαριν) *a gift* [2] whereby we *can worship* God acceptably, with reverence [3] and *religious* fear.

told by Daniel to be given to the saints, and which is *never to be shaken, Let us hold fast that gift*, that excellent dispensation of religion, *by which we can worship God acceptably*, if we do it *with reverence and religious fear.*

29 For *even* our God is a consuming fire. [1]

29 *For even* under the gospel, *our God is* as much *a consuming fire* to infidels and apostates, as under the law.

2. *Let us hold fast a gift.* So χαριν is translated, 2 Cor. viii. 4. and should be translated here, as that sense of the word agrees well with the apostle's purpose in this exhortation.

3. *With reverence.* Μετα αιδους, literally *with modesty.* The word is used by heathen authors, for that reverence with which men approach their princes or superiors. Now, modesty being a fear of doing something unbecoming, it is properly used to denote the fear with which one, who is sensible of his own unworthiness, approaches the Deity in acts of worship.

Ver. 29. *Even our God is a consuming fire.* The apostle had now in his eye, Deut. iv. 24. where, by telling the Israelites, *The Lord thy God is a consuming fire*, Moses put them in mind of the destruction of Korah and his companions. Wherefore, by adopting Moses's words, the apostle brings the same instance of vengeance to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though he appears full of mercy in the gospel, is as much determined to punish the rebellious as ever.

CHAPTER XIII.

View and Illustration.

THIS chapter begins with an exhortation to the Hebrews to exercise love to the brethren, hospitality to strangers, and compassion to the imprisoned and afflicted: chastity likewise is recommended, together with disinterestedness, and a careful imitation of their teachers, whose trial was ended, and who had shewed great fortitude in suffering for their faith, ver. 1.—8.

Next, the Hebrews were desired to beware of being tossed about with those discordant doctrines, which were introduced by foreign, that is, unauthorized teachers; especially those pernicious

ous doctrines, concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, which the Judaizing teachers inculcated with great earnestness. Their giving heed to these errors the apostle was anxious to prevent, because, if they trusted to the Levitical atonements for pardon, they would lose the benefit of the sacrifice of Christ. This, the apostle told them their own law taught them figuratively, by prohibiting the priests and people to eat of those sacrifices, whose blood was carried into the holy places to make atonement. And being unwilling to quit the subject, he added, that because the carcases of the sin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—so Jesus, who sanctified the people with his own blood, suffered as a malefactor or unclean person without the gates of Jerusalem, ver 12.—These particulars the apostle mentioned to shew that all the Levitical sin-offerings were types of Christ, whose example in suffering ignominy and punishment for men, he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution, for his sake, ver. 13.—And this they might do the more easily as they knew they had no continuing city here, but were seeking one in the life to come, ver. 14.—In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ, the sacrifice of praise to God continually, ver. 15.—and to be zealous in doing good works, because worship accompanied with such works, are sacrifices far more pleasing to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched for their souls, ver. 17.—And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18.—Then gave them his apostolical benediction in a most elegant form, ver. 20, 21.—and besought them to take in good part, the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business, but promised, if he returned in time, to bring him with him when he visited them, ver. 23.—In the mean while, he desired them to present his salutation to all the rulers of their church; meaning, I suppose, the apostles and elders at Jerusalem. Also, in his name, to salute all the brethren and saints; and sent them the

the salutation of the brethren in Italy, ver. 24.—Then concluded with giving them his apostolical benediction in a more short form, ver. 25.

NEW TRANSLATION.

CHAP. XIII. 1 Let brotherly love (see Heb. vi. 10.) continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels, *without knowing* THEM. [1]

3 Remember them *who* are in bonds, as *jointly bound,* AND them *who suffer evil,* as being yourselves also in the body. [1]

4 *LET* marriage *BE* [1] honourable *among* all, and the bed *unpolluted.* (ὃς, 105.) *For fornicators* [2]

COMMENTARY.

1 *Let that brotherly love,* for which I commended you, *continue* to be exercised by you to all the disciples of Christ, whether they be Jews or Gentiles.

2 *Do not neglect to entertain strangers,* though unacquainted with them, *for thereby some have had the happiness to entertain angels, without knowing they entertained angels.*

3 By your prayers and good offices *assist them who are in bonds* for their religion, *as equally liable to be bound* for that good cause; *and them who suffer* any kind of evil, *as being yourselves also in the body,* subject to adversity.

4 In opposition to the notions of the Essenes, *Let marriage be* esteemed an *honourable* state *among all* ranks; *and let adultery be avoided. For for-*

Ver. 2. *Without knowing it.* The Greek word λανθανω, with a participle, signifies that the thing expressed by the participle, was done or suffered by one without his knowing it. The apostle had Abraham and Lot in his eye, who happening to see angels in the form of men, supposed them to be men on a journey; and though unacquainted with them invited them and entertained them with the greatest hospitality, without knowing them to be angels. This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons, to whom we shew kindness, may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of great blessings.

Ver. 3. *Being yourselves also in the body.* The precepts contained in this and in the following verses, but especially the precept in this verse, on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus, or of any of the most famed heathen philosophers, and on the comparison they will be found by persons of taste to excel them all.

Ver. 4.—1. *Let marriage be honourable.* I have supplied the substantive verb εστω, here, to make this verse run, as the preceding and following verses, in the *imperative mood.*

2. *For*

and adulterers God will judge.

5 LET YOUR *behaviour*[1] BE without *the love of money, being contented* with *the things* ye have. [2] For

nicators and adulterers, though not punished by men, *God will severely punish*, as invaders of their neighbour's dearest rights.

5 However poor ye may be, *shew no immoderate love of money in your dealings; being contented with what things ye have.* In every difficulty re-

2. *For fornicators.* This is the Vulgate translation; *Fornicatores enim.*

Ver. 5.---1. *Let your behaviour.* The word τροπος, is used likewise by Plato, and other Greek writers, to denote one's manner of living.

2. *Being contented with the things ye have.* The apostle did not mean by this to preclude the Hebrews or any person from using lawful means for bettering their circumstances: But that having used such means, they were to be contented although God did not make them successful.---This advice was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also proper for persons in the most prosperous situations; because by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the possession and exercise of virtuous dispositions, rather than from the enjoyment of riches.---The argument, ver. 6. by which the apostle enforces his precept, leads us to think that he means contentment with our lot whatever it may be. In this large sense, the following passage from the Spectator, No. 574. is an excellent illustration of the apostle's precept: Says he, "There "never was any system besides that of Christianity, which could effect-"ually produce in the mind of man the virtue I have been hitherto "speaking of. In order to make us content with our present condition, "many of the ancient philosophers tell us that our discontent only hurts "ourselves, without being able to make any alteration in our circum-"stances; others, that whatever evil befals us is derived to us by a fatal "necessity, to which the gods themselves are subject; while others "very gravely tell the man who is miserable, that it is necessary he "should be so to keep up the harmony of the universe, and that the "scheme of providence would be troubled and perverted, were he "otherwise. These, and the like considerations, rather silence than "satisfy a man. They may shew him that his discontent is unreason-"able, but are by no means sufficient to relieve it. They rather give "despair than consolation. In a word, a man might reply to one of "these comforters as Augustus did to his friend who advised him not "to grieve for the death of a person whom he loved, because his grief "could not fetch him again. *It is for that very reason*, said the em-"peror, *that I grieve.*---Religion bears a more tender regard to human "nature. It prescribes to a very miserable man the means of bettering "his condition; nay it shews him, that the bearing of his afflictions as "he ought to do, will naturally end in the removal of them. It makes "him easy here, because it can make him happy hereafter.---Upon the "whole, a contented mind is the greatest blessing a man can enjoy in "the

(αυτος, 65.) *himself* hath said,[3] I will never leave thee, *neither will I ever utterly* forsake thee.[4]

ly on God. *For*, when he ordered Joshua to conduct the Israelites, he *himself said*, (Josh. i. 5.) "As I was "with Moses, so I will be with "thee," *I will not fail thee nor forsake thee.*

6 So that *taking courage, we may say,*[1] The Lord is my helper, and I will not fear what man *can do to* me.[2]

6 *So that* when afflicted, but especially when persecuted, *taking courage, we may say* with the Psalmist, (Psal. cxviii. 6. LXX.) *The Lord is my helper, and I will not be afraid of any evil that man can do to me* in opposition to him.

"the present world; and, if in the present life his happiness arises "from the subduing of his desires, it will arise in the next from the "gratification of them." The same author in the same essay, as a proper means of acquiring the virtue of contentment, advises a man, 1. To set the good things which he possesses in opposition to those which he doth not possess. For thus he will be sensible that the things which he enjoys are many more in number, and of much greater value, than those which he wants; and for the want of which he is unhappy.---2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration belongs to those who are in easy circumstances: this regards those who are under the pressure of some misfortune. To such it will be an alleviation of their sufferings to compare them with those of others. He adds, That Bishop Fell who wrote the life of Dr Hammond saith, that good man, who laboured under a complication of distempers, used when he had the gout upon him to thank God that it was not the stone, and when he had the stone that he had not both these distempers upon him at the same time.

3. *Himself hath said.* Αυτος γαρ ειρηκεν. This αυτος ειρηκεν, is of much greater authority than the αυτος εφη of the Pythagoreans. And by quoting it on this occasion, the apostle teaches us that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promise to Joshua, while he endeavours to do his duty.

4. *Utterly forsake thee.* The multitude of the negative particles, and their position in the original, render this passage exceedingly emphatical and beautiful.—This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also Isa. xli. 10. 17.

Ver. 6.—1. *Taking courage we may say.* God's promises to Joshua and to David, and their expressions of trust in God, being applied by the apostle to the Hebrews, it teaches us that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in Scripture, for the encouragement of the people of God in every age.

2. *I will not fear what man can do to me.* As a remedy against the immoderate fear of evil from men, besides the promise here suggested by

7 Remember *your rulers* [1] who have spoken *to* you the word of God: *of whose conversation attentively considering the ending,* [2] *imitate THEIR faith.*

7 *Remember your teachers who have preached to you the word of God; of whose conversation attentively considering the ending, imitate their faith* in the doctrines, and precepts, and promises of the gospel, that when ye end your conversation ye may be supported as they were.

8 Jesus Christ, *yesterday, and to-day, IS the same,* and for ever. [1]

8 *Jesus Christ yesterday, and to-day, is the same* powerful, gracious, and faithful Saviour, *and* will continue to be so *for ever.*

by the apostle, which every good man may apply to himself, namely, that the Lord is his helper, the Spectator, No. 615. advises the timorous to consider, "First, that what he fears may not come to pass. "No human scheme can be so accurately projected, but some little cir- "cumstance intervening may spoil it. He who directs the heart of "man at his pleasure, and understands the thoughts long before, may "by ten thousand accidents, or an immediate change in the inclinations "of men, disconcert the most subtle project, and turn it to the benefit "of his own servants.---In the next place, we should consider, though "the evil we imagine should come to pass, it may be much more "supportable than it appeared to be. As there is no prosperous state "of life without its calamities, so there is no adversity without its be- "nefit.—The evils of this life appear like rocks and precipices, rugged "and barren at a distance, but at our nearer approach we find little "fruitful spots and refreshing springs, mixed with the harshness and de- "formities of nature.—In the last place, we may comfort ourselves with "this consideration, that as the thing feared may not reach us, so we "may not reach what we fear. Our lives may not extend to that dread- "ful point which we have in view. He who knows all our failings, and "will not suffer us to be tempted beyond our strength, is often pleased, "in his tender severity, to separate the soul from its body and miseries "together."

Ver. 7.—1. *Remember your rulers.* Who they were, see preface, sect. 2. Art. 1. paragr. 3.—Though the word ἡγουμενος properly signifies a *ruler* or *commander*, we should recollect, that the authority of Christian *Bishops* and *Pastors*, of whom the apostle is speaking, is not of the same kind with that of civil rulers, 1 Pet. v. 3. being founded, not on force, but in the fidelity with which they discharge the duties of their function, and in the esteem and affection of their flock.

2. *Of whose conversation attentively considering the ending.* See ver. 17. note 1.—This remembrance of the dead saints, with admiration of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.

Ver. 8. *Jesus Christ, yesterday, and to day, is the same.* Because *Jesus Christ*, sometimes denotes *the doctrine of Christ*, (Acts v. 42. 1 Cor. i. 24. 2 Cor. iv. 5.) the Socinians think this is a declaration that the doctrine of the gospel, when the apostle wrote, was the same as at

the

9 Be not *tossed* about with *various and foreign* doctrines,[1] (see Ephes. iv. 5.) for IT IS *good that* the heart be established *by* grace, not *by* meats,[2] *through which they have not been profited, who walk IN THEM.*[3]

9 *Be not tossed about with discordant and foreign doctrines*, taught by unauthorized teachers, concerning the efficacy of the Levitical sacrifices. *For it is good that your courage* in sufferings and death, *be established on God's free pardon of sin* through the sacrifice of Christ, *and not on* the Levitical sacrifices made of animals designed for *meats, by which they have not been profited* in respect of pardon, *who* continually *offer them.*

the beginning, and will continue to be so for ever, without any alteration; and that, if men either add to, or take from it, they are greatly culpable. According to this interpretation, the verse connects with the following, ver. 9. Be not *tossed about*, &c. But though their interpretation contains an excellent sentiment, others, more justly in my opinion, understand this *of the nature*, rather than *of the doctrine*, of Christ, especially as Ὁ αυτος, the phrase here used, is that by which the immutability of the Son is expressed, Heb. i. 12. *But thou art ὁ αυτος the same. Semper sui similis, invariabilis, et immutabilis.*—According to this interpretation, the verse connects with verse 7.

Ver. 9.—1. *With various and foreign doctrines.* Διδαχαις ποικιλαις. *Various doctrines*, are doctrines inconsistent with each other; discordant doctrines. But ξεναις διδαχαις *foreign doctrines*, are doctrines introduced into the church by unauthorized teachers.—The doctrines concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, and their necessity to salvation, were discordant with the gospel doctrine of pardon through the death of Christ; and were taught by the unbelieving Jews and Judaizing Christians, who had no authority to inculcate such doctrines.

2. *That the heart be established by grace, and not by meats.* Here the apostle had in his eye the Levitical burnt-offerings and peace offerings which were made of animals fit for meat; and on which the offerers feasted in the court of the tabernacle, Lev. vii. 11,—15. Deut. xii. 6. 11, 12. in token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where by *eating of the sacrifice*, the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See 1 Cor. x. 16. note 2. Wherefore, as the offering of the burnt and peace offerings is termed *a worshipping with meats*, Heb. ix. 9, 10. the *establishing the heart by meats*, certainly means the hoping for pardon through these sacrifices; consequently its opposite, *the establishing of the heart by grace*, must mean, as in the commentary, the hoping for pardon through the sacrifice of Christ, called *grace*, because the pardon obtained through that sacrifice, is the free gift of God.

3. *Through which they have not been profited who walk in them.* This

10 We have an altar, *of which* they have no right to eat,[1] *who worship in* the tabernacle.[2]

10 That ye must not seek the pardon of sin through the sacrifices of animals appointed for meat, ye may know by this, that we *have a sacrifice* for sin *of which they have no right to eat, who*, to obtain pardon, *worship in the tabernacle* with the sacrifices of eatable animals appointed for sin-offerings.

11 For *of those animals*, whose blood is brought *AS a sin-offering* into the *holy places* by the high-

11 This was shewed figuratively in the law. *For of those animals, whose blood is brought as a sin-offering into the holy places by the high priest, the*

This circumstance shews that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice; concerning which the apostle affirms, that those who were in the habit of offering these meats, did not obtain an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and not as moral governor of the world, the pardon which was sealed to the offerers, by their being permitted to feast on these sacrifices in the court of the tabernacle, as persons in peace with God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which God, as the head of their commonwealth, might have inflicted on them for transgressing the laws of the state. That the Israelites did not obtain a remission of the moral guilt of any of their sins by their burnt-offerings and peace-offerings, the apostle in the 11th verse proves from the inefficacy of all the sacrifices for sin which were offered by the high-priest on the day of expiation in the tabernacle, to God as the moral governor of the world.

Ver. 10.—1. *We have an altar of which they have no right to eat.* Here by an usual metonymy, *the altar* is put for *the sacrifice*, as is plain from the apostle's adding, *of which they have no right to eat.* The sacrifice belonging to those who believe, is the sacrifice of himself which Christ offered to God in heaven for the sin of the world: and the *eating* of that sacrifice, doth not mean the *corporal eating* thereof, but the partaking of the pardon which Christ hath procured for sinners by that sacrifice. See ver. 9. note 2.

2. *Who worship in the tabernacle.* The worship in the outward tabernacle was performed by the ordinary priests, carrying into it the blood of the animals appointed for sin offerings, and sprinkling it before the vail. The worship in the inward tabernacle was performed by the high-priest's carrying into it the blood of the animals appointed to be offered on the tenth of the seventh month, and sprinkling it seven times on the floor before the mercy seat.—Now that neither the high-priests who thus worshipped in the inward tabernacle, nor the persons for whom they performed that worship, had any right to eat of the Christian altar, the apostle proves in the following 11th verse.

Ver. 11. *The bodies are burnt without the camp.* This law, concerning the bodies of the animals whose blood the high priest carried into

priest, the *bodies* are burnt without the camp.[1]

12 *Therefore* Jesus also, that he might sanctify (see Heb. x. 10.) the people (διὰ, 119.) with his own blood, suffered without the gate.[1]

13 *Well then*, Let us go forth (πρὸς, 294.) *with* him *out of* the camp, bearing his reproach.

bodies are burnt without the camp as things unclean, of which neither the priests nor the people were allowed to eat.

12 *Therefore Jesus also* who was typified by these sin-offerings, *that he might* be known to *sanctify the people* of God *with his own blood* presented before the throne of God in heaven as a sin-offering, *suffered without the gate* of Jerusalem, as the bodies of the sin-offerings were burnt without the camp.

13 *Well then, Let us go forth, after his example, from the city of our habitation*, to the place of our punishment, *bearing the reproach laid on him;* the reproach of being malefactors.

the holy places, we have Levit. xvi. 27. The same law is given concerning all the proper sin-offerings, Levit. vi. 30. From which it appears, that neither the priest who offered the sin offerings, nor the people for whom they offered them, were to eat of them. Wherefore if the eating of the burnt offerings and peace offerings was permitted to shew that the offerers were at peace with God as their political ruler, (See ver. 9. note 2.) it may fairly be presumed that the prohibition to eat any part of the bodies of the animals whose blood was brought into the holy places as an atonement, was intended to make the Israelites sensible that their sins against God as moral governor of the world were not pardoned through these atonements; not even by the sacrifices which were offered by the high-priest on the tenth of the seventh month, which like the rest were to be wholly burnt. Unless this was the intention of the law, the apostle could not from that prohibition have argued with truth that they who worshipped in the tabernacles with the sin-offerings had no right to eat of the Christian altar. Whereas, if by forbidding the priests and people to eat the sin-offerings, the law declared that their offences against God as moral governor of the world were not pardoned thereby, it was in effect a declaration, as the apostle affirms, that they had no right to eat of the Christian altar, that is, to share in the pardon which Christ hath procured for sinners by his death, who trusted in the Levitical sacrifices for pardon and acceptance with God.

Ver. 12. *Suffered without the gate.* The Israelites having cities to live in at the time our Lord suffered, *without the gate* was the same as *without the camp* in the wilderness. Wherefore, criminals being regarded as unclean, were always put to death without the gates of their cities. In that manner our Lord, and his martyr Stephen suffered.

14 For *we have not here an abiding* city,[1] but we *earnestly seek* one to come. (chap. xi. 10.)

14 The leaving our habitation, kindred, and friends, need not distress us; *For we have not here an abiding city, but we earnestly seek one to come;* namely, the city of the living God of which I spake to you, chap. xii. 22.

15 (Ουν, 262.) *And through* him let us *offer up* the sacrifice of praise continually to God, *namely* the fruit of OUR lips,[1] *confessing* to his name.[2]

15 *And* though persecuted by our unbelieving brethren, *through him* as our High-priest, *Let us offer up the sacrifice of praise continually to God* for his goodness in our redemption, *namely, the fruit of our lips, by confessing* openly our hope of pardon through Christ, *to the glory of God's perfections.*

16 But to do good, and to communicate, forget not, for with such sacrifices God is well pleased.

16 *But,* at the same time, *to do good* works, *and to communicate* of your substance to the poor, *do not forget: for with such sacrifices, God is especially delighted.* See Philip. iv. 18. note 3.

17 Obey *your rulers,* (see ver. 7. note 1.) and submit yourselves,[1] for

17 *Follow the directions of your spiritual guides, and submit yourselves* to their admonitions, *for they watch* over

Ver. 14. *We have not here an abiding city.* In this, it is thought by some that the apostle had the destruction of Jerusalem in his eye, which happened A. D. 70, about nine years after this epistle was written.

Ver. 15.---1. *The fruit of our lips.* Pocock, cited by Whitby, says, καρπος is here put for καρπωμα, a word by which the LXX. denote a *Holocaust:* and these being usually made of young bullocks, *the holocaust of our lips,* is equivalent to, *the calves of our lips,* Hos. xiv. 2. But Estius more justly thinks, that the praises of God uttered with our lips, may be called *the fruit of our lips,* just as the good works of the virtuous woman, are called, Prov. xxxi. 31. *The fruit of her hands.*

2. *Confessing to his name.* The word ὁμολογουντων is used by the LXX. to denote *the praising of God publicly;* because to praise God, is to confess or declare his perfections and benefits.

Ver. 17.---1. *Obey your rulers, and submit yourselves.* See preface, sect. 2. paragr. 3.---As the apostle James who presided in the church at Jerusalem, had been lately put to death, the writer of this epistle, once and again, exhorted the Hebrews, to obey the college of presbyters, who then ministered in holy things at Jerusalem and directed the affairs of the church there, because if at any time, there was occasion for the brethren to be closely united to their pastors, it was when this letter was written, the rage of the Jews being then great against the disciples

they watch for your souls, as *those who* must give account. *OBEY THEM* that they may do *this* with joy,[2] and not with *mourning:* for that *WOULD BE* unprofitable for you.

your behaviour *for* the good of *your souls, as those who must give account* to God. *Obey them* therefore, *that they may do this with joy,* as having promoted your salvation, *and not with mourning* on account of your frowardness; *for that would be unprofitable for you,* ending in your condemnation.

18 Pray for us; for we *are confident that* we have a good conscience, willing in all things,[1] to *behave well.*

18 *Pray for me. For* though ye may dislike my doctrine set forth in this letter, *I am certain,* in teaching it, *I have* maintained *a good conscience,* having delivered it to you faithfully; *willing in all things to behave suitably to my character as an inspired teacher.*

19 *And I the more earnestly* beseech YOU to do this, that I may be restored to you the sooner.

19 *And I the more earnestly beseech you to pray for me, that* through the help of God, *I may be restored to you the sooner.*

20 Now *may* the God of peace,[1] *who brought back* from the dead our Lord Jesus *the* great Shepherd [2] of the sheep,[3] (ἐν)

20 *Now may God the author of all happiness, who* to save mankind *brought back from the dead our Lord Jesus the great Shepherd of the sheep,* may he *through the* blessings procured

disciples of Christ. See Mill's Proleg. No. 83. Besides, as some of the common people in the church at Jerusalem, entertained different sentiments from their teachers, with respect to the obligation of the law of Moses, and the efficacy of the Levitical institutions, it was the more proper to enjoin them, to pay respect to their teachers.

2. *That they may do this with joy.* Because the perverseness of the people, will not hinder the reward of faithful ministers at the day of judgment, some think this clause is not connected with their *giving an account* of their ministry, but with their *watching* for the souls of their flock. Nevertheless, as the apostle in other passages of his epistles, speaks of his converts as his *crown* and his *joy,* at the day of judgment, 1 Thess. ii. 19. the sense given in the commentary may be admitted.

Ver. 18. *Willing in all things.* The words εν πασι may signify, *among all men,* among the Jews, as well as among the Gentiles.

Ver. 20.—1. *May the God of peace.* This is a title of the Deity, no where found but in Paul's writings. See *Lord of peace,* 2 Thess. iii. 16. note.

2. *The great Shepherd.* The Lord Jesus hath this title given him here, because he was foretold under the character of *a shepherd,* Ezek. xxxiv. 23. and because he took to himself the title of *the good shepherd,* John

through the blood of the everlasting covenant, [4]

21 Make you *fit* [1] *for* every good work, to do his will, *producing* in you *what is acceptable* in his sight through Jesus Christ,

by the *blood whereby the* new *covenant, which is never to be changed,* was ratified,

21 *Prepare you for every good work, to do what he has commanded, producing in you every disposition acceptable in his sight, through* the doctrine and assistance of *Jesus Christ, to whom be*

John x. 11. and because all who are employed in feeding the flock, are but inferior shepherds, under him. See 1 Pet. ii. 25. note.

3. *Of the sheep.* Christ's *sheep* are all those, whether in the visible church or out of it, who from faith in God, and in Christ when he is made known to them, live sober, righteous, and godly lives. For all such are guided, protected, and fed by Christ. So Christ himself hath told us, John x. 16. *Other sheep I have who are not of this fold.*

4. *Blood of the everlasting covenant:* In allusion to Matth. xxvi. 28. *This is my blood of the new covenant,* my blood by which the new covenant was procured and ratified.---It is uncertain whether the words, *through the blood of the everlasting covenant,* should be connected with what goes before, or what follows. If it is connected with what goes before, the meaning is either, that God brought back our Lord Jesus from the dead on account of his having shed his blood to procure the everlasting covenant: Or, that the Lord Jesus became the great Shepherd and Saviour of the sheep, by shedding his blood to procure and ratify the everlasting covenant. This latter sense seems to be supported by Acts xx. 28, where Christ is said to have *purchased the church with his own blood.*---But if the clause is connected with what follows, the meaning is, may God make you perfect in every good work, through the assistance of his Spirit promised in the everlasting covenant. ---Now seeing these senses are all good, any of them may be adopted, as it is uncertain which of them was intended by the apostle.

Ver. 21.---1. *Make you fit.* So καταρτισαι, signifies. See Heb. xi. 3. note 2. Estius explains the word thus: *Perficere non quomodocunque, sed apta dispositione partium.* See Heb. x. 5.

2. *Christ, to whom be glory for ever and ever.* Here *eternal glory* is ascribed to Christ, as it is likewise, 2 Pet. iii. 18. Rev. v. 12, 13.

Ver. 23.---1. *Timothy is sent away.* The word απολελυμενος, may either be translated, *is set at liberty,* or *is sent away* on some errand, Matth. xiv. 15. απολυσον τους οχλους, *send the multitudes away, that they may go into the villages,* &c. Euthalius among the ancients, and Mill, who is followed by Lardner, among the moderns, understand the word in the latter signification; first because it appears from Philip. ii. 19.---24. that Paul, about this time, purposed to send Timothy into Macedonia, with an order to return and bring him an account of the affairs of the brethren in that country; secondly, because in none of Paul's epistles, written during his confinement in Rome, does he give the least intimation of Timothy's having been imprisoned, although he was with Paul the greatest part of the time, Philip. i. 1. Col. i. 1. Philem. ver. 1.

to whom BE *the* glory for ever and ever.[2] Amen.

22 *Now* I beseech you brethren, suffer *this* word of exhortation, *for indeed* I have *written to you* (δια βραχεων) *briefly.*

23 *Know that* OUR brother Timothy is *sent away,*[1] with whom, if he come *soon,* I will see you.[2]

24 Salute *all your rulers,* (see ver. 7. 17.) and all the saints. They of Italy salute you.[1]

25 Grace BE with you all. Amen.

ascribed *the glory* of our salvation, *for ever and ever. Amen.*

22 *Now,* fearing ye may be prejudiced against me, *I beseech you, brethren, take in good part the instructions I have given you* concerning the law and the Levitical institutions, and judge candidly of them; the rather, *because I have written to you* but *briefly* concerning these subjects, considering their importance.

23 *Know that my* much respected *brother Timothy is sent away* by me into Macedonia, *with whom, if he come* back *soon, I will pay you a visit.* For I have ordered him to return to this place.

24 *In my name, wish health to all your spiritual guides, and to all the Christians* in Judea. *The Christians of Italy,* in token of their communion with you, *wish you health.*

25 *May the favour of God, and the assistance of his Spirit be with you all.* And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say, *Amen.*

2. *I will see you.* From this it is evident, that the apostle, when he wrote this epistle, was set at liberty.

Ver. 24. *They of Italy salute you.* The salutations from the Christians of Italy, shew that the writer of this letter, was either in Italy, or had some of the brethren of Italy with him when he wrote it: which agrees with the supposition, that Paul was the author of it. For he had been two years a prisoner at Rome, but had now obtained his liberty, ver. 23. by means, as is supposed, of the persons he had converted, in the emperor's family, Philip. iv. 22.

EPILOGUE

TO

St PAUL'S EPISTLES.

HAVING now finished the translation and explanation of all the apostle Paul's epistles, I presume my readers will not be displeased with me for transcribing a passage from the conclusion of Archdeacon Paley's Horæ Paulinæ, where, after giving a short but comprehensive view of the evidences by which the authenticity of St Paul's epistles is established beyond all possibility of doubt, he thus proceeds: "If it be true that we are in "possession of the very letters which St Paul wrote, let us consi- "der what confirmation they afford to the Christian history. In "my opinion, they substantiate the whole transaction. The great "object of modern research is, to come at the epistolary corre- "spondence of the times. Amidst the obscurities, the silence, or "the contradictions of history, if a letter can be found, we re- "gard it as the discovery of a land-mark; as that by which we "can correct, adjust or supply the imperfections and uncertain- "ties of other accounts. One cause of the superior credit which "is attributed to letters is this, that the facts which they disclose "generally come out *incidentally*, and therefore without design to "mislead the public by false or exaggerated accounts. This rea- "son may be applied to St Paul's epistles with as much justice as "to any letters whatever. Nothing could be farther from the "intention of the writer, than to record any part of his history. "That his history was *in fact* made public by these letters, and "has by the same means been transmitted to future ages, is a se- "condary and unthought of effect. The sincerity therefore of "the apostle's declarations, cannot reasonably be disputed; at

"leas

" least we are sure that it was not vitiated by any desire of set-
" ting himself off to the public at large. But these letters form
" a part of the muniments of Christianity, as much to be valued
" for their contents, as for their originality. A more inestimable
" treasure, the care of antiquity could not have sent down to us.
" Beside the proof they afford of the general reality of St Paul's
" history, of the knowledge which the author of the Acts of the
" Apostles had obtained of that history, and the consequent pro-
" bability that he was what he professes himself to have been, a
" companion of the apostles; beside the support they lend to
" these important inferences, they meet specifically some of the
" principal objections upon which the adversaries of Christianity
" have thought proper to rely. In particular, they shew,

I. " That Christianity was not a story set on foot amidst the
" confusions which attended and immediately preceded the de-
" struction of Jerusalem; when many extravagant reports were
" circulated, when mens minds were broken by terror and dis-
" tress, when amidst the tumults that surrounded them inquiry
" was impracticable. These letters shew incontestably that the
" religion had fixed and established itself before this state of
" things took place.

II. " Whereas it hath been insinuated, that our Gospels may
" have been made up of reports and stories which were current
" at the time, we may observe that, with respect to the Epistles,
" this is impossible. A man cannot write the history of his own
" life from reports; nor, what is the same thing, be led by re-
" ports to refer to passages and transactions in which he states
" himself to have been immediately present and active. I do
" not allow that this insinuation is applied to the historical part
" of the New Testament with any colour of justice or pro-
" bability; but I say that to the Epistles it is not applicable at
" all.

III. " These letters prove that the converts to Christianity were
" not drawn from the barbarous, the mean, or the ignorant set of
" men, which the representations of infidelity would sometimes
" make them. We learn from letters the character not only of
" the

" the writers, but, in some measure, of the persons to whom they " are written. To suppose that these letters were addressed to a " rude tribe, incapable of thought or reflection, is just as reason- " able as to suppose Locke's Essay on the Human Understanding " to have been written for the instruction of savages. What- " ever may be thought of these letters in other respects, either " of diction or argument, they are certainly removed as far as " possible from the habits and comprehension of a barbarous peo- " ple.

IV. " St Paul's history, I mean so much of it as may be col- " lected from his letters, is so *implicated* with that of the other " apostles, and with the substance indeed of the Christian history " itself, that I apprehend it will be found impossible to admit St " Paul's story (I do not speak of the miraculous part of it) to be " true, and yet to reject the rest as fabulous. For instance, can " any one believe that there was such a man as Paul, a preacher " of Christianity in the age which we assign to him, and *not* be- " lieve that there were also at the same time such men as Peter " and James, and other apostles, who had been companions of " Christ during his life, and who after his death published and " avowed the same things concerning him which Paul taught? " Judea, and especially Jerusalem, was the scene of Christ's mini- " stry. The witnesses of his miracles lived there. St Paul, by " his own account as well as that of his historian, appears to have " frequently visited this city; to have carried on a communica- " tion with the church there; to have associated with the rulers " and elders of that church, who were some of them apostles; " to have acted, as occasions offered, in correspondence, and " sometimes in conjunction with them. Can it, after this, be " doubted, but that the religion, and the general facts relating to " it, which St Paul appears by his letters to have delivered to the " several churches which he established at a distance, were at the " same time taught and published at Jerusalem itself, the place " where the business was transacted, and taught and published " by those who had attended the founder of the institution in his " miraculous, or pretended miraculous ministry?

" It is observable, for so it appears both in the Epistles, and " from the Acts of the Apostles, that Jerusalem, and the society

" of believers in that city, long continued the centre from which " the missionaries of the religion issued, with which all other " churches maintained a correspondence and connection, to which " they referred their doubts, and to whose relief, in times of pu- " blic distress, they remitted their charitable assistance. This ob- " servation I think material, because it proves that this was not " the case of giving out accounts in one country of what is trans- " acted in another, without affording the hearers an opportunity " of knowing whether the things related were credited by any, " or even published in the place where they are reported to have " passed.

V. " St Paul's letters furnish evidence (and what better evi- " dence than a man's own letters can be desired ?) of the sound- " ness and sobriety of his judgment. His caution in distinguish- " ing between the occasional suggestions of inspiration, and the " ordinary exercise of his natural understanding, is without ex- " ample in the history of human enthusiasm. His morality is " every where calm, pure and rational; adapted to the condition, " the activity, and the business of social life, and of its various " relations; free from the over scrupulousness and austerities of " superstition, and from (what was more perhaps to be appre- " hended) the abstractions of quietism, and the soarings or ex- " travagancies of fanaticism. His judgment concerning a hesi- " tating conscience; his opinion of the moral indifferency of " many actions, yet of the prudence and even duty of compli- " ance, where non-compliance would produce evil effects upon " the minds of the persons who observed it, is as correct and just " as the most liberal and enlightened moralist could form at this " day. The accuracy of modern ethics has found nothing to " amend in these determinations.

" What Lord Lyttleton has remarked of the preference ascri- " bed by St Paul to inward rectitude of principle above every " other religious accomplishment, is very material to our present " purpose. " *In his first epistle to the Corinthians*, chap. xiii. 1,— " 3. *St Paul has these words*, Though I speak with the tongues " of men and of angels, and have not charity, I am become as " sounding brass, or a tinkling cymbal. And though I have the " gift of prophecy, and understand all mysteries and all know-

" ledge

"ledge, and though I have all faith, so that I could remove "mountains, and have not charity, I am nothing. And though "I bestow all my goods to feed the poor, and though I give my "body to be burned, and have not charity, it profiteth me no- "thing. *Is this the language of enthusiasm? Did ever an enthu- "siast prefer that universal benevolence which comprehendeth all mo- "ral virtues, and which, as appeareth by the following verses, is "meant by charity here? Did ever enthusiast, I say, prefer that be- "nevolence* (which we may add is attainable by every man) *to "faith and to miracles, to those religious opinions which he had em- "braced, and to those supernatural graces and gifts which he ima- "gined he had acquired; nay, even to the merit of martyrdom? Is "it not the genius of enthusiasm to set moral virtues infinitely below "the merit of faith; and of all moral virtues, to value that least "which is most particularly enforced by St Paul, a spirit of candour, "moderation, and peace? Certainly neither the temper nor the opi- "nions of a man subject to fanatic delusions are to be found in this "passage."*—Considerations on the Conversion, &c.

"I see no reason therefore to question the integrity of his un- "derstanding. To call him a visionary, because he appealed to "visions, or an enthusiast, because he pretended to inspiration, is "to take the question for granted. It is to take for granted that "no such visions or inspirations existed; at least, it is to assume, "contrary to his own assertions, that he had no other proofs "than these to offer of his mission, or of the truth of his rela- "tions.

"One thing I allow, that his letters every where discover great "zeal and earnestness in the cause in which he was engaged; "that is to say, he was convinced of the truth of what he "taught; he was deeply impressed, but not more so than the oc- "casion merited, with a sense of its importance. This produces "a corresponding animation and solicitude in the exercise of his "ministry. But would not these considerations, supposing them "to be well-founded, have holden the same place, and pro- "duced the same effect, in a mind the strongest and the most "sedate?

VI. "These letters are decisive as to the sufferings of the au- "thor; also as to the distressed state of the Christian church, "and

" and the dangers which attended the preaching of the gospel. " See Col. i. 24. 1 Cor. xv. 19. 30, 31, 32. Rom. viii. 17, 18. 35, " 36. 1 Cor. vii. 25, 26. Philip. i. 29, 30. Gal. vi. 14. 17. 1 Thes. " i. 6. 2 Thes. i. 4.

" We may seem to have accumulated texts unnecessarily; but " beside that the point which they are brought to prove is of " great importance, there is this also to be remarked in every one " of the passages cited, that the allusion is drawn from the writer " by the argument on the occasion; that the notice which is ta- " ken of his sufferings, and of the suffering condition of Chri- " stianity, is perfectly incidental, and is dictated by no design of " stating the facts themselves. Indeed they are not stated at all; " they may rather be said to be assumed. This is a distinction " upon which we have relied a good deal in the former part of " this treatise; and where the writer's information cannot be " doubted, it always, in my opinion, adds greatly to the value and " credit of the testimony," &c.

" In the following quotations, the reference to the author's " sufferings is accompanied with a specification of time and place, " and with an appeal for the truth of what he declares, to the " knowledge of the persons whom he addresses, 1 Thess. ii. 2. " 2 Tim. iii. 10, 11.

" I apprehend that to this point, as far as the testimony of St " Paul is credited, the evidence from his letters is complete and " full. It appears under every form in which it could appear, by " occasional allusions, and by direct assertions, by general decla- " rations and by specific examples."

VII. " St Paul in these letters asserts, in positive and unequi- " vocal terms, his performance of miracles, strictly and properly " so called, Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Thess. i. 5. Heb. ii. 4. " Rom. xv. 15. 18, 19. 2 Cor. xii. 12. *Truly the signs of an apo-* " *stle were wrought among you, in all patience, by signs and won-* " *ders and mighty deeds.* These words, *signs, wonders, and migh-* " *ty deeds,* (σημεια, και τερατα, και δυναμεις), are the specific appropri- " ate terms throughout the New Testament, employed when pu- " blic sensible miracles are intended to be expressed. This will " appear by consulting amongst other places the following " texts, Mark xvi. 20. Luke xxiii. 8. John ii. 11. 23. iii. 2. iv. " 48.

" 48. 54. xi. 49. Acts ii. 22. iv. 30. v. 12. vi. 8. vii. 16. xiv. " 3. xv. 12. And it cannot be shewn, that they are ever em- " ployed to express any thing else. Farther, these words not " only denote miracles as opposed to natural effects, but they de- " note visible, and what may be called external miracles, as dis- " tinguished, *First*, from *inspiration*. If St Paul had meant to " refer only to secret illuminations of his understanding, or secret " influences upon his will or affections, he could not with truth " have represented them as *signs and wonders*, wrought by *him*, " or *signs, and wonders; and mighty deeds* wrought *amongst them*. " *Secondly*, from *visions*. These would not by any means, satisfy " the force of the terms, *signs, wonders, and mighty deeds;* still " less could they be said to be *wrought by him*, or *wrought amongst* " *them;* nor are these terms and expressions any where applied " to visions. When our author alludes to the supernatural com- " munications which he had received, either by vision or other- " wise, he uses expressions suited to the nature of the subject, but " very different from the words which we quoted. He calls them " revelations, but never signs, wonders, or mighty deeds. *I will* " *come*, says he, *to visions and revelations of the Lord;* and then " proceeds to describe a particular instance, and afterwards adds, " *lest I should be exalted above measure, through the abundance of the* " *revelations, there was given me a thorn in the flesh.*

" Upon the whole, the matter admits of no softening qualifi- " cation or ambiguity whatever. If St Paul did not work actual, " sensible, public miracles, he has knowingly, in these letters, " borne his testimony to a falsehood. I need not add, that, in " two also of his quotations, he has advanced his assertion in the " face of those persons amongst whom he declares the miracles " to have been wrought.

" Let it be remembered, that the Acts of the Apostles describe " various particular miracles, wrought by St Paul, which in their " nature answer to the terms and expressions, which we have " seen to be used by St Paul himself."

" Here

" Here then we have a man of liberal attainments, and in other " points of sound judgment, who had addicted his life to the ser- " vice of the gospel. We see him in the prosecution of his pur- " pose, travelling from country to country, enduring every spe- " cies of hardship, encountering every extremity of danger, as- " saulted by the populace, punished by the magistrates, scourged, " beat, stoned, left for dead; expecting, wherever he came, a re- " newal of the same treatment, and the same dangers, yet when " driven from one city, preaching in the next; spending his whole " time in the employment, sacrificing to it his pleasures, his ease, " his safety, persisting in this course to old age, unaltered by the " experience of perverseness, ingratitude, prejudice, desertion; " unsubdued by anxiety, want, labour, persecutions; unwearied " by long confinement, undismayed by the prospect of death. " Such was St Paul. We have his letters in our hands; we have " also a history purporting to be written by one of his fellow- " travellers, and appearing by a comparison with these letters, " certainly to have been written by some person well acquainted " with the transactions of his life. From the letters, as well as " from the history, we gather not only the account which we " have stated of *him*, but that he was one out of many who act- " ed and suffered in the same manner, and that of those who " did so, several had been the companions of Christ's ministry, " the ocular witnesses, or pretending to be such, of his miracles " and of his resurrection. We moreover find this same person " referring in his letters to his supernatural conversion, the parti- " culars and accompanying circumstances of which are related in " the history, and which accompanying circumstances, if all or " any of them be true, render it impossible to have been a delu- " sion. We also find him positively, and in appropriated terms, " asserting that he himself worked miracles strictly and properly " so called, in support of the mission which he executed; the " history meanwhile recording various passages of his ministry " which come up to the extent of this assertion. The question

" is,

" is, whether falsehood was ever attested by evidence like this. " Falsehoods, we know, have found their way into reports, into " tradition, into books; but is an example to be met with, of a " man voluntarily undertaking a life of want and pain, of inces- " sant fatigue, of continual peril; submitting to the loss of his " home and country, to stripes and stoning, to tedious imprison- " ment, and the constant expectation of a violent death, for the " sake of carrying about a story of what was false, and of what, " if false, he must have known to be so ?"—*Horæ Paulinæ*, chap. xvi. p. 405,—426.

END OF VOLUME III.

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